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THE CHRISTIAN CENTURY

Vol. XXXIII January 6, 1916 Number 1

The Panama Congress
Editorial

Seeing Life Whole
By Wilbur F. Crafts

The Woman's Movement in Japan
By W. H. Erskine

The Book World
By Herbert L. Willett

CHICAGO

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THE CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JANUARY 6, 1916 Number 1

The Panama Congress

NORTH AMERICAN CHRISTIANITY IS WAKING UP TO THE CLAIMS AND POSSIBILITIES OF SOUTH AMERICA AS A FIELD FOR CHRISTIAN WORK.

The present extraordinary centering of interest on the Latin civilizations to the south of us is one of those interesting compensations arranged for in the providential scheme of things. Latin America, as most people will recall, was specifically omitted from consideration at the Edinburgh Missionary Conference in 1910. Many mission workers in Latin America deeply resented this discrimination, holding, not without reason, that while the Church sat in representative council to study the far-lying fields of its missionary activities it should have faced its obligation to the Latin republics of the Western hemisphere as well as to the ancient lands of the Orient or the aborigines of Africa.

But the Episcopalian branch of Protestantism declined to co-operate with the Edinburgh Conference if the Roman Catholic countries of South America were classified as "mission field." The projectors of the conference reasoned —and, we believe, rightly—that it was more important to have the whole Protestant Church represented in the conference than that the conference should consider the whole world task at one sitting. There would be enough in the missionary problems of the Eastern hemisphere to keep the conference busy, anyhow, and later on South America would have a hearing in some other way.

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So what at first was a disadvantage, has turned out to the advantage of the Latin American mission field. For instead of having a fraction of the attention of the Edinburgh conference bestowed upon that field, there is to be a conference next month in the city of Panama solely in the interest of Christian work among the Latin nations south of this great Protestant republic of our own.

While in the preparation for this Panama Congress it was not so important to consider the attitude of the Episcopal church, that church voted, through its Board of Foreign Missions, to participate in the Panama Congress, and thereby it brought to a head an issue that has been causing more or less trouble in the Episcopal communion for a number of recent years.

The action of the Board of Foreign Missions was followed by the resignation of about a half-dozen leading members of the board, among them two bishops and several very prominent clergymen. These men represent the party in the Episcopal church that leans strongly toward Roman Catholicism and is unwilling to be identified with any Protestant enterprise which Rome can construe as inimical or in any way a reflection upon herself. So the Catholic party in the Episcopal church wants its church to have nothing to do with it.

But a Protestant party also exists in the Episcopal church. This party seems to be in the majority throughout the communion. It affirms the primary affinity of its church with Protestantism, and while its attitude is more cautious and considerate of Rome's feelings than is the attitude of the rest of us Protestants, it nevertheless is determined that the Episcopal church shall stand with Protestantism in all the great issues of Christian progress.

The tension which has existed in the Episcopal communion for some time between these broad church and high church parties has been made perceptibly more tense by the necessity of defining their attitude toward the Panama Congress, and it is feared by many that the Episcopal church in America is threatened with outright division as a result of the irreconcilably hostile tendencies the controversy has disclosed.

No friend of the Kingdom of God can look with complacency upon the prospect of another division in the ranks of Christ's followers. Yet the high church influence has acted too long as an inhibition upon the main body of Episcopalians in matters of practical participation with other Protestant bodies, and it would seem to be high time for broad church men to assert, as their bishops and rectors are now doing, their independence of the Romanizers among them.

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This Episcopalian situation is, of course, merely a by-product of the preparations for the Panama Congress, but it is so serious an affair that one can hardly discuss the Congress without paying some attention to it. Incidentally it has done much to advertise the Congress and to help the general public to define its ideas as to the issues involved.

There will be perhaps 250 delegates at Panama during the ten days between February 10 and 20. These delegates are appointed, not as representatives of the various denominations as such, but as representatives of their respective boards of Foreign Missions.

Commissions have been at work for a year and a half making investigations of conditions in Latin American lands and studying the complex problems which missionary work there involves. The ablest minds in the North American Church have been engaged on these researches, the results of which are now being put into printed form to serve as a basis of discussion when the delegates arrive in Panama.

Following the Congress, a deputation of sixteen delegates, with Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, as chairman, will make a tour of the capital cities of South America holding regional conferences in Lima, Montevideo, Santiago, Buenos Ayres and Rio de Janiero. These regional conferences will follow the lines of the Panama Congress as to themes for discussion, but will, no doubt, expand the knowledge gained at Panama by first-hand contact with the several fields.

That the Latin lands of Mexico, Cuba, Central and South America, will take on a greatly enlarged importance in the missionary conscience and outlook of the North American Church may be expected as a result of these investigations.

Present day movements of international politics, economics and commerce are strongly in the direction of binding the United States into a friendly union with her sister republics to the south. All these practical and material considerations will re-enforce the Christian passion to take the gospel to lands which, though they wear the Christian name, know so little of Christian ideals and seem sadly unaware of Christian inspirations.

Seeing Life Whole

Address of Rev. Wilbur F. Crafts, Ph.D., at opening of the first "School of Civic Evangelism," Moody Bible Institute, Chicago, December 28, 1915.

SOME one has profoundly said, "The unconscious changes of fifty years are equal to a revolution." That is certainly true of the last fifty years in the most progressive nations, not alone in the outer world, where aeroplanes drop bombs upon submarines, while the wireless sends the news afar through the intervening space, but also in the inner world of psychology and theology. For example, the known world of psychology has been enlarged as much in the last fifty years by the discovery of the real characteristics of childhood and adolescence as the world of geography was enlarged in the fifty years of Columbus' manhood through his discoveries and those of his fellow explorers. To parents and teachers children and youth in their inner life were a case of "so near and yet so far." The child was expected to take his medicine "like a man," and his education and religion also. Innocent children were expected to be "converted" after the fashion of the old Pharisees, Nicodemus, and Saul of Tarsus, rather than after the fashion of Samuel and Timothy, or of Jeremiah and John the Baptist. We would fain linger on the discoveries and explorations of President Stanley Hall and Professors Coe and Starbuck and Forbush in the inner world of childhood and youth, but it is sufficient to our present purpose to remind you of the well known fact that fifty years ago the real inner life of the now familiar "teen age" and below was an unknown hemisphere.

There has certainly been a revolution in fifty years in theology, not so much in change of belief as in change of emphasis. Fifty years ago the common definition of the supreme purpose of religion was, "to save a soul in Heaven;" the emphasis was put on the future state of the invisible part of the individual man. There has been a swing of the pendulum in the case of the future life as related to the present life, and of the inner life as related to the outer life.

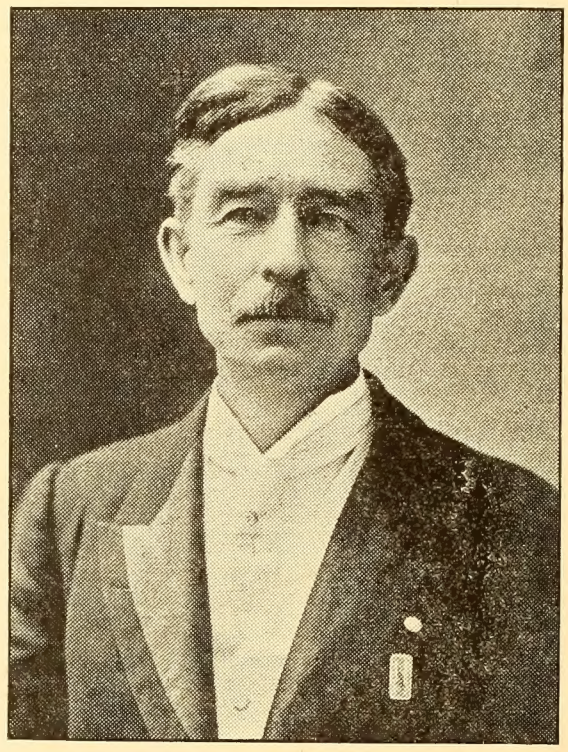
IS HELL ABOLISHED?

Some years ago I arranged for a written examination of those above twelve years of age in a dozen representative Sunday-schools, and found very few of them able to quote a single passage about future retribution. If hell was too much in evidence as a motive in former times, it is certainly used too little today, as compared with the appeals which the gentlest and kindest of souls made to the wholesome argument of rational fear in the days of his flesh. The prejudice against hell is no doubt largely due to the caricatures of it in former times not only by artists but sometimes by preachers. We should return to the golden mean, for hell is essential to a well-ordered universe, as ultimate justice, the supreme court of the universe, where all the miscarriages of justice in human courts, and in human judgments out of court, shall be righted. If I thought that the final word of human courts was really the final word on many cases that have been tried, I should be an atheist. If those who ordered the wholesale slaughter of the Armenians, and those who are responsible for the inauguration of the senseless European slaughter, are to get no punishment beyond that they may expect in the courts of this world, then the atheist is justified. We may calmly view even the poison clouds of unparalleled war when we can behold through them the Great White Throne unshaken—the throne of ultimate justice.

I was thus justifying the doctrine of future retribution in a Kentucky town when a keen street preacher exclaimed: "Thank God for hell."

LESS MEDITATION—MORE ACTION IN RELIGION.

Turning now to another point we note that the inner life of meditation has grown less among Christians and the outer life of action has somewhat, though not proportionately, increased. An intellectual church member from New



Rev. Wilbur F. Crafts, Ph.D.

England, having visited some of the western churches that were hustling with many activities, said critically: "Your western religion is too much below the elbows." To which there came the quick response: "And your New England religion is too much above the eyebrows." And there are groups of people in our southern country, and many of a different color elsewhere, of whom it may be said that their religion is too much under the ribs.

Every Christian ought to cultivate the habit of viewing all the continents of life in due proportion, the future life and the present life, the inner life and the outer life, the individual life and the social life.

IS THE SOCIAL SIDE OF RELIGION DULY RECOGNIZED?

The pendulum has not swung from one extreme to the other or even to the golden mean in the recognition of the sociality of religion in due proportion to individuality.

The individualism in religion of fifty years ago has remarkably held its own, though there has been a good deal of superficial talk in conventions about "the social aspect of Christianity," which has even alarmed some individualists who have not stopped to look into the matter critically. If they had, they would have noted that not a single denomination, scarcely an individual church, has mapped out its church work in accordance with the two hemispheres of Bible truth, individual and social. The great majority of the church have not so much as heard that there is a social hemisphere of religion, any more than the general public of Columbus' boyhood had heard that there was another hemisphere beyond their shores.

Lest any one should think it incredible that there should be a whole hemisphere of Bible truth that has not been annexed by the churches, it may be well to remind ourselves that it is fully admitted that such a situation has existed again and again in church history. For instance, in the time of Christ, not only the Scribes and Pharisees who knew every jot and tittle of the Old Testament—knew it verbatim et punctuatim—were oblivious of the fact that "salvation" was presented in its pages for any people other than the Jews, but even the early Disciples of Jesus shared the same error. So far back as the days of Abraham God had promised to him that "in his seed all the families of the earth should be blessed." And Isaiah had said that "the mountain of the Lord's house should be established in the top of the mountains, and all nations should flow unto it." But the Jews read these passages with the color blindness of national and racial prejudice, and the hemisphere of Gentile salvation, which was the largest message in the Old Testament, was unrecognized by them. The disciples of Jesus also misunderstood not only these Old Testament passages, but still plainer ones in which Jesus bade them "go into all the world, and preach the gospel to every creature, making disciples of all the nations," and were so blind to this continent of foreign missions that Peter was surprised when God gave the Holy Spirit to Cornelius and other Gentiles.

A QUEER VIEW OF MISSIONS.

And after a long period of foreign missions, in which Europe was brought out of its white savagery and paganism and became the major part of Christendom, at the beginning of the last decade of the eighteenth century, men, who in Scotland and England and New England studied the Bible more thoughtfully and quite as devoutly as we do, saw no hemisphere of foreign missions in their Bibles—no call to preach the Gospel except in the English language to those already evangelized; and had in their churches neither missionary committees nor missionary collections. The typical moderator of those times suppressed the man who suggested that foreign missions might be a continent of Bible truth and church work which Christians were called to develop, with the stern remark: "Sit down. If the Lord wants to save the heathen he will do it without your help."

This is the most incredible chapter in eighteenth century history. There are other cases of blindness to continents of Bible truth that may be suggested at this point. Devout Christians in a large section of the United States, within the lifetime of many of us, saw no prohibition of slavery in the Bible, and some

sincere Christians in various parts of the world still see no prohibition of the slavery of drink even in such plain words as these: "Look not thou upon the wine," and "Abstain from every form of evil," and "Woe unto him that giveth his neighbor drink," and "Lead us not into temptation."

In the presence of these historic facts it may not seem too incredible to consider the statement that there is a whole hemisphere of Bible truth that should be, but is not a hemisphere of church work.

A STUDY OF BIBLE SOCIOLOGY.

We find the two hemispheres of duty first clearly outlined in the two tables of law, the first expressing the duties of individual men to God; the second, the social duties of men to men; the first summed up in the First Great Commandment, which is translated correctly in the modern phrase, "Get right with God;" the second table summed up in the Second Great Commandment, which may be interpreted with equal correctness, "Get men right with men socially." The first table means the fatherhood of God; the second, the brotherhood of man. The first signifies personal conversion; the second, social regeneration. The first means, "Change the man;" the second, "Change the surroundings." The first means, "Save souls;" the second, "Save society if only to make a safe place for saved souls."

We find the same two hemispheres clearly presented at the opening of the Book of Psalms. The first Psalm, intensely individualistic, describes the "blessedness of the man that walketh not in the council of the ungodly;" the second Psalm, as correctly translated in the Revision, is wholly social, epitomized in the eighth verse, where God says to his only begotten Son: "I have given thee the nations (that is, the governments) for thine inheritance, the uttermost parts of the earth (that is, the uttermost political divisions of the earth) for thy possession."

We see the same hemispheres in Isaiah. In the sixth chapter, which is really the first in chronological order, Isaiah, called to service by a voice from the great white throne, responds, "Here am I, send me." But in the first chapter, which was written later, and which has been habitually misused as a storehouse of proof texts on individual depravity and individual conversion, is summed up in these words: "Ah! sinful nation, though your sins be as scarlet, they shall be as white as snow." No one has any right to use that snow promise for anything less than the purifying of a nation. The fittest place for that text is across the whitening national and international maps of prohibition, in both of which the major part is already white. The white ballots of prohibition shall some day cover every spot where the scarlet sin of licensing "the crime of crimes" now stains the world. And the scarlet sin of war shall also be covered by the white flags of a world of enforced peace.

Amos is almost wholly devoted to the second hemisphere of religion. His mission is to condemn the oppression of the poor and other social sins of his prosperous time. A representative text of his whole prophecy is one that has been too many times belittled by evangelists who have cut it off at a comma to make it individualistic: "Prepare to meet thy God, O Israel." It is not judgment of the individual in the future to which reference is made, but the judgment of God upon cities and states and nations for their sins. That is the text for a sermon to nations responsible for unjust war and to nations and states and cities that are governed by the rule and ruin leagues of commercialized vices and commercialized politicians. To these the true prophet should cry aloud, "Prepare to meet thy God, O Israel." There is a vast grave yard in the old world of buried cities and states over which might well be written, "The kingdom that will not serve thee shall perish."

A SOCIAL PROPHET.

In the gospels we find the social humanitarianism of Jesus in balanced relation to the doctrines of personal conversion. The Sermon on the Mount, representing humanitarianism and brotherhood, though it is the first one encountered in the New Testament, was really not preached until the second year of Christ's ministry, and was preceded in the first year by the sermon on worship at Jacob's Well; and that was preceded by the sermon on regeneration to Nicodemus; and that was preceded by the proclamation of atonement by John the Baptist; "Behold the Lamb of God." Notice God's order: atonement, regeneration, worship, humanitarianism. We should neither begin with humanitarianism nor end with worship.

Turning to the story of Paul, we find intense individualism in his conversion as he cries out to the Christ whom he has persecuted, revealed to him in the sky at Damascus: "Lord, what wilt THOU have ME to do?" But the civic side of Paul's Christianity appears when he "reasons with wicked kings of righteousness, temperance, and judgment to come," and proclaims in the thirteenth of Romans and elsewhere the duties of citizenship.

I find that even in the most conservative churches I can carry the judgment of the congregation when I say that while the church, as such, should seldom if ever enter into law and order work or party politics—Christians should do both as individuals—the church itself should speak to government, as prophets and apostles spoke to kings of righteousness and temperance and judgment to come; should speak to the city, the State, the nation, and to world parliaments, by petitions and by deputations, asking for good laws and for the enforcement of laws.

THE CHURCH AND BETTER LAWS.

When Burke's statement of the purpose of law, that it is to make it "easier to do right and harder to do wrong," is on every preacher's tongue, it is amazing to see how few churches ever speak to government in apostolic fashion in behalf of better laws. The petition files, where every church should vote early and often to make the laws of Christ the laws of this world, which is the way to make him King of this world, have disgracefully few petitions even for Sunday laws, and divorce reform laws and Bible in schools laws, all closely related to the churches' main business.

In the Epistles of John, I note the individualistic message, "Behold what manner of love the Father hath bestowed upon us." Then behold the blood and iron of his civic courage in his statement, "The Son of God was manifested that he might destroy the works of the devil." Surely no church can follow Christ in destroying the works of the devil and at the same time fail to fight the saloon, the brothel, and the gambling den.

In Revelation we get the personal side in the great throng that sang: "Unto him that hath washed us from our sins in his own blood." And then we get the social note in a picture that has appeared all through the Bible from the days when "Abraham looked for a city that hath foundations, whose maker and builder is God"—the picture of the Holy City, not in Heaven, but "coming down from God, out of Heaven." Any one who will take a concordance and look up all Bible references to the city that is to be, will find that the supreme purpose of the church should be the building of a new Jerusalem on earth, "The City Beautiful and Good."

A quaint street preacher of London, preaching on the text, "They that have turned the world upside down come hither also," divided his subject into four heads: "Firstly, the world was originally right side up. Secondly, the devil came and turned it wrong side up. Thirdly, it must be turned right side up again. Fourthly, we are the chaps to do it." The leaders of personal evangelism are the very men to bring to the churches a full-orbed evangelism, in which personal conversions and social regeneration are promoted in due proportion.

Christian Nations

Europe.

The organ rolls its solemn glories forth:
A song of triumph throbs and thrills the nave—
Hosannas to the God beyond the grave;
Lord God of Hosts, the Mighty One to Save!

America.

A hum of smug content the market fills:
Great is our land whose bounties never cease;
Our energy expands; our goods increase—
Who sings Te Deums to the God of Peace?

JOHN S. PARDEE.—IN "THE PUBLIC."

Geisha or Womanhood?

Or, the Woman's Movement in Japan.

BY W. H. ERSKINE.

THIS is not a campaign in behalf of political rights of woman, but a campaign in behalf of the rights of Japanese womanhood. The old theory of the inferiority of woman is fast being buried never to rise again. The obediences of the past are being modified into faithfulness, i. e., obedience to father has changed to mean the daughter in the home, obedience to husband has come to mean faithful as wife and companion, and obedience to her son as a widow, now means faithful and highly honored grandmotherhood.

Such has been the advancement in the life and condition of the women of Japan and they are grateful for the past and are pressing forward toward a higher goal. The Coronation ceremony is almost here. Shall Japan advertise her Geisha as of old or her womanhood? is the question being agitated by the Christian women in Japan. Great gatherings are being held in the large cities and leading articles are being written in the newspapers on the subject by sympathetic writers. Mrs. Yajima of Tokyo and Mrs. Hayashi of Osaka are the two beautiful



Japanese Girls in Gymnasium Work.

The legal rights of the women of Japan are being changed and improved rapidly. Woman can now hold property in her own name as proven by the fact that the largest tax payer is a woman. She can sue for divorce when her married life is unbearable; this is also a very recent achievement. No longer can she be divorced for petty reasons or without court sanction, she must be cognizant of the proceedings and the court must grant her the right to defend herself. No longer are her children taken from her unwillingly, for she has the privilege to adopt them if she chooses and the court is willing.

Christian characters back of this movement. Christ has redeemed them and they are seeking to redeem their sisters.

Mrs. Hayashi at the gathering of women in Osaka, twelve hundred strong, said: "Shall Japan continue to advertise our women as geisha or as mothers and home keepers? that is the question we must settle at this Coronation time. Many people come from America and Europe to see our geisha, like they go to Egypt to see the Pyramids, or to Turkey to see the harems. Is this the best we can show them? This fall we are to witness the greatest event in the history of Japan, the crowning of the Emperor of the Taisho period, and the announcement of that fact to the ancestors, with all the beautiful ceremonies attendant. Shall we present the many visitors coming to Japan at this time, the best of the womanhood of Japan, or shall those, who from earliest time have been entertainers of men, appealing to the worst side of man's nature, be given the pre-eminence? Shall the great occasion be disgraced with the presence of the lowest type of women or honored by giving the flower of Japanese womanhood her rightful place and position before the visitors?"

Such were the strong words of the leader of this woman movement, a lady in the best sense of the term, whom the Christ has touched with his love for the fallen and who spends much of her time seeking how she may free the victims of the white slave traffic. The movement is purely Japanese and while the leaders are Christian it is not confined to the Christians. A leading daily, the Maenichi of Osaka, not always favorable to Christianity, has taken a side for the movement and prints articles and editorials. The leaders of the movement think that success is assured and that the people in authority will not allow the geisha to disgrace the ceremonies with their presence. Of course, none is allowed anywhere near the Emperor or the royal families, but in the entertainment of foreign guests the geisha are always seen.

FIFTY YEARS AGO AND TODAY.

A study of the position of woman in Japan fifty years ago and then a comparison with her position today will convince any one of unprejudiced mind of the value of missions and will show the great work that is being accomplished in the name and in the spirit of the Lowly Nazarene. In Japan we do not have the numbers of converts that other countries boast of, but we have a moral and spiritual influence that can not be measured. Even the Japanese moving picture companies are producing plays with Christian characters. The writer saw one in an unexpected place in which the heroine was a Christian, and the subject of the play was "Sincerity" and in one part the Christ appeared and the five verses of "Nearer My God to Thee," were sung by a chorus of young men. The leaven is at work. Let us be patient and wait on the Lord. Japanese womanhood owes much to the teaching of the Christ. God grant that she may continue to use her influence in his behalf.

The Book of Books

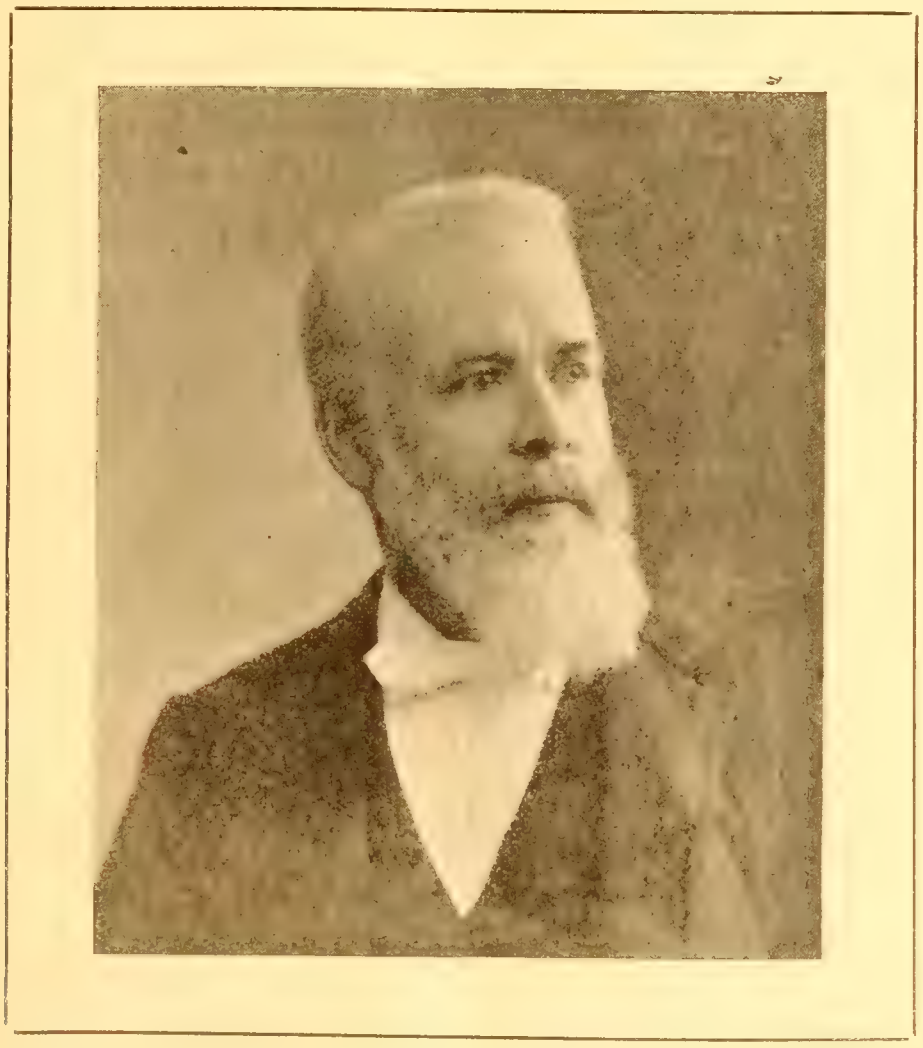
THE Bible is what it is, no matter what theory men may adopt as to its formation. It creates its own evidences. The argument for its inspiration is the life that it inspires. If the Book gives power and purity to all departments of life, the Book defends itself against attack and makes its own conquests. Does the Bible rightly exalt man? Does it sanctify the home? Does it promote education? Does it glorify work? Does it save wealth from greed, pleasure from excess, sorrow from despair? These questions reach the center of the problem. We can go but one step beyond them, and that step is most significant. Do we find in the Bible not only a way to be followed, and a goal of truth to be gained, but a Life that will help lives along the way toward the goal? Does the Book really reveal the way, the truth, and the life? The answer must again be found in life. The evidences of dynamic are in the realms of human experience. More and more the students of the Holy Scriptures, who seek the pages with a religious purpose, will find that all the departments of human living wait on Jesus for their meaning and come to him for their power. He is the Saviour. He lifts men out of their sins, up into a trembling and glorious idealism, and still up into a passion for efficient goodness. The supreme apology for the Bible will ever be found in men who have been instructed, reproved, and corrected, that they may be named as perfect men of God, thoroughly furnished unto every good work. Given its full right, the Book that was born of life, tried of life, glorified of life, will find its own best witnesses in redeemed lives.

From "The Bible and Life," by Bishop Edwin Holt Hughes.

The Book World

A Department of Reviews and Literary Notes **By HERBERT L. WILLETT**

THE PLACE OF PRAYER IN THE CHRISTIAN RELIGION. By James M. Campbell, D. D. Christian history is made up of ebbs and tides. There are times when the Church is in a devotional mood as the result of depressing experiences, or great tragedies. At other times its spirit is confident and aggressive. In periods of the former type prayer becomes a vital necessity. In more confident days it ceases to be regarded with the same degree of interest. The present is such a time. Prayer is not disbelieved in as an essential element in Christian experience. It is, however, neglected and Christians lament both their own prayerlessness and that of the churches.



Rev. James M. Campbell, D. D.

At such a time as this Dr. Campbell's book is a tonic. It reviews the story of prayer in the life of the Church, beginning with the Master himself and the apostles. To do this adequately requires more than one volume, and the reader is not surprised that the space remaining for the consideration of prayer in the Church, past and present, is a much smaller portion of the book. But this, like the first part, is very valuable, dealing as it does with personal prayer, family prayer, social prayer and public prayer, with a concluding chapter on the place of prayer in the Christianity of today. Dr. Campbell's pages produce the impression that one is reading in the company not merely of a theologian but of one who has made the practice of the divine presence a life-long pursuit. It is the sort of a book both for the study and the bedchamber. Those who have read Dr. Campbell's other works, like "The Indwelling Christ," "The Presence," "Paul the Mystic," etc., will need no studied the problem of war and peace assurance that this volume is greatly worth while, and makes a distinct contribution to the literature of prayer. (The Methodist Book Concern, $1.00 net.)

CHRISTIANITY AND INTERNATIONAL PEACE. By Charles Edward Jefferson. Few men have been more active during the past ten years in the promotion of international peace than the Pastor of the Broadway Tabernacle in New York City. His opposition to the militant spirit is no recent or theoretic attitude. He has during all these years in which the European nations have been arming, presumably as a protection against war, but in reality in promotion of the war spirit. Dr. Jefferson has written several other works on the same general theme. The present volume contains the printed edition of six lectures delivered last year at Grinnell College on the Gates Memorial Foundation. The titles are "The Greatest Problem," "The Church and War," "The Church and Peace," "Christianity and Militarism," "The Facilities of Militarism," and "What Then Shall We Do?" (Crowell, $1.25).

WOMEN AT THE HAGUE. By Jane Addams and others. Probably no gathering of recent years has evoked as much varying opinion as the International Congress of Women, held last spring at the Hague. It seemed perfectly futile for a company of women to sail out when war was at its height, to attempt the task of bringing influences to bear in favor of peace. The reports which appeared in the American press were very conflicting. Some expressed the view that the journey was greatly worth while; others regarded it as profitless. In this little volume the story of the journey and certain impressions of the Congress, together with the narrative of the journey of the peace embassy through the countries of Europe after the Congress, is told by Miss Emily G. Balch of Wellesley College. Miss Alice Hamilton of the Department of Labor tells the story of the visit at the war capitals, and Miss Addams contributes the rest of the volume, on The Revolt Against War, Factors in Continuing the War, and Women and Internationalism (Macmillan, 75 cents).

BACKWARD CHILDREN. By Arthur Holmes. Our interest in this book is twofold. The theme is in itself deeply interesting as one of the very important problems of education in our time. We are just beginning to understand the fact that large numbers of children are not quite normal, either because of physical defects or bad environment. For this reason any competent treatment of the subject would engage the attention of teachers and parents, even though their own children were presumably normal. But we are also interested in this book because Mr. Holmes is a Disciple, and has been at various times active in the work of our churches in the east, especially in Philadelphia. At the present time he is Dean of the General Faculty of the Pennsylvania State College, where he has made a notable record as a specialist in educational work. This book will add to his reputation, already assured by his labors in the class room and his previous volume on "The Conservation of the Child." (Bobbs-Merrill, $1.00 net.)

THE PROPHET AND HIS PROBLEMS. By J. M. Powis Smith. Prof. Smith is well known as a member of the Semitic department of the University of Chicago and a valued contributor to the International Critical Commentary. The present volume is a collection of papers on various aspects of the prophetic function in Israel, beginning with a survey of the prophetic field in other parts of the Semitic world. Here some suggestive material is furnished from Egyptian and Babylonian sources. Then follow chapters on the primitive forms of Hebrew prophecy, the false prophets in the Old Testament, the element of prediction in prophecy, the prophet in his relation to the state, the prophet as an individualist, and the prophetic religion of Israel. An interesting chapter on "A Prophet's Marriage" reaffirms the older view as to Hosea's unfortunate marriage with a woman of the town, which Professor Smith believes was the result of his interpretation of the divine will. In this he differs from most modern commentators who regard the tragedy as gradual in its development, rather than the result of deliberate action on the part of the prophet. The book, while not a formal treatise on the theology of the Old Testament, is a very valuable contribution to the study of its most important phases. (Scribner's, $1.25 net).

A MODERN CHURCH PROGRAM. By Albert F. McGarrah. The author of this volume is a church efficiency specialist, who has devoted much time to lectures and institutes on this theme in various parts of the country. He is now connected with McCormick Theological Seminary. The work provides an admirable outline of activities for a modern church, including visitation, seasonal plans, various kinds of campaigns, publicity ideas and suggestions regarding federated programs. Appendices afford further suggestions regarding visitations and forms of church invitations, reports and indexes. It is an admirable manual. (Revell, 50 cents net).

THE CHRISTIAN CENTURY

EDITORIAL

A GET TOGETHER CONFERENCE

SIGNS indicate that Congregationalists and Disciples are beginning to consider seriously the suggestion made many times in The Christian Century that these two bodies are made for each other and ought to take steps to be one body. The good words with which our Boston and Chicago contemporaries, the *Advance* and the *Congregationalist,* respectively, have responded to our earnest editorial analysis of the supplemental nature of these two groups of churches, has been reinforced by a hearty word of encouragement from that great interdenominational figure, Dr. Francis E. Clark, founder of Christian Endeavor.

Dr. Clark meets the proposal with fine frankness, saying, "If the banns are to be proclaimed between any two denominations in America in the near future, it would seem that the Disciples of Christ and the Congregationalists are the two that should join forces. . . . Between them there seem to be the slightest possible barriers and the largest advantage from the union."

Recognizing that a face to face conference would make the suggestion more impressive than a newspaper discussion, the Congregationalist ministers of Chicago invited the Disciples' ministers to hold a joint meeting with them on last Monday morning to discuss the question of union. The two hours' talk was most fraternal and optimistic. Rev. O. F. Jordan spoke first, outlining the many agreements between the two bodies, their congregationalism, their individualism, their freedom from ecclesiastical and theological lumber, and declared his belief that the path of unity while strewn with problems and barriers was not impassible.

Dr. John A. Gardner, of New England church, led off for the Congregationalists. He said the name "Congregationalist" is a nickname, that their real name is "Church of Christ, worshiping in the Congregational chapel at such and such a location."

DR. E. S. Ames said his view of the way to union was as simple as Mr. Ford's notion of bringing peace in Europe. The way to unite was for those who believe in it to begin to practice it. He declared the goal was to be attained first locally, by congregations, and afterward by the two groups as a whole. He outlined the plan upon which the Hyde Park church has been practicing union for about twelve years and testified to the satisfaction it had brought.

Dr. J. R. Nichols, of Rogers Park Congregational church, said that he could see no insuperable obstacle in the way.

Dr. Errett Gates said that probably nothing would overcome our denominational inertia and complacency except some great national or moral crisis in which the helplessness of a divided Church would be so apparent that we would be driven into unity.

Dr. W. T. McIlveen, of Evanston, replied that the crisis is upon us now, and it was our duty to acknowledge it and make our churches see it. He declared that the differences between the two groups were no greater than the differences between the members of each group.

Dr. McCollum suggested that a good place to begin was in the merging of our theological seminaries for educating ministers. Dr. William E. Barton, editor of the *Advance,* said that he had been opposed to the union of Congregationalists with the United Brethren and Methodist Protestants which came so apparently near being accomplished some years ago, but was heartily in favor of the merging of Disciples' and Congregationalist forces. His interest in it, however, was not confined merely to local practice, but he believed some general action must be taken by the two communions.

The editor of The Christian Century described the Disciples of Christ as a fellowship of undenominational churches, striving to practice Christian unity with all Christians and with all churches of Christ. They had not in all points lived up to this catholic ideal, but the dominant tendency among them today was to restore the ideal and conform their practice to it. No greater service could be rendered the Disciples themselves than for a body like the Congregationalists to take the Disciples at their word and challenge them to make good their plea for Christian union on a Catholic basis.

It is believed that positive good was accomplished by this interchange of convictions and hopes. Acquaintance was enriched, common purposes and ideals discovered, and vague yearning for a larger fellowship made more conscious and definite. In all the cities of the land where Disciples and Congregationalists work together similar discussions could be held with great profit to both groups and to the cause of unity.

ORTHODOXY GROWING LIBERAL

EX-PRESIDENT Francis L. Patton, of Princeton, it will be conceded on all hands, is the very symbol and incarnation of orthodoxy. So unique is his relation to conservative Christian thought that it is not an exaggeration to say that American orthodoxy itself may be defined in terms of what Dr. Patton teaches!

Imagine the jolt that his recent deliverances on the doctrine of the virgin birth and the resurrection of Lazarus will bring to many people. In the *Presbyterian Banner,* the best of the very conservative Presbyterian journals, certain very frank statements recently made by Dr. Patton in a series of addresses in Pittsburgh are summarized as follows:

"He said that while he believed in the virgin birth of Jesus and the resurrection of Lazarus, he did not hold that these are essential to faith in Christ. He had never heard Christianity propagated on the basis of the resurrection of Lazarus, and he did not know that God could not incarnate himself without a virgin birth. And so, while holding to both these beliefs, he was ready to drop either if any lack of manuscript evidence called for this, and this would not touch his faith in the divinity of Christ. But the resurrection of Christ is fundamental and vital, as it is the foundation rock and central pillar of the whole structure of Christianity."

Thus orthodoxy is growing liberal. This is all in the world that any radical thinker, who still calls himself evangelical, could ask for. It is a long distance from the dogmatism which binds all the miracle records of the New Testament up with the resurrection of Christ and with the very essence of Christianity and declares that they all stand or fall together.

As a matter of fact they do not stand or fall together.

If the story of the virgin birth should some day be shown to be a legend that got itself woven into the gospel record it would not invalidate the gospel of the resurrected

Christ. To some minds such a discovery would make the gospel story all the more significant and satisfying.

It is not infrequent that we receive inquiries from our readers touching the doctrine of the virgin birth of our Lord. There lies before us now a long letter from a young minister who confesses that his mind is disturbed with doubts as to the miraculous conception and is much concerned whether or not he should continue in the Christian ministry. Our reply has always been and will in this instance be a word of reassurance, especially since Dr. Patton has stamped our opinion with the label of indisputable orthodoxy.

HELPING REUNION IN CALIFORNIA

SINCE the agitation among Disciples' churches in Northern California began some two or three years ago, a little monthly paper has been published by the progressive forces called "The Christian Union Advocate." Rev. H. J. Loken has been its editor, and the staff bore also the names of Frank E. Boren, W. C. Crider and H. V. White.

The paper has recently been discontinued.

The reasons given for its discontinuance are that the cause of conciliation could better be served from now on by editorial silence than by continued argumentation. This action on the part of the editors is as wise as it is gracious. The healing forces are at work in Northern California drawing the two parties together, and it is best to give free play to these forces.

In the concluding issue of the "Advocate" the three present editors, Messrs. Loken, Boren and White, submit, each for himself, a sort of *apologia pro mea vita.* It all makes an interesting human document, setting forth with frankness the struggle and determination of men of intellectual culture and catholic spirit to hold fast their loyalty to the ideals of the Disciples of Christ in the face of treatment by their brethren which made a caricature of those ideals.

The thing that should sustain Mr. Loken and his coworkers is to recognize that there is probably no other state in the union whose convention would have dealt with the Berkeley church as it was dealt with by the Northern California Convention.

With the subsidence of outspoken dissension on both sides it is now the hope of both sides that, without any sacrifice of principle, the good year 1916 will see a happy reuniting of the estranged forces in that state where the very feebleness of the organization makes any degree of disunity almost a sin.

JUSTICE LAMAR

THE death of Justice Joseph R. Lamar, of the Supreme Court of the United States, which took place January 2, removes a singularly competent and gracious public servant in whom Disciples of Christ have a very special interest. Justice Lamar is the son of Rev. J. S. Lamar, one of the leaders of our fellowship in the generation that ended with the death of Isaac Errett. He was a pastor of a number of our most influential churches and died at Augusta, Ga., where he had served the church for a long and very fruitful ministry. Mr. Lamar is known best in the literature of the Disciples by his biography of Isaac Errett, though there are scattered through the periodical literature of his entire public lifetime many luminous and helpful articles from his pen.

The son, the late Associate Justice, made Augusta his home. He attended the University of Georgia and graduated at Bethany College in 1877. Beginning the practice of law in 1878 in Augusta, he received in the course of the year many honors at the hands of his city and state. A special distinction attached to his appointment to the Supreme bench by President Taft in 1910 in that the appointee was of opposite political faith to that of the President.

In his private practice Mr. Lamar was a corporation lawyer, but when appointed to the Supreme Court of Georgia in 1901 the popular antipathy to corporation lawyers was not urged as a consideration against his confirmation by the senate, so highly did all classes esteem his integrity.

Going to Washington as a man little known beyond his state, his rise in public estimation as a member of the court led President Wilson to select him as the principal commissioner for the United States in the A B C mediation at Niagara Falls in 1914 between the United States and Mexico over conditions in the southern republic. In this position he acquitted himself with distinction.

He remained a faithful and devoted member of First church, Augusta, of which Rev. Howard T. Cree is pastor. His Christian personality was one of those strong and gracious assets which his brothers in church and state will always hold above any price.

THE CLAIM OF THE COLLEGES

ONLY those closely related to the educational activities of the Disciples of Christ can appreciate the great change that has come over the whole college situation of the brotherhood during the past five years.

In the past twenty years trial on trial was made to coordinate the twenty-five colleges on some basis by which they could make their united claim for the affection and material support of the churches. But all these efforts seemed to be premature. The colleges continued each in its own expensive and unco-operative way to solicit funds without regard to the simplest considerations of comity due one another.

But a very beautiful and grateful new day has come.

Now the colleges are all tied together in the Men and Millions Movement, of whose six million dollar fund now being collected three and a half millions are to go to them.

And not alone for this temporary undertaking are the colleges joined together, but in the permanent prosecution of their work they approach the brotherhood from year to year through a Board of Education which now has the hearty support of all the colleges and is on the way to win the support of all the churches.

The cause of education now stands up unabashed in the presence of every missionary and benevolent cause among us and makes its plea to the churches for their gifts. The $19,063 received by this board last year is a very modest sum, but its significance inheres in the fact that it is a fine increase over anything ever done before. The board is asking for $75,000 this year. This, too, is modest enough, but if it is attained it will put the work of direct support of the cause of Christian education on something like a worthy basis.

Sunday, January 16, is Education Day. The ministers and church leaders who read The Christian Century are the type of men on whose hearts this cause should naturally rest most consciously. Not one of their churches should fail to recognize the day and either make a special offering or else see to it that full provision is made in the general missionary budget for this too long neglected work.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Dr. Mott and the Panama Congress.

Dr. John R. Mott has been widely quoted by certain High Church Episcopalians in a way prejudiced to the Panama Congress. Dr. Mott has written a letter disclaiming any desire to enter into a controversy which is confined to the ranks of a sister denomination. He states that the Panama Congress is distinct entirely from the Ecumenical Conference of Edinburgh, but that it will operate on the same general plan. Dr. Mott repudiates the interpretation of his attitude set forth by the Living Church, the organ of the high church party.

Office of Deacon is Being Revived.

The state churches of Germany and Sweden are reviving the office of deacon and those being appointed to that office are performing the social work of the churches. They not only minister to the poor, but they also go to the rural districts where they aid the farmers with the best contributions of scientific agriculture. These new deacons are to be in hospitals and in seamen's missions. They go through six months' probation before being appointed.

Opposition to Panama Congress in New Quarters.

The difficulty which faces the leaders of the Panama Congress is apparent to those who watch the widely divergent tendencies which are to be united in this congress. Since a modified statement of the purpose and attitude of the congress has been given to the world with the wishes of the Episcopalian mission board, the ardent anti-Catholics on the mission field have been in a critical mood. The Organizing Committee of the Evangelical Congress of the City Plata in Argentina has declared that they "feel it incumbent upon them to sever all connection with said congress." The Methodist paper of Cuba, The Cuban Evangelist, also puts forth a rather fiery criticism of the congress. Between High Church Episcopalians and ardent anti-Catholics, the management of the congress is having a hard time.

Tells of President in Catholic Church.

The Catholic Citizen is published in Milwaukee and in a recent issue was a story of the President attending Thanksgiving service in St. Patrick Catholic church of Washington. The account was circumstantial in detail and took pains to speak of this attendance on Thanksgiving service in St. Patrick's "as usual." The only trouble with the story was that President Wilson did not go, but sent Secretary McAdoo, an Episcopalian.

Gifford Pinchot on Rural Church Problem.

Country churches in the near future must co-operate through the medium of community federations and they must interest themselves more closely in the material welfare of the rural population, Gifford Pinchot, President of the National Conservation Association, declared Dec. 8 in an address at the opening session of the national convention of the Commission on Church and Country Life, a branch of the Federal Council of Churches of Christ in America, which met simultaneously.

Mr. Pinchot, who is chairman of the Commission, called on both country and city residents to unite in trying to solve the problem of the present decadent condition of rural churches. He predicted that the rural church campaign to be instituted at this meeting would be an effective conservation movement inasmuch as it would tend to conserve the religious and economic health of country communities.

"There can be no permanently sound and vigorous life for the nation unless life in the country is vigorous and sound," said Mr. Pinchot. "The strength of any civilization is best measured by the soundness of life on the land. The tenacious spiritual ideals of the open country constitute our most resisting barrier against the growing laxity and luxury of our social organization.

"I believe we are standing today on the threshold of a great movement which will bring back to the church in the country and smaller towns the greater power for good which it used to have. I do not contend that the church should take the functions of the Grange or the agricultural school, but I do believe that failure of the country churches through their ministers to get into productive touch with the work and needs of the country people is one of the fundamental reasons for the present weakness of the country church.

New City Workers for Congregationalists.

The Congregationalists are anticipating an era of increased activity in connection with the Chicago City Missionary society upon the arrival of the newly elected secretary, the Rev. Reuben L. Breed. Dr. Breed succeeds in office the Rev. J. L. Armstrong, who has served the society as secretary since its organization thirty years ago. Dr. Armstrong will still give attention to the work of the society, but will be relieved of the responsibility of doing as much aggressive work as he has done in the past.

Methodists Will Honor Bishop Ashbury.

The founder of Methodism in America was Francis Ashbury, upon whom the hands of John Wesley were laid when he was sent out to the new world. The centenary of his death is at hand and it is proposed that there shall be suitable centennial celebrations of the life and labors of this great leader. The project is just now taking shape and more definite announcements may be expected later.

Methodists Join Preachers' Meetings.

In the city of St. Louis, the preachers' meetings of the northern and southern Methodists have joined and will no longer hold separate sessions, although the members belong to separate conferences. The action is taken in anticipation of the coming union of the two Methodisms. The sectional feeling of border states has been the keenest, and this action in a Missouri city is very significant of an approaching era of co-operation.

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MINISTERIAL RELIEF.

The Ministerial Relief Offering has too long been the step-child of the church. "But if any provideth not for his own and especially his own household he hath denied the faith and is worse than an unbeliever." It is a primary duty for every congregation in our great brotherhood to have a part in securing those who have borne the burden and the heat of the day as prophets of the Most High from want in their disability or old age. Foreign and Home Missions are no more obligatory than this. The ideal would be that every minister of the Disciples should be in line for an adequate pension at the close of so many years of service. If college professors can have this security against old age surely a great church like ours should have the same. Need we wonder that so many of our ministers are leaving the pulpit and going into other lines of activity when they look into the future and see their families unprovided for after years of faithful service on their part. "Thou shalt not muzzle the ox that treadeth out the corn." H. D. C. MacLachlan.

THE DEMAND FOR SHORT SERMONS.

By Dr. Charles E. Jefferson, of Broadway Tabernacle, New York City.

The greatest danger confronting the church in America is the possible decadence of the pulpit. Let the pulpit decay, and the cause of Christ is lost. Nothing can take the place of preaching. The cause of Christ is hopelessly handicapped and blocked when Christian preachers forget how to preach. We must guard the pulpit with all diligence, for out of it are the issues of life. Any sign of decay in it must fill all well-wishers of the church with regret and alarm. But, pray, how is the pulpit to be saved from decay if it is to be shut up to two twenty-minute performances on Sunday, which, in the nature of the case, could hardly be anything else than a vaudeville affair of tame platitudes and pious drivel? Think of any man with a thimbleful of brains attempting to discuss the great doctrines of the Bible under such restrictions. Think of the absolute impossibility, under such conditions, of the pulpit having any influence whatever in the solution of the social and moral problems of the age. Think of ever developing intellectual giants in pulpits from which hardly anything is expected or tolerated except snatches of poetry linked together with a few religious sentiments, that at least have the value of supplying the regulation color to the performance. Think of the possibility of such pulpit orators as Spurgeon, Hawthorne, Moses D. Hoge, George W. Truett, with every avenue closed against flights of imagination and every path barred to the illumination of abstract truth, with parables of life and nature, by an inexorable rule of twenty minutes! Think of Horace Bushnell, Phillips Brooks, Henry Ward Beecher, Richard Fuller, and all the great masters of the pulpit reading in the faces of their audiences a demand that their world-moving messages be pruned and mangled to fit a twenty-minute brain capacity! Think of an ambitious and virile young mind ever being moved to preach the Gospel of Christ Jesus by a twenty-minute recitation of the veriest commonplaces! O the shame of it all! In the name of all that is high and holy, how is the pulpit to be saved from decay so long as the sermonette craze is so universally abroad in the land?

The Sunday School

Lesson for January 23.

THE SPIRIT OF LIFE.

Golden Text: As many as are led by the Spirit of God, these are the sons of God. Romans 8:14.

Lesson, Romans 8:12-30; verses 12-17, 26-30 printed.

Memorize verses 16, 17.

(12) So, then, brethren, we are debtors, not to the flesh, to live after the flesh: (13) for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live .(14) For as many as are led by the Spirit of God, these are the sons of God. ((15) For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. (16) The Spirit himself beareth witness with our spirit, that we are children of God: (17) and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

(26) And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; (27) and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (28) And we know that to them that love God all things work together for good, even to them that are called according to his purpose. (29) For whom he foreknew, he also foreordained, to be conformed to the image of his Son, that he might be the first-born among many brethren: (30) and whom he foreordained, them he also justified: and whom he justified, them he also glorified.

VERSE BY VERSE.

12. **So, then, brethren.** These words indicate the conclusion and application of Paul's former argument.—**We are debtors.** We are under strong moral obligation.—**To live after the flesh.** Not to obey the dictates of the flesh to the destruction of the spirit's claims.

13. **Ye must die.** If the whole attention is given to the flesh the spirit must die. A well known law of nature.—**Ye shall live.** Those who use the body to help the spirit shall live.

14. **Led by the spirit of God.** Those who conform their lives after Jehovah.—**The sons of God.** These have a right to be called sons of God who by their conduct are like God. The sons of Jehovah are those who take God into the account when deciding life problems, and make him the court of final appeal.

15. **Spirit of bondage.** When you live by the law, it is external restraint, bondage—but when you live by the spirit, it is subjective and hence freedom. You live because you desire to do so and not because of external authority.—**Ye received the spirit of adoption.** This was a common practice among the Greeks and Romans, and hence came with peculiar force to the ears of Paul's hearers.—**Abba, Father.** Abba is an Aramaic word, meaning father. The entire passage is one expressing the fatherhood of God.

16. **The Spirit himself beareth witness with our spirit.** The spirit of God and our spirits are in harmony. We are like him in spirit and conduct. We live like him. Our highest desires are for Christ and the things which concern the kingdom of God.

17. **If children, then heirs.** In the Jewish law the eldest son received a double portion, but in the Roman law the children were equal. Read 1 John 3:1.—**Heirs of God, and joint heirs with Christ.** The children only were heirs and we may become children by a spiritual birth. It is an inheritance of God's nature, his character, and his holiness.—**If so be that we suffer with him.** We cannot receive the best gifts without suffering. It is in the very nature of our lives. The best gifts cost more than poor ones.—**We may be also glorified with him.** Jesus was given glory because he sought the best and so are the great and small of earth who strive for the best.

26. **In like manner.** As our spirits strive for the highest things, so the Holy Spirit strives for us toward the same end.—**Our infirmity.** Our weaknesses in life, with a direct reference here to our ignorance in prayer.—**We know not how to pray as we ought.** We do not maintain the proper relation between the need and asking, as the father interprets the wants and needs of his children.

27. **He that searcheth the heart.** Jehovah. Man looketh on the outward appearance, but God looketh on the heart, 1 Sam. 16:7.—**He maketh intercession.** Jesus shows us the way from the animal to God. Read Rom. 8:34.—**The saints.** The people of God. Children.

28. **And we know.** Here is introduced another ground of confidence, in that the seeming hardships work to the good of those who love God.—**All things.** Those mentioned in verses 35, 38 and 39.—**Called.** The term implies that the invitation has been obeyed. —**His purpose.** To make them sons and heirs after the pattern of Jesus.

29. **Foreknew.** Jehovah knew that if certain laws were followed certain results would follow.—**Foreordained.** When the law is followed a given result will be the end. Devotion to God brings life, disregard brings death.—**Conformed to the image of his son.** Those who loved God would be like his son, for the son was like the father. Read. John 14:7-12.

30. **Justified.** That is, he is struggling to be more and more like Jesus and to be like him is to be justified. Made right with God.—**Glorified.** It is the completion of our salvation, when we receive the crown.

The Spirit of Life

The Lesson in Today's Life.

By Asa McDaniel.

The one supreme and priceless thing is life. Jesus came that we might have life, and that we might have it in abundance. There are two distinct motives or ways of living. They are the objective and subjective. Jesus



Rev. Asa McDaniel.

taught and lived the subjective life.

Some are living in the past, some in the present, some are directed to the future, while still others are living in the present guided by the wisdom of the past and faith in the future. The one who lives in the last named relation with the subjective impulse or motive, and the Holy Spirit as the guiding principle, is the one who really lives the abundant life.

The one who lives by the rules of others or because of restraints of the social circle in which he moves is unsafe when free from such restraints. On the other hand, the individual who governs his conduct from out of the deep of his own best self guided by the Holy Spirit is safe in Potiphar's house, or at the court of Babylon.

We are never for an hour, here below, exempt from elements and conditions of evil residing not merely around us, but within us. There is no stage of life when we can dispense with the power of the Holy Spirit as our victory and deliverance from these handicaps.

What Paul promises is that the man who has the indwelling of the Spirit has with him a divine and all-effectual counter agent to the subtlest of his foes. This Heavenly indweller does not, however, enter unwelcome to the heart. The Christian who neglects to watch and pray will soon find that he knows not how to use this, his greatest strength, for he will be losing the realization of his oneness with his Lord.

Men in all walks of human endeavor are in the quest for life. All worthy activities of men make their contributions to life under the guiding spirit of God, through Jesus Christ, who is the light and life of men. The great need of our age is to correlate all of these interests and human agencies so as to produce the highest type of manhood.

That this may be realized God has called us to not only [illegible] vital connection with a divine father's life and to the eternal [illegible] The test of our [illegible] The only infallible test of our being genuine disciples of Christ is our having that mind in us which was also in him, and that the proof of our being "sons of God" consists in our living habitually under the influence of the Holy Spirit, [illegible] all the duties to which we are called and to avoid every sin against which we are warned in our most intimate fellowship with God through his word. "For as many as are led by the Spirit of God, these are the sons of God."

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Disciples Table Talk

Champaign, Ill., Church Declines to Release S. E. Fisher to Des Moines, Central.

Members of University Place church, Champaign, Ill., assembled in business session last week, declined to accept the resignation of S. E. Fisher, pastor of the church. In a communication to the church Mr. Fisher had asked release in order that he might accept a call to Central church, Des Moines, Ia., if the church at Champaign felt the change at this time would not seriously interfere with the work of the church. After considering the matter for some time the church voted that the loss of Mr. Fisher at this time would be a serious blow and accordingly declined to grant him a release. After the congregation had reached a decision Mr. Fisher was called from his home and advised of the decision. He thanked the congregation for its vote of confidence and stated that the action would aid him in making a decision concerning the call. When interviewed by a local reporter, the Champaign pastor said: "The action of the congregation will make it harder for me to get away. The offer from Des Moines is a wonderfully attractive one. On the other hand the local work is also an important one. In addition to the appeals from the congregation I have been urged by faculty members and students of the University to remain and have also received petitions from parties over the state who are familiar with the work here. Next year the church is to undertake a Bible college work in connection with the University and in this I am interested The congregation has offered to me the salary of the Des Moines church, so I don't see hardly how I'll be able to get away. However, a decision will not be made for a few days." Mr. Fisher came to University Place church from Gibson City thirteen years ago and during his pastorate the church has grown from less than 200 members to more than 1,000.

Christmas Giving at University Place, Des Moines.

More than 1,000 people attended the Christmas entertainment given by the Sunday-school of University Place church, Des Moines, on the evening of Dec. 22, and most of the donations received were distributed to thirty-five needy families of the city. Three barrels of provisions were sent to an orphanage in St. Louis. Each person attending the entertainment was required to donate a potato and in this way three barrels of potatoes were collected. Each class made a donation and prizes were awarded for the most unique ways of presenting donations. The men's class won first prize, Thirty-six of the men, each carrying a sack of flour, filed down the aisle and piled the sacks on the platform, making a stack eight feet high. The young men's class donated rolled oats and the packages were conveyed from their room in the balcony to the platform by aeroplanes which made frequent trips. The distribution of provisions next morning was conducted by the Boy Scouts.

Ohio Pastor Presented With Bouquets of Appreciation.

For seven years C. B. Reynolds has been pastor of the church at Alliance, O., and an entire morning service was devoted to an appropriate program in celebration of the anniversary. The president of the official board was in charge and introduced in a fitting manner the speakers who reviewed the work accomplished by pastor and people in this time. One speaker discussed "The Peace and Harmony of the Administration." Another, speaking on "The Progressive and Business Spirit Characteristic of the Pastorate," said that he wished to go on record in speaking the conviction that "an efficient consecrated pastor is the most overworked and underpaid laborer on earth." He said no record is at hand telling of the pastors who have been smothered with flowers but that many had been buried under an avalanche of criticism and the lack of cooperation. He wished to throw some bouquets to Mr. Reynolds now He lauded the system of records which the pastor is using in the general work of the church; the effective grading of the Bible-school; the publishing of the weekly parish paper; the introduction of the new financial system; the building of parsonage and the tabernacle; and the extension of all lines of church work which have resulted from the practical methods planned by the present minister.

Lebanon, Ind., Pastor Teaches Bible in City Library.

A. L. Ward, pastor at Lebanon, Ind., reports that he teaches a Bible-class on Thursday evenings at the City Library. Dr. Frank K. Sanders' "History of the He-



Rev. A. L. Ward, Lebanon, Ind.

brews," is being used as a text-book. There are about thirty-five persons enrolled in the class, ten of which are teachers in the city schools. Mr. Ward is beginning his fourth year with the Lebanon church. In many respects the last year has been the best. Offerings to missions have increased by $200, making the 1915 gifts about $1,400. A special series of Sunday evening sermons on "The Great Love Stories of the Bible," is attracting large audiences.

New Ft. Worth Church Nearing Completion.

Announcement has been made that the new First church, Ft. Worth, Tex., which has been under construction for some time, will be ready for occupancy about Jan 15. When completed, the church wil be one of the finest in the state, costing approximately $135,000, and representing the latest thing in architecture and being magnificently furnished. An $18,000 pipe organ, a donation of a Ft. Worth citizen, Burke Burnett, will be installed, and will be one of the finest in the entire South. The auditorium will seat 1,400 persons. The church is thoroughly modern and equipped to meet the challenge of the Twentieth century. L. D. Anderson, the pastor, is preparing to put this equipment to its fullest use in meeting conditions in Fort Worth and making it a potent influence in the life of the city.

Norwood, O., "Minute Men" Are Busy.

The "Minute Men" of Norwood, O., Christian church, C. R. Stauffer pastor, has planned to divide the teams of men into five groups for more definite work. The completion of the "Every Member Canvass" was assigned to the "Automobile Squads." It was decided to plan a definite campaign to strengthen the work among the men of the church by securing a large attendance of men at both the Sunday-school and the preaching services. The aim is to have an attendance of two hundred men at Sunday-school within thirty days and then move on up to a larger number. All men who have become careless about attendance will be visited within the next few weeks.

Beatrice, Neb., Makes Good Reports.

The report of the pastor of Beatrice, Neb., church, C. F. Stevens, shows the total membership to be 1,284, 1,055 being resident and 229 nonresident members. Last year there were 89 additions by baptism, 22 by statement and 7 by letter. There were 23 dismissed by letter and five deaths, making a net gain of 90. The total receipts run close to $8,500. The Sunday-school now enrolls about 850.

Springfield, Ill., As a Town of Religion.

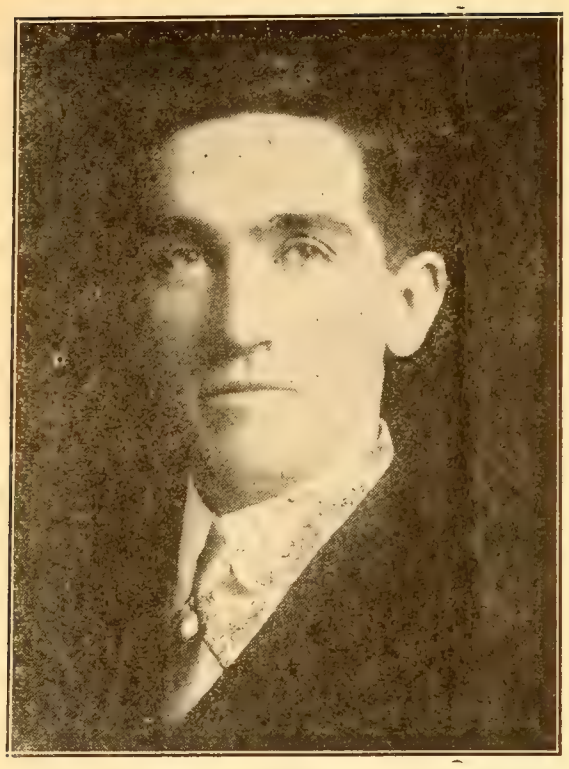
The recent religious census of Springfield, Ill., taken under the direction of the Christian Laymen's Federation shows a total of 31,129 names, accounting for a trifle more than half of the city's population. The work was completed under the supervision of a committee of the federation. There are twenty-one nationalities represented in the census. There are 8,732 Sunday-school attendants and 575 persons of no expressed church preference. Members of the Catholic faith head the list with a total of 8,072 and the Methodists are second with a total of 6,663. There are 2,248 unplaced church letters representing that many persons who on coming to this city have not renewed any church affiliations. The records show one infidel recorded. The remainder of the congregations by membership, in addition to those stated above are: Presbyterians, 3,782. Christian, 3,160. Baptist, 2,943. Lutheran, 2,866. Episcopal, 1,426. United Brethren, 695. Congregational, 501. Jewish, 451. Christian Science, 125. Seventh Day Adventist, 105. Evangelical Association, 52. Latter Day Saints, 32. Church of God, 38. Universalists, 21. New Jerusalem, 10. International Bible Students, 6. Spiritualists, 6. Quakers, 4. Nazarene, 3. Swedenborgian, 4. Mohammedan, 2.

Japanese Missionary Translates National Song.

A recent edition of a daily paper published in Osaka, Japan, publishes a translation of the national Japanese song that was sung at the coronation of the emperor, which was made by our missionary, W. H. Erskine.

Four Disciples Ordained at Yale School of Religion.

Prof. John C. Archer, of the Yale School of Religion, recently ordained four students of the school to the ministry at Marquand chapel. Although Professor Archer is a Disciple in which fellowship the newly appointed ministers will serve, the ordination address was made by Dean Chas. R. Brown, who is a Congregationalist. Those ordained were F. A. Poffenberger and H. P. Lovell, both seniors, and E. E. and E. K. Higdon, special students in the mission school preparing for the foreign field. Dean Brown impressed upon the young men that they were chosen by Christ, referring to the passage, "Ye have not chosen me, but I have chosen you," which Christ spoke to his disciples. "Some people maintain that a minister should be judged by the same standards of morality as the ordinary layman," said Dr. Brown. "This is grossly wrong, as the minister is responsible for the upgrowth of the spiritual life of his parish, and therefore his congregation has a right to expect him to live above the plane of ordinary men." Each of the four men gave testi-



Prof. J. C. Archer, who recently ordained four Disciple ministers at the Yale School of Religion.



Rev. R. W. Gentry, who is making a reputation as a money-raiser in Winfield, Kans.



Rev. George A. Miller, who began the tenth year of his pastorate at Ninth St. Church, Washington, D. C., Jan. 1.

mony of his religious experience, after which the ordination service was performed by Dr. Archer. Clyde E. Pickett, formerly pastor at Petoskey, Mich., assisted. Prof. Archer comments as follows concerning the ordination service: "Dean Brown, Mr. Pickett and I performed the ordination as a unit. I offered the ordination prayer and thereafter gave the hand of fellowship, welcoming the men to the ranks of the Disciple ministry and commending them to all men. The statements which they read were brief but inclusive of the cardinal points. The service was performed upon the basis of fully ample testimony and recommendation, in addition to our records here and our personal acquaintance with the candidates. I refer, of course, mainly to authority given us by the churches where the men now hold their membership. Mr. Pickett is one of our graduate students. He was for some time a Disciple pastor in Michigan, especially at Petoskey. Mr. Lovell is an Australian, a graduate of the University of Missouri and of the Bible College of Missouri. Mr. Poffenberger graduated from Bethany College in 1912. Messrs. Higdon are Eureka graduates. All are very strong men."

A Variety of Christmas Gifts at Paulding, O.

C. L. Johnson is rejoicing in the results of Christmas giving in the Paulding, O., church, to which Mr. Johnson ministers. On Christmas eve the "White Gift" program was featured and the following "gifts" are reported: Six gifts of self by public confession of faith in Christ, one added to the church by statement, ten re-consecrations, 154 gifts of service; of substance there were 106 gifts of food and clothing, 79 cash gifts amounting to $36.05. These offerings went to various causes, some locally, many to ministerial relief, some to the benevolent association. A successful Every Member Canvass has recently been made at Paulding.

Ninth Street, Washington, the Largest Disciples' Organization in the East.

On January 1 George A. Miller began the tenth year of his ministry with Ninth Street church, Washington, D. C. The past nine years have been very fruitful in the history of this splendid church. During this time 1,077 persons have united with the congregation; of this number 675 have been by baptism. This report indicates that the East is a fruitful field for ingathering. The church now has 1,300 active members. The Bible-school has more than doubled during these years and now has an enrollment of 1,200 in all departments. This is our largest church in the East and our largest Bible-school east of Canton, O. There are four active Christian Endeavor societies and the auxiliary to the Christian Woman's Board of Missions is one of the best in this section. The church now supports a living link missionary in both the foreign and home fields and contributes largely to all other missionary enterprises. At the beginning of the present ministry there was a mortgage indebtedness of $15,000 on the church building and a floating indebtedness of $400. These debts have been cancelled and three residences to the west of the present church building have been purchased; about $1,200 has been paid on these. In the spring these will be torn down and a modern Bible-school building costing about $25,000 will be erected. The first week in April the church will celebrate the twenty-fifth anniversary of its organization. There have been but two pastors during these twenty-five years—Edward B. Bagbey, now of Baltimore, and the present pastor. During

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A Novel Event at Huntington, Ind.

Central church, Huntington, Ind., had a program of unusual interest on a recent Sunday evening when six students of Central college delivered orations. Elmer Ward Cole, pastor of the church, offered a prize of $20 to pupils showing excellency in preparing and delivering orations. He appointed three judges to pass on the merits of the speakers.

New Organ for University Church, Des Moines.

At University Church of Christ, Des Moines, on December 19, nearly $7,000 was pledged toward the purchase price of the great pipe organ, which was formally dedicated on that day. Added to the amount already raised, the church has more than enough to pay for the organ and all expenses of installation. Dr. Medbury's sermon was devoted largely to recounting the progress of the church from the little chapel built thirty-seven years ago to the magnificent edifice occupied now and equipped with the largest organ in Iowa. Des Moines music lovers are now looking forward to the appearance here Jan. 7. of Charles Galloway, organist at the St. Louis exposition and one of the best known musicians in the country. Prof. Galloway will give a concert on the new organ.

Missouri Pastor's Wife Ordained to the Ministry.

Mrs. A. N. Lindsey has been licensed to preach, perform marriage ceremonies or any of the ordinances of the church by the elders of the Clinton, Mo., church, of which her husband is pastor. He serves also as secretary of the Missouri Federation of Commercial Clubs, and is a candidate for the nomination for governor on the Democratic ticket.

Dr. Idleman Gives Des Moines Church His Farewell Message.

Central church, Des Moines, was crowded from pulpit to doors on Dec. 19, to hear the farewell sermon of Finis Idleman on the evening of his departure for New York to become pastor of Central church, in that city, after nine years with the Des Moines work. Dr. Idleman made but brief reference to his changing his field of labor. He paid a feeling tribute to the enterprise, devotion, and willingness of his congregation. He declared he believed in long pastorates and said he felt the time had come for him to heed the voice that called from the field in the east. "Though I feel like I am stepping off solid rock into the air," he said, "I believe I have filled my time here." In the course of his closing sermon Mr. Idleman said: "New truth has delivered the mind. Science has delivered us from our superstitions and our fears. Man is becoming acclimated to the universe and no longer cringes before the mysteries. Straightway he proceeds to the unknown. In religion an equally great freedom has dawned. There is a modern consciousness of world comradeship which foretells the morning. The earth is shrunken by modern methods of communication until we have speaking acquaintance with all the dwellers of the globe. Foreign missions have added to the tokens of the dawn. Embittered and mistreated nations have learned the spirit of good will from self-effacing ambassadors of the prince of peace. Returning missionaries have interpreted the best of the peoples to the civilized world. Great international barbarities, such as slavery, the opium traffic, the demoralization of the races through the shipment of rum have been stopped. Instead of death dealing commodities the missionaries have created an open door for the essential values of a civilized society. There has also come a new conception of the kingdom. The unity of the forces is the pre-eminent passion of all great souls. The last great division has been made except the inevitable breach to occur between those who have the spirit of progress and reactionaries. There is a growing hunger to know our religious neighbors. There is a growing feeling of need of them all in the great social task."

Miracles Performed at Winfield, Kan.

When R. W. Gentry came to the work at Winfield, Kan., three years ago, the church was staggering under a ten thousand dollar debt. The first year, 1913, three thousand dollars was raised. Last fall the church started out to reduce it still more, i. e., to raise another thousand. Success beyond fondest dreams has come, so that the total sum raised to date amounts to over $2,500 on the principal, excluding $420 interest which was raised at the same time. This effort reduces indebtedness to $4,500 or less, and makes of the Winfield church a different institution. The congregation now numbers 500 loyal, harmonious people and now, being relieved from the financial millstone the church looks forward to a great work and to a future along missionary lines. The Winfield church will hold a home force revival this month, C. H. Altheide leading in the singing.

Missionary Rallies in Kansas and Colorado.

The following are the centers for foreign mission rallies to be conducted by C. E. Robinson, of Japan, and H. C. Hobgood, of Africa, in Kansas and Colorado: Highland, Kans., January 4. Hiawatha, January 5. Atchison, January 6. Kansas City, Kan., January 7. Topeka, January 10. Hutchinson, January 12. Salina, January 13. Herington, January 14. Wichita, January 17. Wellington, January 18. Winfield, January 19. Parsons, January 20. Independence, January 22. Denver, Colo., January 23. Denver, January 24. Boulder, January 25. Colorado Springs, January 26. Pueblo, January 27.

Banquet for Resigning California Pastor.

George W. Brewster, Jr., pastor of the church at San Jose, Cal., for the past six years and having recently resigned, was the guest of honor at a banquet given by the male citizens of San Jose last month. About a hundred citizens were present.

New Year Notes From Foreign Fields

On one day in last April sixteen Japanese newspapers, with the combined circulation of a million and a half, published a three-column article by two prominent writers on "The Essentials of Christianity."

According to the most recent report of the China Continuation Committee, which recently held its third annual meeting in Shanghai, there are 5,563 missionaries, men and women, at work in China.

Since the organization of the Christian Endeavor movement, our societies have contributed to the work of the Foreign Society more than $176,000. Eternity alone can measure the great good accomplished by our young people.

Dr. W. N. Lemmon of the Mary Chiles' Hospital, Manila, P. I., reports 54,884 medical treatments for the year ending September 30, 1915. This is a gain of 32,158 in that hospital over the year ending September 30, 1914. And this is not all: During the same time he received $15,436 in medical fees. This work is a marvelous success.

Hundreds of our Christian Endeavor Societies are going to use the Endeavor Day exercise, "The Least of These," the first Sunday in February. Supplies are sent free of charge to all societies taking an offering for the orphanage at Damoh, India. Orders are coming in rapidly. Ask your society to join this host of young people, and send their order at once to Box 884, Cincinnati, O.

The agent of the American Bible Society, Petrograd, writes that since the war began and the vodka (whisky) shops were closed, the sale of Bibles and Testaments has greatly increased in Russia.

Please send us your order for March offering supplies now. They will be of great value to your church. They are informing and even inspiring. Stephen J. Corey.



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IS IT TRUE?

The following quotation is taken from an editorial in the Youth's Companion. If it is true, it states a serious fact. This editorial, it should be stated, indicates further some reasons why young men should enter the ministry, in spite of its unattractive phases. Here is the quotation we wish you to read:

"YOUNG MEN AND THE MINISTRY."

"One hundred years ago the ministry was the noblest career a young man could choose. It meant dignity, authority, leadership, high standing in the state, and the respect and esteem of all. In the ministry centered learning, intelligence, and judgment.

"It is not so now, and everyone admits the change. The minister no longer leads the general thought of the community. He is treated with consideration, but too often with patronage, by the active, wealthy members even of his own parish. And because the office commands less respect, it is less sought by men of first-rate energy and ability."

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First Bungalow Church for Texas Disciples Erected at Dallas.

Great faith has been manifested in the effort of J. H. Fuller, pastor at the new Rosemont church, Dallas, Tex. Mr. Fuller writes that he started without a member and no meeting place, except a moving picture theater. To date there have been enrolled 110 members. The new bungalow church home has one of the most attractive auditoriums in the city, Mr. Fuller reports.

Installation Service of Finis Idleman at Central Church, New York.

J. M. Philputt, former pastor at Central church, New York, has arranged visits from several prominent Disciple pastors as features of the Installation Service of the new pastor, Finis Idleman. E. B. Bagby, of Baltimore, will preach the sermon; Peter Ainslie, of Baltimore, will deliver the charge to the new minister; F. W. Burnham, of Cincinnati, will give the charge to the congregation. W. M. Haushalter, of East Orange, N. J., will read the scripture lesson, M. M. Amunson, of Sterling Place, Brooklyn, will offer prayer, and F. M. Gordon, of Flatbush church, will pronounce the benediction. Three New York pastors of other fellowships will speak brief messages of welcome and Dr. Idleman will respond. January 7 is the date set for the Installation Service.

Donovan, Ill., Church Holds Meetings for "Community Uplift."

Guy L. Zerby, pastor at Donovan, Ill., reports a fine series of union meetings held in Donovan and conducted by home forces. The three local pastors alternated in speaking. No invitations were extended for converts. "Community uplift" was the sole purpose of the meetings, writes Mr. Zerby.

The Teaching Feature in Revival Meetings.

The constructive character of the series of meetings recently closed at First church, Bloomington, Ill., is illustrated in the fact that the Gospel of Mark proved to be a "best seller" among the attendants upon the meetings. Edgar D. Jones emphasized strongly the teaching feature in his sermons, and selected all his texts from this one Bible book. A hundred copies of Mark's Gospel were purchased during the meetings. Added to this fruit of teaching, there comes an excellent report of lives vitally touched by Mr. Jones' appeal. There were in all seventy-eight additions to the church membership, fifty-six of these by confession of faith; in several cases entire families were reunited in Christ. Mr. Jones speaks most appreciatively of the song work of Mr. Fred Butler and wife, of Yonkers, N. Y. First church is not going to rest on its oars at the completion of this successful enterprise in evangelism, but follows with a Community Training School, which is to be conducted by R. P. Shepherd from Jan. 9-19.

Religious Survey in Preparation for Revival.

The Men's Brotherhood of the Capitol Hill Church of Christ, Des Moines, decided last week to begin an immediate religious survey of the territory surrounding the church as a preparation for the series of revival meetings which will be held there this month by Charles S. Earley, of Oskaloosa.

New $50,000 Church Home at Athens, Ga.

The new First church home at Athens, Ga., was dedicated on Dec. 19. Herbert Yeuell, of Chicago, preached the dedicatory sermon and the pastor, Stanley B. Grubb, led in the dedication ceremonies. W. A. Chastain, a former pastor, also took prominent part. There were five services for the congregation. The Bible school session was held as the last meeting in the old church building, and the dedicatory services followed in the handsome new place of worship across the street.

The new building is a $50,000 house, built for about $10,000 less than that sum—the minister and committee saving the contractor's profit. The church had been saving for several years, and when war conditions came on they began construction, finding that they could save on material and labor in the very conditions which retarded other lines of work. The church will seat 1,500 people; there is every possible equipment for a community center, as well as a model place of general worship and Bible-school activities. The first floor has library, kitchen, dining rooms, rest rooms, with every convenience for women and children; a gymnasium, with shower baths and every accessory, and place for every need for social and educational service to the congregation.

Thirty Young People Enlist for Christian Work.

A feature of the revival services held by W. J. Minges at Grant Park church, Des Moines, was the volunteering of thirty young people for the work of the ministry on the mission field. About five hundred persons were added to the church membership during these meetings.

* * *

TRANSYLVANIA COLLEGE NOTES.

Mrs. R. H. Crossfield, who has been dangerously ill with pneumonia for more than five weeks, is reported to be slowly improving. President Crossfield was compelled to cancel all engagements for the holidays and the early part of the new year.

The Kentucky Press Association, which holds its annual meeting in the city this week, has been invited to inspect the Transylvania library, which contains, in addition to a large number of very rare and valuable old books, quite a collection of other materials of interest.

A very valuable bulletin to be used in connection with Education Day, January 16, has been sent out by Transylvania and the College of the Bible. This bulletin discloses some striking facts with reference to the contribution that these institutions have made to the preaching forces of the church in the state and nation. It states some interesting facts:

"Fifteen hundred of the preachers now serving the Brotherhood who have had college privileges were educated by Transylvania and the College of the Bible. Two hundred and sixty-four of these are in Kentucky, one hundred are working as home missionaries, and thirty-three are on the foreign field."

"The ministers of 225 of the 350 Christian churches in Kentucky having a membership of 100 or more were trained in Transylvania and the College of the Bible."

"According to the Year Book, only 24 Kentucky preachers were educated in other colleges, 90 per cent of those having enjoyed college privileges receiving their training in the Lexington institutions."

The standing of Transylvania is also set out as follows:

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South Akron, O., Church Loses Pastor.

W. G. Loucks, pastor at South Akron, O., for eight years, is planning to leave this field. Mr. Loucks is a rare combination of spiritually minded man and organizer. He has done a remarkable work in the promotion of a men's Bible-class. For a while this organization was so large that a local moving picture theater was sought to accommodate the attendance. It is unfortunate that the South Akron church is to lose Mr. Loucks, and the congregation securing his able services is to be highly congratulated.

• • •

RESIGNATIONS.

W. G. Loucks, So. Akron, church, Akron, O. Future not yet decided.

A. E. Ewell, Dallas, Tex. Oak Cliff church. Is serving as acting editor on The Christian Courier.

S. E. Hendrickson, Benton, Kan. Future undecided.

Leroy M. Anderson, Macon, Ga.

O. C. Bolman, Pekin, Ill.

G. D. Wyatt, Hartford City, Ind.

J. G. Slick, Blandinsville, Ind. Will engage in farming.

J. C. Read, Minerva, O.

O. H. Truman, Denison, Kan.

R. W. Officer, Nashville, Ark.

CALLS.

J. Randall Farris, Lexington, Ky., to Union City, Tenn. Began work Jan. 2.

Ray Montgomery, Atlanta, to Martinsville, Ind. Accepts.

Roger L. Clark, Clarksville, Tenn., to Richmond, Va., Third. Accepts.

W. T. Mullins, Middlesboro, Ky., to Atlanta, Ind. No decision.

T. J. Brock, Summitville, to Peru, Ind.

Daniel Stewart, Jonesboro, to Rogers, Ark. Accepts.

Ora Wills, to Gridley, Ill. Accepts.

H. N. Rutherford, to Lynnville, Tenn. Accepts.

M. Lee Sorey, Emporia, to Hutchinson, Kan., First. Accepts.

Geo. A. Brown, Enid, Okla., to Caldwell, Kan. Has begun work.

Claris Yeuell, to Arnold's Creek, W. Va. Has begun work.

S. D. Perkinson, to Arlington, Cal.

Andrew Scott, Hoopeston, to Fisher, Ill. No decision.

C. A. White, to Cameron, Mo. Accepts.

John Brandt, Jr., to Laurens, Ia. Accepts.

E. S. Farmer, Indianapolis, Ind., to Sidney, O. Has begun work.

W. F. Huff, Waynesville, O., to Blue Mound, Ill.



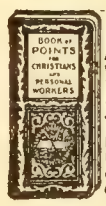
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700 E. 40th St. CHICAGO

THE CHRISTIAN CENTURY

Vol. XXXIII January 13, 1916 Number 2

The Doctrine of Maximums

Editorial

The Practice of Christian Unity

By Edward Scribner Ames

CHICAGO

Subscription—Subscription price, $2. If paid strictly in advance $1.50 will be accepted. To ministers, if paid strictly in advance, $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JANUARY 13, 1916 Number 2

The Doctrine of Maximums

"CHRISTIAN UNITY WILL NOT COME ON THE BASIS OF MINIMUMS, BUT ON THE BASIS OF MAXIMUMS."

That was a declaration first made in 1910 by Bishop Anderson, of the Episcopal church, in the Laymen's Missionary Congress in Chicago. It was applauded by Baptists, Presbyterians, Congregationalists, Methodists, Disciples and everybody else, who thought they saw in it a happy scheme by which no denomination would have to give up anything, but each could contribute its distinctive and favorite feature to the united Church.

The bishop derided the idea of seeking for unity upon the basis of the common catholic agreements which underlie and run all the way through the denominational order—this would be Christian unity on the minimums; it would mean that the several denominations would have to surrender their purely denominational characteristics, and he held that the result of such a reduction to a common denominator would be a flat and impotent uniformity. Unity, it was contended, is to come by inclusion, not by excision.

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It has been very interesting to observe how widely current this phrase about maximums has become in recent literature on Christian unity.

Even among Disciples of Christ it has found eloquent repetition from the convention platforms, and it has flowed without a tremor from the pens of our guileless editors. Such a sentiment, of course, is, in principle, the direct antithesis of the position taken by the Disciples of Christ. But so far its use by many leaders of the brotherhood has been allowed to pass without challenge, save by The Christian Century which, in entering its exception, found it difficult to avoid seeming to take an ungracious attitude toward our brethren of the Episcopal church.

But the time has come when plain speaking is more important than good manners.

Things have happened and are happening which make it necessary for evangelical Christendom to scrutinize pretty unceremoniously the Christian union proposals that emanate from Episcopalian sources, and to examine not wholly without guile the terms in which Episcopalian solutions of the problem are couched.

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It will be recalled that an invitation went abroad some years since to Christians of all bodies to join the Episcopalians in a world conference on Christian unity. Their initiative in issuing this call and in arranging for the conference has given a certain pre-eminence to the Episcopal church as an advocate of Christian unity.

But the farther the Protestant churches go in their search for unity under the leadership of these Episcopalian brethren the more suspicious of Episcopalian good faith do they seem to become.

This is a hard thing to say about any Christian body. But the Episcopal church seems to be doing all it can to make itself unpopular in evangelical Protestantism.

We have only to point to the Kikuyu controversy in England, the flare-up over the Panama Congress, and the Stonemen's movement in Philadelphia to explain and justify the suspicion in which Episcopalianism is now coming pretty generally to be held.

Open-eyed Protestantism is settling down to the fairly well substantiated conviction that Episcopalians want Christian union because they hope thereby to accomplish the universal triumph of their pet scheme of Episcopacy or apostolic succession. The sentiment is widespread that their motive for urging unity is, in its last analysis, a sectarian and not a catholic motive. It is a pity that this seems to be true, but no good is gained by courteously blinding our eyes to the truth.

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The things that have happened since this plausible doctrine of maximums began to be assiduously put into circulation by Episcopalian writers and leaders throw an interpretative light on what the doctrine itself meant in the minds that first conceived it.

The fine phrase of Bishop Anderson was simply a euphemistic way of saying: "We want to 'contribute' the Episcopate to the united Church, and we will agree to accept whatever doctrines or practices other denominations may wish to 'contribute' if all will agree to accept our Episcopate. Incidentally we would add that we will not, of course, have any interest in any proposal for unity that leaves our Episcopate out."

That is what the doctrine of maximums means.

Some of the Disciples who were caught by this doctrine have ingenuously argued that it was a good principle because by means of it the Disciples and Baptists would be enabled to "contribute" immersion to the united Church! No doubt such Disciples would find—indeed they actually have found—the Episcopalians naively ready and willing to "trade" their Episcopate for our mode of baptism!

But all such subtle designing is coming to its inevitable finish as the uncatholic temper of even the more liberal leaders of the Episcopalian body becomes better known. And the doctrine of maximums is bound to lose its plausibility as churchmen generally come to see that it does not mean Christian union at all. It means simply an attempt at constructing a larger denomination out of the many now existing.

✤ ✤

The failure of the doctrine of maximums will more and more throw the churches back upon the catholic principle for which the Disciples plead. It is the principle that declares that the great things the churches now hold in common are a sufficient basis for a united Church.

This principle would say to the Episcopalian: Your Episcopate is not common to the churches of Christ, therefore it can not be essential to the Church of Christ.

While we would admonish the Disciples' Council on Christian union to move with the utmost discretion in accepting invitations from Episcopalian sources on behalf of Christian unity, we would also strongly emphasize the conviction that this is the nick of time to proclaim our own catholic plea with renewed vigor and confidence.

The divided Church is in a mood to hear the Disciples' message if we utter it with urgency and practice it with consistency.

Practicing Christian Union

BY EDWARD SCRIBNER AMES

WHEN one is asked what distinguishes the Disciples of Christ from other religious bodies, the answer should be: Their devotion to Christian Union. It is true that some other denominations have learned to advocate union but the Disciples are born advocates of it. They are not only hospitable to the idea, they are committed to it by all their history and traditions. While others were still hostile or indifferent to it they proclaimed it and undertook its realization. They owe their very life to the vision of a united church which their first leaders cherished and they are destined to be tested in the future by their loyalty to this cause and by the resourcefulness and wisdom with which they labor for it.

It is unnecessary to recount how Thomas Campbell, a Scotch Presbyterian minister in the north of Ireland, a graduate of the University of Glasgow, became deeply impressed by the bitter strife of the Christian sects in his country and sought the free new world of America as an open field in which to realize his dream of union. No one can read his Declaration and Address, expressing his convictions in these matters, without feeling the depth and power of his prophetic summons to all Christian people to cease their warfare against one another and unite in their common duty to achieve a nobler religious life in the churches and to evangelize the world.

NOT AN ORIGINAL DREAM.

That dream was not original with him. There had been many individuals in protestant history who had longed for such a state. Not only great churchmen like Richard Baxter and Grotius but philosopher-statesmen like Leibniz and John Locke had labored for union and peace in religion. Thomas Campbell, however, was the first great leader who succeeded in developing a practical plan which has produced appreciable results. His vision became the inspiration of thousands of Christians from various communions.

As the direct result of the movement he inaugurated, more than a million people are now gathered into the churches of Disciples of Christ, known also simply as Christian Churches. Their whole manner of organization, their doctrine and their forms of worship were determined by the desire to promote union. They saw that all Protestants accept the scriptures as authoritative and concluded that the differences spring from non-scriptural elements. For example, the humanly formulated creeds as tests of fellowship were renounced.

The Disciples arose more than a hundred years ago without any creed but the New Testament and never have had any other. To avoid the confusion which party names have wrought, they refused to be called Campbellites or Stoneites, and strenuously clung to the name Christian or Disciple which all acknowledge.

AVOIDING UNBIBLICAL PRACTICES.

Sometimes this devotion to union nearly proved their undoing. Their unwillingness to do anything not authorized explicitly in the New Testament for fear of causing division, jeopardized important religious interests and developments. Some said missionary societies should not be organized because they were not provided for in the New Testament. Some held that instrumental music should not be used in the church service because no passage of scripture justified it. A serious question was raised as to whether ministers should be given the degree of doctor of divinity and whether they should be paid a stated salary. All of these questions arose out of a conscientious effort to avoid unbiblical practices which might lead to dissension and disunion.

From the first, the Disciples have sought to realize Christian union in the local congregation. The appeal has been to individual Christians to unite in neighborhood groups with such practices as all Christians could accept, and at the same time with the greatest possible freedom of individual belief and opinion compatible with practical co-operation. The local churches are the ultimate units of organization and authority.

CONGREGATIONAL POLITY.

This congregational polity is essentially the same as that found in the great evangelical bodies of Congregationalists and Baptists. The alliance of various local churches has been purely for missionary and practical purposes. There has never been any disposition to allow any ecclesiastical authority beyond the local church except the scriptures themselves. The offices of bishops and popes and doctrinal councils have been carefully avoided. Every minister and every layman has been accountable only to the local church to which he belonged. Union has been sought within the local churches and all other agencies such as religious journals, missionary conventions, and personal leadership have been purely advisory and practical in their influence. The success or failure of their great ideal has accordingly depended upon the spirit and temper of the local church.

It is obvious, therefore, that the primary historic purpose of the Disciples, the realization of Christian union, must be achieved, if at all, within the individual church. To what extent has this occurred? How far are the churches of Disciples of Christ union churches?

THE SIMPLE CONFESSION OF FAITH.

In doctrinal matters they have manifested the greatest tolerance and liberality. They have not insisted upon uniformity in any theory of the nature of God or of Jesus or of the Bible or of the atonement or of the future life, or of sin or of miracle or of salvation. They have adhered to personal allegiance to Jesus Christ and to his way of life. The only confession of faith required in any Church of Disciples is that of faith in Christ and there has been no authoritative theological interpretation of this confession. As a matter of fact there are to be found in every local church individuals of all manner of Christian traditions—Calvinists, Lutherans, Wesleyans, Arminians, Universalists and Unitarians. There are conservatives and radicals.

Nothing illustrates the practice of union better than the observance of the communion service or Lord's supper. The Disciples have never been close communionists. From the first they have freely invited all who desired to do so to participate in this intimate memorial institution. Nowhere else have they been more vitally faithful to their original and dominant ideal of union. This is not because they have treated the ordinance lightly or were indifferent to its proper observance. It has been in fact the central element in their worship. They observe it every Sunday. Laymen, as well as clergymen, administer it. In hundreds of churches where there are no pastors, the members assemble to celebrate this sacred festival.

SIGNIFICANCE OF THE LORD'S SUPPER.

And yet, attaching all this importance to it, they welcome to it all persons of whatever belief or tradition. In this simple ceremonial, where their zeal and devotion and intimate fellowship are so deeply expressed, the Disciples have fulfilled in the most beautiful and fraternal spirit their most profound and urgent conviction of Christian union. The logic of such a history and of such an observance of the most spiritual ordinance of the church is to receive into local church fellowship all who regard themselves as Christians and are willing to co-operate in the common life and practical activities of the organization.

Only one thing stands in the way of the fullest application of this principle and that is the survival of an older, legalistic conception of baptism. In their attempt to find a universal basis of union and fellowship in the teaching of scripture and in the example of the early church, the Disciples adopted the practice of immersion. They saw that all churches recognized immersion as baptism while some had doubts about the validity of sprinkling, and of infant baptism in any form. Unhappily, instead of treating this ordinance as they did the communion, by leaving its observance to the individual according to his own conscientious convictions, they developed the rigid and exclusive practice of baptism by immersion.

WHY IMMERSION?

There was some excuse for this error. A hundred years ago the science of biblical interpretation had only begun to be developed. The Bible was regarded by all Protestants too much as a lawbook and a book of specific rules and regulations. All religious bodies were to some extent dominated by that conception. All of them, unless it was the Quakers, insisted upon baptism by water in some form as a condition of membership in the church. It was natural that the Disciples, seeking a basis of agreement whereon all could stand, should practice immersion. They assumed that since all Christians regarded baptism as of sufficient importance to require it of all candidates, they would readily consent to practice it in the original form for the sake of union. But in this they were mistaken. The Christian world shows no sign of returning to the universal practice of immersion. The tendency is to regard baptism as less and less essential and since it is not felt to be of vital importance, people will not concern themselves about its precise form.

Besides, the investigations of New Testament scholars have made it extremely doubtful whether Jesus ever commanded baptism, and a growing appreciation of his mind and spirit makes it still more difficult to believe that he intended to fasten upon his followers an external form of this kind. He constantly denounced the officials of religion in his time for their formalism and legalism. He regarded even the observance of a day of worship as a convenience and a privilege rather than as a fixed requirement. He put emphasis upon right purposes and good works and declared the test of religion to be its fruits. Even the Apostle Paul saw that the letter kills and that it is the spirit which gives life.

NATURALLY A FRATERNAL PEOPLE.

The Disciples are fully aware of this larger, deeper meaning of the Christian life. It is only in their argumentative and self-conscious and formal moments that they are dogmatic and legalistic concerning immersion. As has been shown, they are fraternal and gracious to the last degree in the communion service. They haven't a doubt that all these good people in other churches are Christians and as sure of heaven as themselves. They enter into union services with other churches, exchange pulpits, join various interdenominational federations and alliances and social reforms. They welcome Methodists and Presbyterians and Congregationalists and all the rest to practical religious work, have them teach in their Sunday-schools, allow them to contribute money to their causes, and greet them socially as sincere and genuine Christians.

There is no possible doubt that this growing fellowship is gradually wearing away their old doctrinal insistence on immersion and preparing the way for a frank and whole-souled practice of thorough-going Christion union in the local congregation. As evidence of this may be cited the increasing silence of the educated ministers on the subject of baptism and the outspoken advocacy of closer affiliation in local churches by the two leading religious journals of the brotherhood. But the final step in this practice of union must be made by the local church.

HOW UNION WORKS IN CHICAGO CHURCH.

It is a source of the greatest satisfaction in our congregation here in Hyde Park that we have for twelve years realized so fully this historic and significant ideal of union. We have had the courage of our convictions and have made a significant demonstration of the practicability of actually uniting in fullest accord persons from a great number of widely different traditions. We have received Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists, Lutherans, Unitarians, Catholics, and some from the Dutch Reformed Church and from the Reorganized Church of Latter Day Saints, and a number on confession of faith who have not previously been identified with any church, and who preferred to omit baptism entirely.

Since this practice has been developed as a definite attempt to carry forward and make vital in a new day the noble, historic purpose of the Disciples, it may be appropriate to restate its main features and to summarize its results and implications.

The method employed has been to receive as members of the congregation any who desire to unite with us either by statement or by letter from their former church, or by confession of faith where they have had no previous church membership. They may do this simply by giving their names to the pastor. Usually they are also publicly received. When members of the congregation remove from the community they are given the letters they brought to us with an additional statement of their membership here.

SOME IMPORTANT RESULTS.

The relation of the members of the congregation is organic and vital in every way. They hold office, except that of elder, and have a voice and vote in the conduct of the organization. There is no feeling that they are less religious or less "saved" than others. They are just as loyal, contribute money as generously, work as faithfully, are as much "at home" and have as much sense of possession and participation as those who always have been Disciples.

Among the important results is the uniting of families in religious fellowship. In many instances the wife has been a Disciple and the husband a member of another church, or the husband has been a Disciple and the wife's membership elsewhere. In other cases one has been, say, a Presbyterian, the other a Unitarian, and both have found a congenial church home here. In more than one instance men who have never been able to accept the ecclesiastical traditions and are not attracted by the formal, churchly institution have readily become members of the congregation on confession of faith.

This simple confession of faith is that which the Disciples everywhere employ. With slightly varying phrases it runs thus: Do you believe with all your heart in Jesus Christ and in his way of life, and do you earnestly desire to follow him?

There is nothing more needed in American life than a more vital and a more wholesome religious atmosphere in the home. This is made particularly difficult where the household is divided in its affiliations. A deeper harmony and efficiency exist where all are together in the same church.

TWO VIEWS OF THE CHURCH.

If one asks what difference there is between membership in the church and membership in the congregation, the answer is that the amount and importance of the difference depend on which of two views of the church a person holds. If one regards the church and its ordinances as the only means of divine grace and the attainment of spirituality, then church membership takes on the greatest possible significance and one cannot be too careful in complying with the conditions of entrance into its fellowship. If, on the other hand, as is the case with increasing numbers, the church is a natural institution, gathering into itself those earnest souls who seek comradeship and help in making the most of their life, and who earnestly desire to realize in their own hearts and among all men the divine kingdom of love which Jesus proclaimed, then the ends of religion are adequately expressed in congregations of those who strive to fulfill the Christian ideals as they see and understand them.

Membership with a body of like minded people is, in this view, of the highest practical importance but it is not sacramental in the old sense. It is a means of stimulating and developing character but it is not a channel of mysterious, miraculous grace. Such organizations will have symbols of their fellowship and ideals but they will know that they ARE symbols and will not fall into the error of believing that such symbols can be made essential or necessary.

A NEIGHBORHOOD FELLOWSHIP.

Membership in the congregation enables us to care for these and other differences among people who have had very diverse religious training and who are brought together in their neighborhood life and through social and spiritual attraction. It affords greater flexibility and elasticity within the general religious fellowship without offending the consciences of those who cling to a more fixed and changeless conception of the church.

It is interesting to realize what this practice is doing for the common religious life of our neighborhood. The Baptist Church has a plan of "membership in the society" which has obviated for them the limitations of the more rigid Baptist practice. They are thus able also to receive into their fellowship persons of very widely different religious orders, without forfeiting the position of the church in the Baptist communion. We have therefore in the neighborhood, Methodist, Presbyterian, Congregational, Unitarian, Baptist and Disciple churches which can freely exchange members and which have for all practical purposes a common basis of Christian fellowship. A person coming into this vicinity who is by his spirit and desires eligible to any one of these churches, or to the Catholic or Episcopal church, may if he so wish, enter the fellowship of any one of the others. It is not strange that these churches feel themselves to be of one great fellowship, and have co-operated for several years in the council of Hyde Park churches.

A REAL UNION.

This is a significant achievement. The spirit and practice of union between these churches of different denominations is not an artificial and merely courteous coalition into which the separate organizations have been coerced. It is rather a direct and vital expression of the conviction and temper of the local churches themselves. They do not have to get together under one roof, with one pastor and one set of officers to know that they are united. The illusion that union is a matter of assembling under a common roof has sometimes brought into formal union congregations which had no inner fitness for each other. The union of congregations which have grown up independently is always difficult to achieve, not so much because of doctrinal differences as because of the different traditions, habits, tastes and sentiments they have cherished. The number of church organizations should be relative to the population and the economic resources, not with a view to making them as large as possible but rather with the aim to keep them as small as is compatible with strength and vitality.

In church work, as in modern agriculture, there is great need for more intensive cultivation. If the churches are congenial and fraternal with one another, as in Hyde Park, then it is unnecessary for them to spend much energy on formal, institutional union. Each may have the consciousness of working at the development of the common religious life of the neighborhood when cultivating the constituency which association and per-

(Concluded on page 8.)

THE CHRISTIAN CENTURY

EDITORIAL

NO FAILURE HERE

WHETHER Christianity has failed or not is a question about which it seems quite possible to keep up an interminable discussion, in view of the evident anti-Christian situation in so-called Christian Europe.

Perhaps, therefore, this little effort at a discriminating statement will be forgiven.

Christianity certainly has failed to get itself organized into the political life of mankind. Whatever else is to be said, that much is certainly true, or nations would not now be resorting to sheer force to attain what they call justice.

Force is no guarantee of justice.

Whichever belligérent wins the war, it will not settle the question as to which one ought to win it.

We are having war because nations have not yet learned to seek justice through reason and through love.

It seems like a wild dream to imagine that the nations ever will learn to seek justice on the only path that leads to justice.

But the fact that we still dream of it, that we still declare its possibility and its practicability, shows that Christianity has not failed.

When men cease dreaming of the day when swords shall be beaten into ploughshares—then it may be said truly that Christianity has failed, for it will then be dead indeed.

But the marvelous vitality of our religion, the unprecedented volume of evidence that it holds its sway dynamically in the world, is found in the fact that the dream is today more vivid, more imperative, more inescapable than ever before in human history.

AN UNPOPULAR EDITORIAL

HENRY FORD'S failure—if in the long course of years it is shown to be a failure—is explained not by calling his scheme quixotic and inherently impossible, but by recognizing that his own fellow-countrymen did not back him. The reason they did not back him was primarily that they did not feel as he felt about the war.

American public sentiment has recovered from its first shock of horror at the precipitation of war. We have come to take the war for granted. Our minds are eagerly following the progress of campaigns. The contest obsesses us. Our own diplomatic problems engage us. We are not tender in our feelings for the youths that are led to the slaughter. We do not talk any longer about "cannon-fodder." The press has put the soft pedal on the humanitarian talk about the homes that are being left without fathers, about the unspeakable cost that childhood is being compelled to pay, about the anguished hearts of women—and all that.

The hideous inhumanity of the whole inconclusive strife we have forgotten in our excitement over the great game!

And then, more than all, we are making money out of the war. Every part of the land is gripped today in an industrial boom that promises to make this year of 1916 the most prosperous year in the history of this nation.

How could you expect us to take time from our business to go with Mr. Ford, or even to follow him with our prayers, when it was his mission to kill the European goose that lays our golden egg?

But if instead of taking Mr. Ford as a joke the sentiment of the American public had taken his mission seriously, prayerfully, if instead of Europe knowing that he represented no one but himself it had known that he represented the substantial citizenship of the United States, Europe would have taken him seriously, too.

And if instead of going with 100 American citizens in one boat, his proposal had been met with a response so eager and representative as to fill fifty boats with 10,000 peace missionaries, Mr. Ford's idea would have been more than the dream of a dreamer.

That idea will save the world from the curse of war!

And it is the only way the world will be saved from the curse of war.

Peace missionaries—not political diplomats—these are humanity's saviors from the thrall of war, just as gospel missionaries are the saviors of the world from the thrall of sin.

Mr. Ford was all right.

And his idea was from God.

But Mr. Ford's countrymen were too unimaginative and too beastly prosperous to back up his program with their moral strength.

ONE HUNDRED YEARS

OUR very sincerely esteemed contemporary, the *Congregationalist*, of Boston, has attained the distinction in religious journalism of being one hundred years old.

In celebration of the event it appears on January 6, in a new dress and a special issue so sumptuous and every way delectable as to elicit from its admiring contemporaries an additional emotion sometimes called envy but certainly not of an un-Christian sort.

From our modest thirty-one years of life the *Congregationalist* seems very venerable indeed. But its pages seem so almost playful with their cheer and optimism and faith that one cannot help suspecting its editors have access to Ponce de Leon's famous fountain which that excellent gentleman once thought to find in Florida.

Of course our congratulations are extended to our neighbor and to the noble body of Christian folks whose ideals it both reflects and helps to create.

Y. M. C. A. AND THE WAR

JUDGING from the prodigious service it is rendering in the war camps of Europe, it would seem that the Young Men's Christian Association had come to the kingdom for just such a time as this. The rapid growth of this organization during the past fifteen years in numbers and material resources would seem to have been truly providential.

In no previous war has Christian work been carried on among the soldiers on anything like the vast scale characteristic of this war. It is largely due to the activities of the Y. M. C. A.

Dr. John R. Mott, General Secretary of the International Committee of the Y. M. C. A., is reported to be carrying an enormous personal budget amounting to over a half-million dollars a year which amount he undertakes to secure from generous people of wealth for carrying on religious work among the soldiers. This is in addition to

the vast work done through the regular channels of the organization.

The opportunities are so great and urgent as to be almost appalling, save to men of great faith. Dr. Mott has recently given out as samples of the calls he receives the following:

A report from Young Men's Christian Association workers in France that there are openings along the French line where 200 association secretaries could be used at once, if the men were available for appointment; a call from Russia asking for fifteen Americans able to speak German, who directly on their arrival in Russia would be sent into the internment camps of German prisoners, to make themselves helpful in every way that their own judgment might suggest; and finally, an appeal from Italy asking for enough money to supply 1,000,000 copies of Dr. Luzzi's translation of the New Testament to soldiers in the Italian camps and trenches.

Many English, Scotch and French clergymen visit the trenches to preach to the men and minister to their moral and spiritual needs. Their services are nearly always rendered under the auspices and direction of the Y. M. C. A.

The prison camps especially offer a wide field for Y. M. C. A. service, and its workers are welcomed on both sides of the belligerent lines. There are said to be 5,000,000 wounded soldiers now in hospitals. The depth and quality of Christian service that [illegible] beyond computation.

It can safely be predicted that [illegible] ful and practical Christian service to the millions of soldiers, the Y. M. C. A. will come out of the war with a grip on the heart of Europe's [illegible] organization has ever before gained.

DISCIPLES AND THE PANAMA CONGRESS

MANY were the plaints heard after the great Edinburgh Missionary Conference in 1910 on account of the silence and inactivity of the Disciples of Christ in the councils of that history-making gathering. While some of our missionary leaders were present as delegates, their voices were not once heard in the discussions, and in the preparatory work for the conference their counsel, if sought at all, was not appreciably registered.

The situation seems to be quite the reverse in the case of the Congress on Christian Work in Latin America which is to be held in the City of Panama, February 10-20. Representatives of this typically North American religious movement are having a constructive part in the arrangements for the Congress and will bear their full responsibility in the deliberations of the gathering itself.

At the head and center of the whole enterprise is Rev. S. G. Inman, for ten years a missionary supported by the Christian Woman's Board of Missions at Piedras Negras, Mexico, where he developed a remarkable work on the broader social lines, a work which won the admiration and material support of Mr. Carranza, now the recognized President of the Republic. Mr. Inman, as executive secretary has developed the Congress idea with a skill and statesmanship which elicits the eulogy of men like John R. Mott, Robert E. Speer and Dr. Arthur Judson Brown.

He has guided the Congress with extraordinary prevision through the scylla and charybdis of Episcopalian tenderness toward the Roman Catholic church on the one hand, and the fanatical anti-Catholic sentiment of a certain type of missionary worker on the other.

Mr. Inman is not only carving out a place of even greater future usefulness for himself, but reflecting credit upon the Woman's Board and the entire fellowship of the Disciples.

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PRESIDENT Charles T. Paul, College of Missions, Indianapolis, was given the constructive work to do for the most important Commission of the eight into which the whole problem is divided. His first draft of the introduction to the report of the Commission on Method and Message was pronounced by his collaborators as so scholarly, masterful and spiritual in its character that it was accepted by the Commission with but the slightest change.

Mrs. Ida Withers Harrison, vice president of the C. W. B. M., has been devoting most of her time for months in research and constructive work for another of the Commissions, and has enriched her Commission's report with invaluable contributions.

The editor of The Christian Century has been requested to act as editorial representative of the Congress, interpreting its deliberations to the secular and religious press of North America, and to accompany the deputation of sixteen from Panama to the series of Regional Conferences to be held in six capital cities of South America, interpreting these also to the press and compiling the deliberations of the Regional Conferences into a volume to constitute volume four of the "Proceedings" of the Panama Congress.

It is believed that as a direct result of this intimate part taken by these representatives of the Disciples' fellowship our churches will take a deep interest in the Congress and will open their eyes and hearts to the great opportunity for Christian work in the republics of the South.

LET THE PEOPLE SING

ONE OF the deplorable lacks in the church worship of modern congregations is that of congregational singing. In many city churches the choir has monopolized the function of song and the people have a chance to sing only one or two hymns in the service. These they sing indifferently because they cannot get into the spirit of congregational singing in a service organized as such services are.

We believe the value of the typical quartette choir is greatly exaggerated in the minds of ministers and church officers. Its contribution to the worship is exceedingly dubious and a pretty strong case can be made against its attraction as entertainment.

The choir, as a leader of the congregation, is a desirable and useful device, but it robs God of the praise due him when it takes the hymns out of the mouths of the people.

And it robs the people of one of the most natural joys and inspirations of divine worship.

Our present generation is growing up with a pagan ignorance of the great hymns of the Christian faith. But how can they be expected to learn them when only two hymns are sung at a service?

It is futile to exhort pastors on the point of educating their congregations to know and enjoy the treasures of the hymn-book, because to nine-tenths of the pastors themselves the hymnal is an unexplored continent.

The people will learn to sing if the ministers learn to make a proper place for congregational praise, and then fill that place with noble hymns.

Our Readers' Opinions

THE DISCIPLES' JOURNALISM.

I rise to heartily congratulate the editor upon his editorial in The Century of December 23, on "The Disciples' Journalism." Its general content is worthy of the highest commendation, and yet, to use scripture language, "I have somewhat against thee." The whole truth was not told. But, now that the subject is open for discussion, I think no better service could be rendered than to go to the bottom of this whole matter.

As an illustration of the prevailing evil in its wide-spreading influence upon our great cause, I believe I am justified in quoting the following paragraph from a letter recently received from one of the leading publishing houses of this country: "It is true that we have published a considerable number of volumes by authors connected with the Church of the Disciples, although we are quite at a loss to understand the evident divisions of that general body. For some reason there appears to be a great lack of unanimity between different sections. An author, approved by one section, is as heartily disapproved by another, while the various publishing houses, without exception, decline to take any interest in your books. We can discover no explanation as to these conditions, but you will readily see our hesitancy until we are assured of distinct support within the denomination."

Now this extract from an "outsider" lays open the whole sore, and shows the disease is general. "While the various publishing houses, without exception," are deeply under its influence. When I read this letter I could scarcely keep from shedding tears. I knew well enough what was going on among the Disciples, but I did not suppose our alienations had become so manifest as to disgrace us in the eyes of the bookmaking world. Surely it is now time to call a halt, and if our editors and publishers do not heed the call, then the brethren should take the matter up at once in a way that will cast out the evil spirit and restore the unity that once existed among us.

The "Century" has opened the way, but has begun at the wrong end of the line. Its view makes the "Christian Evangelist" and the Christian Board of Publication the chief of sinners above all that dwell in our spiritual journalism. Now I hold no brief for either of these publications, but I believe in fair play. Our troubles began, and were full grown, long before the Christian Board of Publication had an existence. These troubles may be generalized under three heads:

1. The spirit of commercialism.
2. The reign of lex talionis and the spirit of bossism.
3. A want of a clear conception of the province of true journalism.

An honorable competition in business is desirable, but when this competition enters our Bible-schools, so as to infect our children with the unchristian spirit of partyism, then it seems to me that it would be better to cease furnishing our schools with any literature whatsoever, than to sustain a traffic which is poisoning the most important springs that water our church life.

But all this can be corrected. Already there are signs of improvement. The Century can help on the reformation, but it cannot do this by manifesting a self-conscious superiority, or by becoming an "accuser of the brethren." If each one of our papers and "publishing houses, without exception," as charged in the letter from which I have quoted, shall continue to vindicate its own course, to save its face, then not much can be done for a better day.

This crimination and recrimination must be stopped. We do not need to pass around the cry, "Lord, is it I?" We are all—editors and people—more or less involved in this shame; and the sooner this fact is recognized and a right spirit shown, the sooner our disgrace will be removed.

There is no place for the "Tu quoque" in our present troubles. Let the dead past bury the dead. It is easy to say, "You are to blame." But who will be first to say, "I am to blame?" And yet this treatment of the "Ego" is absolutely necessary, if anything worth while shall be accomplished.

It is doubtless true that both the "Evangelist" and the Christian Board of Publication have made some mistakes. I think they have, but it is not going to help matters for "those who live in glass houses to be throwing stones."

I am writing this on the first day of the New Year. It is just a little past 8 o'clock in the morning. The thermometer registers 60 degrees, and will go above 75 degrees before night. I am sitting on the front porch, and am as comfortable as if it were summer time. Outside all nature is smiling. I am thinking of Bishop Heber's lines:

"——every prospect pleases,
And only man is vile."

But soon I find myself saying, this cannot be true of Christian men, and I find myself almost rising from my seat to emphasize the affirmation—it must not be true of my brethren.

W. T. MOORE,

Eustis, Fla.

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IN APPRECIATION.

EDITOR THE CHRISTIAN CENTURY:

I am enclosing you herewith my check for my 1916 subscription to The Christian Century, and in doing so permit me to express to you my personal appreciation of the paper. I enjoy every issue of it. I like—as everyone else who loves his Lord must like—your fine big world view of the Master's church, and the work he has given us to do. I like—as all who love their brotherman must like—your fine interpretation of the manhood and the brotherhood of Jesus. It is rich—always helpful.

I want to thank you especially for your word in the current issue—I think it is the issue of this past week—in which you write of the selection of Doctor Kershner as editor of the Christian Evangelist. I heartily endorse every word you say.

Cedar Rapids, Ia. WALTER M. WHITE.

Practicing Christian Unity

BY EDWARD SCRIBNER AMES.

(Concluded from page 5.)

sonal leadership have grouped together in a particular church.

NOT ORATIONS BUT ACTUAL PRACTICE NEEDED.

Unless a denomination can receive any professed Christian into the fellowship of its local churches, it cannot actually practice union in a way that is real and vital. The representative of denominations, such as the Catholic and Episcopalian and for the most part, the Baptist and Disciple, cannot consistently advocate union if they make no provision for receiving Christian people into their local fellowship, without first baptizing them. In too great a degree these denominations undo a person's previous religious status and then initiate him into their own cult as if he had been a pagan or an infidel or an untaught child.

What is needed today to promote the cause of union is not so much mass meetings where churchmen make orations and indulge in the sentiments of union; or religious journals devoted to the theological problems and to fine theories about it, but there is needed a greater range of sincere experiment by local pastors and congregations.

The fulfilment of the Savior's prayer for the union of his followers is not chiefly and intellectual achievement. It is rather a matter of genuine, human hospitality and fraternity. We need to put into the foreground the spirit of sympathy and brotherhood. We must realize that the religion of Jesus is not primarily an institutional or a theological system. It calls for a response to the human craving for friendship and for intimate comradeship in the pursuit of lofty ideals. Jesus himself passed lightly over many of the official elements of the religion of his people. He made the Sabbath, the temple, the priesthood, the altar and ritual of his ancestral faith subservient and secondary to the direct, natural relationships of human souls to each other and to God. This is not an easy plan of compromise. It requires the highest kind of loyalty and courage.

"BOUND TO DO THE BEST WE CAN."

We cannot be consistent followers of his spirit and example today unless we, too, possess that same supreme purpose to put human nature above the law and the Sabbath, to venture some social innovations as he did in the interest of the kingdom of love. We need not wait for perfect plans or utopian schemes. We are bound to do the best we can to meet the needs which now confront us. In order to be loyal to the spirit of scripture, we may have to ignore its letter. In fulfilling the dreams of our fathers we may have to abandon some doctrines and practices which were dear to them. But we Protestants, and especially we Disciples, cannot be loyal to our traditions, unless we, too, like those before us, have the will to follow the truth as we see it, even when it leads us into new and untried paths. Of this we may ever be assured, that our efforts and our experiments cannot wholly fail if they are sincerely and intelligently devoted to the Christ-like task of bringing into our human world in larger measure the divine kingdom of faith and hope and love.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Boy Scout Organization Splits.

The Boy Scouts are not specifically a religious organization, but they operate in connection with a great many Sunday-schools. The Christian public will be interested therefore in a reported split in the organization. The chief Scout, Ernest Thompson Seton, has resigned and formed the Woodcraft League. He charges that the Scout organization was emphasizing military features to the neglect of those features borrowed from woodcraft. Officers of the Scout movement feel that he timed his resignation to affect seriously a campaign for funds the organization was to launch soon. Mr. Seton is well known through his controversy with Mr. Roosevelt over "nature-faking."

Birthday of Phillips Brooks Remembered.

The great preacher and bishop, Phillips Brooks, is still remembered in Boston, and on December 13 there was a service in honor of the anniversary of his birth at the Cathedral church of St. Paul. The dean was in charge of the service, which was at noon, and among the hymns used was "O God, Our Help in Ages Past," which was sung by the multitude gathered in Copley Square, outside Trinity church, at the funeral of the great bishop. The preacher of the commemorative sermon on December 13 was the Rev. W. Dewees Roberts, rector of St. John's church, East Boston. He gave a brief review of Bishop Brooks' life and told many anecdotes illustrative of his great love for mankind.

The Cost of the War.

The cost of the great world war in human life is brought vividly to the attention of the Christian public by the announcement of the sorrow of some of the great British church leaders. Principal Alexander Whyte of Edinburgh, Principal George Adam Smith and Prof. James Stalker have each recently lost a son in the war. These losses and many more like them will be felt by civilization for centuries.

Dr. MacArthur in New Haven.

Dr. R. S. MacArthur is a foremost Baptist and has the position of president of the Baptist World Alliance. He does not hold a regular pastorate at this time but for the past two months has been supplying the pulpit of Calvary Baptist church in New Haven. A unique service closed his ministry there. All the Scottish societies of the city attended the worship, dressed in Highland costume in many cases, and a company of pipers led them to the church.

Theological Tension Among Episcopalians.

The tension among those of the Protestant Episcopal fellowship is largely over the doctrine of the church. The pronounced pro-Catholic views of Dr. Manning of Trinity church, New York, have been recently noted. There are views on the other side quite as pronounced. We have, for example, the utterance of Dr. Karl Reiland of St. George's parish in New York, in which he says: "St. George's Church has stood for a hundred years for evangelical Protestant Christianity, and it has a peculiar right to protest against this ominous and Romanizing tendency in the church. The laity should be warned that there is a Catholic party, and that it is striving to devitalize the true Protestant character of the Episcopal Church. We should use every means in our power to organize and prevent any further misrepresentation. We should insist that if our Catholic friends cannot stand our Protestant atmosphere they should move; we should make use of every opportunity to unite with other Protestant communions in the interests of spiritual common sense, efficiency and economy at home and in the mission fields."

Insurgent Priest to Be Suspended.

The case of Rev. George Chalmers Richmond of Pittsburgh has been widely noted. There was local dissension in the church which was followed by an effort of the bishop to remove the priest from his parish. It is not possible for an Episcopalian bishop to remove a priest except for reason, hence the matter has come to trial. The trial board has recommended the suspension of the Rev. Mr. Richmond for one year. This sentence is yet subject to an appeal to a higher ecclesiastical court. The priest was charged with insubordination to his bishop.

Baptist Hymn Writer Dies.

The author of "Safe in the Arms of Jesus" died recently. He was Dr. William Howard Doane, and he passed away at the home of his daughter in South Orange, N. J. The Sunday following his death, it was the plan to have every Baptist church in the country sing the hymn that made him famous. He left substantial bequests to certain Baptist missionary societies at his death.

Opposed to Preparedness.

No subject seems to divide church gatherings these days more surely than a discussion of the "preparedness" propaganda going on throughout the country. One religious gathering seems to have been held, however, in which there was unanimity on this subject. The Church Peace Union held an all-day annual meeting in Bishop Greer's residence on Tuesday, December 14. This society was founded in February, 1914, by Andrew Carnegie. The Bishop of New York is president, and all the other officers were reelected. Dr. Frederick Lynch, the secretary, announced in the daily press of December 17, that the union was unqualifiedly opposed to the present-day demand for increased armaments for the United States, and that the trustees had decided that an appeal be made to the people to withstand such a demand.

Prepare For World Conference on Unity

The commission that is making ready for a World Conference on Faith and Order is in session at Garden City, N. Y. The commission is presided over by Bishop Anderson, of Chicago. More than fifty leading men from twenty different denominations are in attendance. In his opening address, Bishop Anderson said:

"We look out upon the church today and instead of an interior indestructible and united we find it externally rent and torn asunder, largely disintegrated and incapable of molding the national conscience. Isolation, separation and disintegration are dispelling the power of the church of Jesus Christ. A bewildered world and a divided church are crying, 'How long, oh, Lord how long, until peace be established between nations and a unity made among the churches!' In the face of the religious conditions today is there any Christian who will care or dare to stand aloof from a movement so thoroughly filled with mutual trust and conscience and so charged with loyalty to Jesus Christ and his church?"

Perhaps the most surprising feature of the meetings was a report from the Vatican that the World Conference will be looked upon in a friendly spirit by the Pope and that prayers will be said for its success.

Secretary Gardiner reported a correspondence with Cardinal Gasparri in which the latter spoke of the attitude of the Pope in these terms:

"I need not here describe the affection with which I saw the august pontiff kindled for you. For you well know that the plans of the Roman pontiffs, their cares and their labors, have always been specially directed to the end that the sole and unique church which Jesus Christ ordained and sanctified with his divine blood should be most zealously guarded and maintained, whole, pure and ever abounding in love, and that it should both let its light shine and open its door for all who rejoice in the name of man and who desire to gain holiness upon earth and eternal happiness in Heaven.

"The august pontiff therefore was pleased with your project of examining in a sincere spirit and without prejudice the essential form of the church, 'or the inner essence of the church,' and he earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and cooperation of men's minds, and likewise by concord of their wills, unity of faith and communion may at last prevail throughout the world of men."

It was reported that two of the leading magazines of the Russian Church have published articles by eminent theologians urging the co-operation of the Russian Church. Similar articles had been published before the war by Protestant reviews in Germany, Finland, Hungary, Norway and Sweden. The editors of Greek, Old Catholic and Waldensian magazines have requested articles, which have been sent, explaining the purpose and method of the Conference, and La Ciencia Tomista (Dominican) of Spain has published a letter from the Secretary about the movement and has reviewed at some length the publications and commended the purpose of the Conference, though adhering to the Roman Catholic position.

The Sunday School

Lesson for January 30.

THE LAME MAN LEAPING.

Golden Text: Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. Acts 3:6.

Lesson, Acts 3: verses 1-12 printed.

Memorize verses 9, 10.

(1) Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. (2) And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; (3) who seeing Peter and John about to go into the temple, asked to receive an alms. (4) And Peter, fastening his eyes upon him, with John, said, Look on us. (5) And he gave heed unto them, expecting to receive something from them. (6) But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. (7) And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. (8) And leaping up, he stood, and began to walk: and he entered with them into the temple, walking, and leaping, and praising God. (9) And all the people saw him walking and praising God. (10) and they took knowledge of him, that it was he that sat for alms at the beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

(11) And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. (12) And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

VERSE BY VERSE.

1. **Peter and John.** Faithful companions of our Lord. John is mentioned but twice in the book of Acts.—**The ninth hour.** Three p. m. Nine in the morning and three p. m. were the hours fixed by law for prayer. Ex. 29:41. Some of the devout Jews kept also the noon hour.

2. **A certain man.** A well known character at the temple. He was more than forty years old, see Acts 4:22.—**Was carried.** Was being carried as Peter and John were going into the temple.—**Whom they laid daily at the door into the temple.** Where the throngs of benevolent worshipers frequented the temple. He was a familiar figure in their city life.—**The door of the temple which is called beautiful.** The exact location of this gate is not definitely known. —**Ask alms.** A gift of charity.

3. **Peter and John.** Often mentioned together, and here regarded as ordinary worshipers, entering the temple at the hour of prayer.

4. **Fastening his eyes.** The word denotes fixed attention.—**Look on us.** He did not expect a gift from every one, hence Peter demanded attention, for his gift was not of the usual sort.

5. **He gave heed.** Looked eagerly, hopefully upon them. Peter's purpose in verse four is here realized.

6. **Silver and gold have I none.** Silver and gold money.—**In the name of Jesus of Nazareth.** In the power of God through Jesus Christ. Compare Mark 5:41; Luke 7:14.—**Walk.** His feet became strong, and he walked as Peter directed.

7. **He took.** The original meaning of the verb is to press or squeeze and hence means taking hold with a firm grasp.—**Immediately.** A favorite word with Luke, used many times in the gospel.—**His feet and his ankle-bones.** These are technical words Luke uses and refer to distinct parts of the foot.

8. **Leaping up.** Strictly, leaping forth. It is also a medical term.—**Began walking.** Testing his newly acquired power.—**Praising God.** He recognized God, and not Peter as the source of the cure. He may have been truly devout.

9. **All the people saw him.** The man was a common sight and hence known by many. He would attract much attention in the temple.

10. **They took knowledge of him.** They recognized him as the one who for many years had been asking alms of them.—**Wonder and amazement.** Two words; the one refers to the domain of feeling while the other that of intellect.

11. **He held Peter and John.** The impulse of excited gratitude; he did not want to be separated from his benefactors.—**All the people.** The worshipers.—**Porch that is called Solomon's.**—It ran along the eastern wall of the temple. It was erected on the ground which Solomon had filled in and from this it probably received its name.

12. **It.** The wonderment of the people who gathered about him.—**Answered.** He began to speak to the astonished people who wished for an explanation.—**As though by our own power.** Peter disclaimed any power apart from God in the healing of the man.

The Priceless Gifts

The Lesson in Today's Life.

By Asa McDaniel.

The apostles were poor men, and yet they made many rich. Peter gave the lame man two things, each of which was worth more than silver and gold. He gave him the power to earn his own living, and brought him to the living Savior who is able to heal both body and spirit. He placed within his reach a fruit tree and not simply a basket of fruit. He helped the lame man to help himself.

Wayside Opportunities.

The opportunity for service came to Peter and John by the wayside, while they were on the way to another duty. Some of our best privileges and most useful hours come to us in this way, as the straw in which the artist Thorwaldsen's statues were packed brought over from Rome the seeds of new flowers to adorn the gardens of Copenhagen. Moses and David were called from keeping sheep to making nations. We are to be ever on the lookout for unexpected opportunities for service.

Peter said, "Such as I have give I thee." This is all he could give. We can give to another just what we really possess. If a man has money he can give money. If he has truth he can pass it on. If we have strength we can use it for others. The man who attempts to lift others above his own level has undertaken the impossible. It is therefore sound pedagogy that the most important element in teaching and preaching is the man behind them. A cold class cannot warm the indifferent member to active service.

The Best Gifts in Common Life.

The priceless gifts are found in the common experiences of life. Turgenieff was asked for a gift by a beggar. He searched his pockets, then said to the beggar, "I am sorry, my brother, I have nothing for thee." But joy came into the beggar's face. "That is enough," he said, "You have given me more than money, for you have called me brother." The gifts whose value can not be estimated in dollars and cents are the ones the world could not get along without. "Lincoln has nothing but plenty of friends," they said when he was nominated for the presidency. Smiles, sympathy, encouragement and love are the really great gifts of life.

One smile can glorify a day,
  One word new hope impart.
The least Disciple need not say
There are no alms to give away,
  If love be in the heart.

Judas stood among the priceless things that day in Simon's house, and the plea for them was hushed in his soul. Only a shallow and unspiritual judgment will think less of him for knowing the selling-price of alabaster and nard. His sin lay in that he had lost the power to see in these things the higher values. "He had eyes to see but saw not." He had heard Jesus say that Solomon in his state robes was not so well dressed as a wild flower, and that the widow's half-farthing was worth more than the jewels of the rich, and that a cup of cold water was worthy of a heavenly reward, yet he had not learned that there were things too beautiful to be sold. All the best things are given away. No man was ever rich enough to buy a poem If it is his he must have it as the priceless gift of God to the soul. Neither can you buy happiness, a home, or a good conscience.

The Medical Missionary.

The healing of the lame man is being performed by the medical missionary of today. It is true that the missionary does not heal instantaneously, but the slow process of the scientific method has supplanted the swiftness of such a cure as our lesson narrates. The medical missionary performs many gradual cures that seem no less than miracles to the people. Some missionary in Persia has said, "Medicine has been the magic key which has opened every door of fanaticism, bigotry and opposition." "They have seen the blind led into our hospitals and go out seeing. They have seen the lame carried in and go out walking." These modern miracles have led the people to have confidence in the missionaries who unselfishly risk their life for men and women in all lands. What is done in the fields far from home is being done over and over again in the home land. We may not be able to do the work, but we may HELP do it.

"Social Service."

The church of our day and many of the larger and better Bible-schools are engaging in "social service." There is no doubt in the minds of men and women who have made a study of the matter that in the past this form of our duty to the "other fellow" has been neglected. But at the same time we must not forget that Jesus has been calling for laborers in that field of service since he led the way while on earth. Through the spirit he has been the inspiration of this kind of work in all ages since that time. It is Jesus Christ who has fired men's hearts with the emotions of sympathy, pity and love, which have sent them forth to all forms of social service. The story of every refuge, asylum, home, and helpful institution would find a place in the complete biography of our Lord.

Disciples Table Talk

A New Honor for W. E. M. Hackleman.

For many years W. E. M. Hackleman has been known among the churches as an able leader of song. His face is familiar to convention goers over the country. Nearly three hundred conventions have enjoyed his leadership. He has made four transcontinental tours with groups of leaders in the interest of church work. For several years also Mr. Hackleman has been connected with the management of Bethany Assembly, which for over thirty years has served as a Mecca of Indiana Disciples and of Disciples from many other states. At the recent thirty-third meeting of the Board of Directors of the Assembly, Mr. Hackleman was unanimously elected to the presidency. This honor follows eight years of efficient service by Mr. Hackleman as secretary of the Assembly. Preparations are now being made for "1916, Bethany's Greatest Year." The Schools of Methods and Efficiency will be conducted by experts, and many new features will be added. An interesting feature of the 1916 meeting will be the "Home-coming."

I. J. Spencer Closes Twenty-First Year at Central Church, Lexington.

Deserved tribute for a service extending through twenty-one years as pastor of Central church, Lexington, Ky., was paid on Jan. 2 to I. J. Spencer by members of his congregation. Resolutions complimenting Mr. Spencer for his service, not only to the local congregation, but to the Disciples of Christ as a whole, were passed by a unanimous vote. The resolutions commending Mr. Spencer upon his long and successful service were introduced by Prof. W. C. Bower, and were highly complimentary to the ability and achivements of the Lexington pastor. During the present ministry this historic church has grown to be one of the outstanding churches among the Disciples. Its membership has increased since 1895, when the present minister began, from a little over 800 to more than 1,700. The funds gathered and disbursed for local, benevolent and missionary purposes have increased three-fold. Within the past year the spacious auditorium has been remodeled and rededicated and there has been completed and dedicated, with provision for all indebtedness, a splendid modern educational building, making the present material equipment one of the most commodious, modern and beautiful in the brotherhood. In addition to the demands made upon his time and strength by the pastorate of a large city church, Mr. Spencer found time to superintend the Sunday-school for seventeen years, besides teaching for a time two large classes. Throughout his ministry he has placed much emphasis upon the educational function of the church and many of his early ideas anticipated modern tendencies in religious education. Evangelistic activity also has characterized the leadership of Central church through these years. More than 2,000 persons have been added to the church as a result of his labors, and during his entire ministry of forty years between 7,000 and 8,000 members have been added to the churches which he has served. Few Sundays pass in Central church without additions to its membership. Mr. Spencer has always taken a deep interest in the affairs of the community, and has had an active part in the movements looking toward civic betterment. For many years he has been an outstanding figure in the co-operative work of the Disciples of Christ, serving as a member of the executive committee of the Foreign Missionary Society, a Curator of Transylvania College, a director of the Christian Board of Publication, a trustee of the Board of Ministerial Relief, and a member of the Commission on Christtian Unity. His voice has been frequently heard in our national conventions and his pen has made substantial contributions to the periodical literature of the Restoration Movement. All these significant facts were emphasized in the resolutions offered by Professor Bower. Especially to be noted is the fact that Mrs. Spencer receives a large share of praise for her abundant service in Lexington and in wider fields.

George H. Combs 23 Years in Kansas City Pulpit.

George H. Combs, pastor at Independence Blvd., church, Kansas City, Mo., has recently closed a period of twenty-three years of service in that field. The Kansas City Journal takes occasion to say some good things concerning Mr. Combs at this time of celebration: "Occasions often arise,"



Rev. George H. Combs, who has had a remarkable career as a leader in Kansas City Discipledom.

writes the Journal editor, "which make especially opportune the paying to a man while he is still alive a tribute of the kind too often withheld until he has passed away. Rev. Dr. George H. Combs is one of the livest ministers of the gospel in this community, and therefore this small testimony to his worth as clergyman, as a man and as a citizen partakes of the character of an 'obituary' only in so far as it is called forth by the celebration of twenty-three years of effective work in a variety of capacities in this community. This tribute voices the sentiments not only of the congregation of the Independence Blvd. Christian church, but of his ministerial brethren of all denominations, and of the people of Kansas City as a whole. It is particularly fitting that the completion of this long term of service, which is not quite so dramatic as the psychological 'silver jubilee' but is still far out of the ordinary, should be observed, as it will be next Sunday morning and next Tuesday evening, by the church to which Dr. Combs and his gifted wife have given these long years of devotion. Dr. Combs is more than a profound and scholarly thinker. He is a man of positive force in the community and has always been identified with forward movements of the city. If felicitations may be extended to him, they may be extended in even larger measure to the congregation and to the community in whose effective service he has grown gray."

Terre Haute Pastor Will Organize Bible-schools in Community.

J. Boyd Jones, pastor at Central church, Terre Haute, Ind., is planning to extend the influence of this great church in the spring by organizing Bible-schools throughout the county. These will be cared for by young men whom Mr. Jones is training in Christian work at Central. Some of these are students in the State Normal, others are young men brought by Mr. Jones from the church at Anderson, Ind., where the training of Christian workers was carried on with remarkable success in the great church there. It is hoped through these Bible-schools organized in rural districts to establish after a while substantial churches, ministered to by the young men who are giving their time and talents to the early organizations.

Leavening Unchurched Oklahoma.

It is said that eighty-two per cent of the population of the state of Oklahoma is unchurched. That there is here a rich field for the development of Disciple churches is noted with enthusiasm by the state secretary, E. V. Spicer, and his reports of numerous evangelistic meetings usually tell of large results in conversions. W. A. Merrill sees a fine opportunity to Christianize this great state from the state schools as centers, and is giving his best effort to his work at Edmond, which is a Normal school town. During the past year 95 persons were added to the congregation at Edmond through Mr. Merrill's work, most of them coming at regular services. Under great handicaps, financially and as to buildings, the work at Edmond is going forward fruitfully under Mr. Merrill's ministry.

National Secretaries Honored by Cincinnati Church.

President F. W. Burnham, of the American Society, and Secretary A. E. Cory, of the Men and Millions Movement, were elected elders of Central Christian church, Cincinnati, at its annual meeting held on Jan. 5. During the past year there has been a net gain of 56 in the membership of this church, and $8,000 has been raised for all purposes. C. L. Waite is entering upon his fifth year as pastor at Central.

Ohio Gains in Disciple Ministers.

It is not everywhere known that Ohio Discipledom has as an integral part of its work an Advisory Committee on Pulpit Supply. I. J. Cahill, State Secretary, calls attention to the fact that through this helpful service the number of Disciple pastors in Ohio has been increased in the last five years from 262 to 338. Mr Cahill writes that if all states should give attention to supplying pulpits for worthy preachers, young men of talent would not hesitate to embark upon the ofttimes uncertain sea of the ministry. The efficiency of the Ohio state work is seen also in the fact reported by Mr. Cahill that 95 churches of the state are taking the Every Member Canvass for missions and local expenses this year.

Memphis Pastor Inaugurates Employment Bureau.

A. R. Adams, pastor of the Decatur street church, Memphis, Tenn., has inaugurated a new plan which seems to be proving popular. Mr. Adams believes that it is the duty of the church to minister to the bodies as well as to the souls of men, by aiding them in securing employment and advising them in difficult matters. He believes that the church should work seven days in the week, instead of one in seven. In carrying out this idea he has established an "Information Bureau," and spends fifteen minutes every Sunday evening answering questions and giving advice.

Wabash Ave., Kansas City, Mo., Rejoices Over 1915 Achievements.

L. J. Marshall received 78 into the Wabash Ave. church, Kansas City, Mo., during 1915. This congregation enters the new year with all current bills paid, all missionary offerings taken, and a sum paid on its building debt.

Beaver Falls, Pa., Builds Larger for Bible School.

The best sign of a growing church is a developing Bible-school. C. M. Smail is essentially a Bible-school promoter. His great school at Beaver Falls, Pa., has reached an enrollment of 563, and some of the classes have grown to such numbers that new rooms are being added to the plant for their occupancy. The young men's class has just opened up its new home, and another room for intermediate boys is under construction. A secret of Mr. Smail's strength is his evangelistic temperament. During the two years he has led in the Beaver Falls work 189 persons have been added to the church membership. About $5,000 has been raised for all purposes by the congregation. Mr. Smail has been invited to preach the mid-winter baccalaureate sermon at the local high school.

National Secretaries Banqueted at St. Louis.

During the Mid-winter meeting of the National Secretaries of the Disciples, at St. Louis, late in December, the Christian Board of Publication entertained a group of them at a luncheon. Among those present were: Grant K. Lewis, F. W. Burnham, and Robert Hopkins, representing the American Society; Mrs. Anna R. Atwater, of the C. W. B. M.; James H. Mohorter, National Benevolent Association; A. McLean, S. J. Corey, and Bert Wilson, representing the Foreign Society; George W. Muckley, of the Board of Church Extension; W. R. Warren, secretary Board of Ministerial Relief; Graham Frank, W. F. Richardson, Mrs. Griest, Mrs. Lura Thompson Porter, E. L. Day, W. C. McCurdy, C. M. Chilton, Edgar DeWitt Jones and S. H. Zendt, members executive committee of the General Convention; A. E. Cory and R. H. Miller, Men and Millions Movement; L. E. Sellers, Temperance Board; Claude E. Hill, Christian Endeavor Board; President Hill M. Bell, representing the DesMoines Committee; A. C. Smither, F. D. Kershner, and E. E. Elliott, of the Christian Board of Publication; and O. O. Kinney, of Chicago.

Church Grows from 150 to 800 Membership in Five Years.

The story of the development by Frank W. Mutchler and his forces of Grant Park church, Des Moines, from a membership of 150, five and a half years ago, to a present membership of over 800 is an unusual one. Each year has added about 125 to the membership of the congregation. The Bible-school has reached an enrollment of about 600. To house this rapidly developing work a splendid new building is now being erected. The first floor, which is incomplete, will when finished, seat a thousand persons. The structure is of white rock front brick and cement blocks. The church is located in a densely populated portion of the city, and has a tremendous opportunity for service because of that fact. Mr. Mutchler and his people have gained wide reputation for their care of the poor and sick of the community in which they are called to work. A recent meeting held by W. J. Minges and company resulted in the addition of 400 new members and the reconsecration for more active service of over 300 members of the congregation. A significant feature of Mr. Minges' work was the enlistment of forty workers as volunteers for the ministry or the mission field.

Columbus, Ind., Church as Good Samaritans.

Jackson Street church, Columbus, Ind., ministered to by William Hobson, gave a great dinner to the poor of the city on Christmas day. Over two hundred hungry persons enjoyed the dinner. Many plates were sent out to the sick and 300 children were provided with treats.

Enid, Okla., Holds Banners for Christian Endeavor Efficiency.

A. G. Smith, pastor at Enid, Okla., takes a good deal of pride in the fact that his Senior Christian Endeavor Society holds the efficiency banner of the state for the third consecutive year. His Intermediate organization holds the banner for increase in membership. The Senior Society has an enrollment of 112, the Intermediate 108 and the Junior 64. Over two hundred persons were added to the church membership during 1915.

Pleasantville, Ia., Pastor as Missionary.

The missionary spirit strongly pervades the work of Walter B. Zimmerman, pastor at Pleasantville, Ia., Beach is a new community a few miles out from the town, and Mr. Zimmerman has gone in with the Gospel message, with the result that from his first week of service over fifty persons were added to the Disciples' organization. A new home will be dedicated by the Beach congregation soon.

Champaign, Ill., Church Will Not Lose Pastor.

S. E. Fisher, pastor of University Place church, Champaign, Ill., stated at the close of the morning service, on December 26, that he had concluded to accede to the wishes of the church that he continue indefinitely in the relation of pastor. Three weeks ago the congregation held a meeting to act upon his request for release that he might accept a call to the pulpit of the Central church, of Des Moines, Ia. At that time many petitions from various sections of the church's activities, especially from the young people, were received, and it was voted unanimously not to release him if it could be avoided. Mr. Fisher said he thought Christmas was an opportune time to have all questions of uncertainty as to future relations cleared away.

Peoria, Ill., Pastor Criticises New Year Revels.

Characterizing the wide open celebration of the New Year in Peoria as a species of idolatry, Homer E. Sala of Central church, delivered a stinging remonstrance at the debauchery and drunkenness in his sermon on "Modern Idolatry." "In spite of the fact," said Dr. Sala, "that the Bible says we shall have no other gods, people today have too many of them—gods of wealth, style, fame, mind, ease, pleasure, sensation, chance, passion and booze. These gods can be summed up under the word 'self,' while our God, the true God, is 'others.' Peoria worshiped at the shrine of passion on New Year's eve. Revelry, debauchery, licentiousness and drunkenness was the indecent way thousand in this city started the new year. It is a great honor to have all the load of booze one can carry and be a church member, too. Yes, and some of them were drunk. Some pride themselves as being intelligent and then make a beer barrel of themselves or drown themselves in a wine vat. It must be a great honor to a city to vaunt itself in such drunken debauchery at the close of a year that has been drenched in blood. Daniel and the good people of Babylon were not compelled to witness any worse debauchery than went on in our city New Year's eve. The time has come when the church of God and decent Peoria must raise its voice against this iniquity."

W. F. Turner Sees His State "Go Dry"

Last night in company with two newspaper reporters and two policemen, I visited at 11 p. m. all the saloons of this city to see them in their death throes. For after three fierce battles in this county with the licensed liquor traffic in each of which we were beaten by a narrow margin we were



Rev. W. F. Turner.

rewarded at last by becoming a part of a great tidal wave of prohibition which has swept Washington, Oregon and Idaho into the "dry" column. So after fighting the accursed saloon traffic for twenty years I wanted to see it die with my own eyes. The saloons were dying with the old year. The crowds of men taking their last drinks in the familiar places were a great study. Young men, the "regular," and the old "soak," mingled together. Old "snags" of humanity, unshaven, dirty and unkempt talked of their common grief. Barkeepers smiled and seemed to anticipate the end with some degree of real delight.

At 12 o'clock one side of a block where saloons were thickest was lined with men, women and children watching for the answer to their prayers. When the midnight whistles blew and the bells rang in the new year policemen entered every saloon and told the "boys" it was time to "clear out," and out they swarmed singing, yelling and cheering. A big barkeeper came out of one of the largest saloons, waved goodbye to the "boys," went inside and turned the key in the door—I hope for ever. And as I stood there amidst the din, thinking of the doors of thousands of saloons closing that minute in seven states, a sure prophecy of a dry nation in the very near future, it seemed to me I had ample recompense for all the tears and heartaches and disappointments of a long ministry.

I wanted to shout and sing. I thought of the song of Miriam at the Red Sea when she looked back and saw Israel's enemies overthrown.

"I will sing unto the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
This is my God and I will praise him;
My father's God, and I will exalt him.
The Lord is a man of war:
The Lord is his name.
Pharaoh's chariots and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went into the depths like a stone,
They sank as lead in the mighty waters."

It indeed seems like a miracle to think of Seattle, Tacoma, Spokane and Portland, four of the great cities of America without a saloon, distillery or brewery. The "wets" cried in the campaign, "No great city was ever a dry city." But behold our own quartet of dry cities.

So on the first day of the new year I just wanted to send greeting to all the friends and workers in the east and tell you to push the battle. "By faith the walls of Jericho fell down." Keep marching 'round. You will have the victory by and by. And it is worth the battle!

W. F. Turner.

No. Yakima, Wash., Jan. 1, 1916.

Automobile as Gift to Pastor.

P. H. Green, pastor of the church at Oakland Ia., was presented with a new automobile as a Christmas gift from the members of the church.

EDUCATION DAY, JANUARY 16, 1916

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A. J. Bush Honored by Texas Disciples.

On the evening of December 26, the Oak Cliff (Dallas) church observed the fortieth anniversary of the ministry of A. J. Bush in the state of Texas. When Mr. Bush landed at Indianola on Christmas Day, 1875, there were but five Disciple churches in the state that had regular preaching of any kind; there were only about a dozen preachers in the entire state, and the majority of them made their living as farmers, ranchmen, blacksmiths, lawyers and doctors and preached incidentally. There was no form of co-operation in the state at large and when in 1876, Mr. Bush came to Dallas to a state meeting, the entire time was spent in wrangling; those present refused to endorse any form of co-operation between the churches at large or between individual congregations. Mr. Bush went back to South Texas sick at heart and formed a co-operation in Lavaca county. When the Texas Disciples became convinced of the necessity of a real state missionary organization, Mr. Bush was called on to take charge of it and do the pioneering work. This he did and developed the work, in eight years, from nothing to what it later came to be, when Mr. Bush was employing twenty men and raising $25,000 a year. When the orphans' home at Dallas was to be built, Mr. Bush was called from a pastorate to do pioneer work again. When this work was completed he retired to a pastorate and was once more called out to raise money and build the Fowler Old People's Home, and this, too, was carried out successfully by him.

Grant W. Speer at New Philadelphia, O.

J. H. Coil, pastor at New Philadelphia, O., is enjoying the help of Grant W. Speer, of Toledo, in a series of January meetings. During the first week, however, Mr. Coil himself preached. Mr. Speer's topics for the present week are: "The Christian. How?" "A House of Prayer." "Salvation—Feeling, Knowledge or Faith?" "What Sin Does for a Man." "Sound Doctrine." "Mother and Christ." "The Pentecost of Calamity." "If Christ Should Talk to Me?" "Leaving Home."

A New Year's Event at Broadway Church, Los Angeles.

Twenty years ago, writes Pastor Charles F. Hutslar, B. F. Coulter preached the first New Year's sermon at Broadway church, Los Angeles, from the text, "Have Faith in God." Since that time, Mr. Hutslar reports, each first Lord's day in the year, a sermon has been preached in this pulpit from the same text. The fine success of Mr. Hutslar in this western field has been noted with great pleasure by his friends in the East, from which region he went forth two years ago.

Robert Sellers, Elwood, Ind., Called as Pastor for Twelfth Year.

By an unanimous vote Robert Sellers, of the Elwood Ind., church has been elected as pastor for his twelfth year. He is the oldest minister, in point of service, in the city and has been very successful in his work. A recent evangelistic meeting added several hundred members to this church.

Ft. Worth Pastor Conducts Three Bible Courses.

E. M. Waits, pastor at Magnolia Avenue church, Ft. Worth, is an aggressive promoter of the educational phase of church work. He has built up an excellent Bible-school of 663 enrollment, 442 new scholars having been added during the year. But his efforts go beyond the walls of his church school. During the past year Mr. Waits has conducted a New Testament course for the local Young Women's Christian Association, and one on Literature of the Bible for the "Browning Bible Class." Mr. Waits' record for 1915 included: 110 sermons, 30 special addresses, 250 pastoral calls. Over 100 persons have been received into the church. State missions, State Bible-school work and



Rev. E. M. Waits, who is a leader in Community Bible Study in Ft. Worth, Tex.

Texas Christian University have received largely of Mr. Waits' services. The church's proposed missionary budget for 1916 provides for an expenditure of $1,330.

The Year's Achievements at Lincoln Neb., First.

The past year has marked an epoch in the history of First church, Lincoln, Neb. The removal of the last cent of indebtedness on the church property in itself was enough for one year's work, for an ordinary congregation, but the Lincoln people are not ordinary. The ladies' circles had the interior of the building beautifully decorated, new light fixtures installed and the choir loft lowered to make room for the pipe organ. Over three-fourths of the cost of the new organ has been pledged and much of it paid in. The final great step forward was the employment of an assistant to the pastor, H. H. Harmon, in the person of J. L. Kohler.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

Moline, Ill., Disciples to Have Church Home.

Tabernacle revival services of First church, Moline, Ill., have been well attended at all sessions. Several important matters were taken up at one session of the Sunday-school, which voted to start collecting a fund for the new church building. Plans were submitted and adopted whereby collections will begin at once. Members pledged $500 toward the new building as a beginning. Fifty-seven persons were added to the church membership during the recent revival services.

J. G. Slayter Appreciated at East Dallas, Texas.

At the annual membership banquet of the East Dallas, Tex., church, official action was taken by the members increasing the salary of the pastor, John G. Slayter, to $3,600, an addition of $600 to the salary he received during the past year. It was also voted to increase the budget of the church to $9,000 for 1916. The unusual increase in the pastor's salary was a mark of appreciation from the congregation for his services during the past year which have resulted in the unusual growth and development in all departments.

George L. Peters Grows Big Church.

George L. Peters, pastor of North Side church, Omaha, Neb., reports an 85 per cent increase in membership in the last nineteen months. An increase in salary was recently voted to Mr. Peters by the Omaha congregation.

Church Membership Increases 33 Per Cent in Year.

The annual meeting of North Tonawanda, N. Y., church, brought forward splendid reports from all departments. Every treasurer reported all bills paid out and a balance on hand. The total amount of money raised in all departments for the year was $5,500, and the total balance on hand is $184.28. The pastor's report showed a gain of 33 1-3 per cent in membership over last year. George H. Brown is pastor at North Tonawanda.

Toledo, O., Central, Has City's Largest Bible School.

It is a real achievement reported from Toledo, Central church, to which Grant W. Speer ministers. This church is said to have the largest school in the city, larger even than the Marion Lawrance school, of international fame. This school will soon have a modern plant, as a crowning achievement in the work of Mr. Speer during ten years' ministry.

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A. M. Haggard Dedicates Another Church.

"Dedication Number 156," in the record book of A. M. Haggard, of Drake University is his service at Belinda, near Chariton, Ia. He was with this people over Sunday, Dec. 26, and not only covered the balance due upon bills, but raised enough to purchase seats and furnace, and do also other things not contracted for. Ezra McKim is the pastor at Belinda. Mr. Haggard reports that Mr. McKim was ordained at the close of the day to the ministry of the gospel which he has preached faithfully for about five years. The house at Belinda is a fine community center, having a good basement and ample room for the Sunday-school. Mr. McKim is now in a meeting which promises well.

Ministerial Relief Gains.

For the quarter ending Dec. 31, the Board of Ministerial Relief, of Indianapolis, reports a gain of $2,279.67, or 58 per cent over the corresponding period last year. The net gain in total receipts was $790.62, or over 14 per cent. Three ministers and three widows of ministers have just had their names added to the pension roll, which now shows 131 names.

Barry, Ill., Pastor Preaches Fourteen Sermons on the "Prodigal Son."

E. B. Quick, pastor at Barry, Ill., began on Jan. 2 a series of Sunday evening sermons, based upon the parable of the "Prodigal Son." The following are the themes discussed: "Man's Relation to God" —"A Certain Man Had Two Sons." "Providence"—"He Divided Unto Them His Living." "Sin"—"He Wasted His Substance." "Retribution"—"He Began to Be In Want." "Conviction"—"He Came to Himself." "Salvation"—"I Perish Here." "Faith"—"I Will Arise and Go to My Father." "Repentance" —"And He Arose and Came." "Atonement" —"While He Was Yet Afar Off, His Father Saw Him." "Confession"—"Father, I Have Sinned." "Forgiveness"—"Bring Forth Quickly the Best Robe." "Consecration"— "Make Me as One of Thy Hired Servants." "Acceptance"—"He Hath Received Him." "Heaven"—"They Began to Be Merry." A large, original illustration drawn by the pastor is used in connection with each of these sermons.

Brotherhood Work Succeeds in Kirksville, Mo.

As a result of a union meeting held at Kirksville, Mo., a few weeks ago, a Brotherhood of Christ has been organized among the men of the churches of the town. This band of men has opened rooms in a downtown section and in addition to the reading room feature holds a Sunday afternoon gospel meeting. It also carries on other activities such as will promote Christian living among men. As a result of this renewed interest in the work of the kingdom of God the Bible-schools of the town have been increased at least one-third in their attendance.

Indiana Church Promotes Physical Culture.

The church at Danville, Ind., C. O. Lee, pastor, is holding and directing the interest of the young people through gymnasium classes in which 140 of the young people are enrolled under a paid director. On a recent Sunday Stephen J. Corey delivered three addresses on his missionary journeys.

California Has New Bible-school Superintendent.

Geo. W. Brewster, Jr., who recently closed a great work at San Jose, Cal., has just accepted a call to become State Secretary and Superintendent of the Bible-school for Northern California. His knowledge of the field and of the Bible-school work and the needs of his state will mean much for the Bible-school development in Northern California.

Reception for Kansas City Pastor.

Budd Park church, Kansas City, Mo., held a reception for its new pastor, Hugh Lomax, on the evening of December 30. Addresses were made by Frank L. Bowen, city missionary to the Christian church, Dr. J. B. Crutcher, Bert Wilson and Mr. Lomax.

Ohio School to Enlarge for Bible-school Efficiency.

The church at Edon, O., has closed a good year's work. During the year 29 have been added to the membership of the church. Total moneys raised for all purposes, $1,829.75. Some badly needed repairs have been made on the church property. A furnace has been installed in the parsonage. At the annual meeting of the congregation held on New Year's eve, it was unanimously voted to build an addition to the church home. This will provide for better Bible-school facilities and also give suitable quarters for the social life of the church. The church begins the new year with all departments well organized. A meeting will be held during the month of February. The minister, S. B. Braden, will be assisted by Arthur Haley, of Canon City, Colo.

Kentucky Disciples Lose Pioneer Leader.

Secretary Corey reports the death of J. W. B. Smith, a warm friend of the Foreign Society and one of its honored life directors. His demise occurred at his home in Latonia, Ky., January 3. Mr. Smith had been a faithful and successful preacher of the gospel for about forty years. He preached in other states besides Kentucky, as Tennessee, California, Missouri, Indiana and Ohio. He was a man of scholarship—well-informed upon current questions, with deep interest in all that relates to men everywhere. Mr. Smith's interest in missions was deep and vital. The March offering and Children's Day were always observed wherever he preached. He led his congregation in direct personal gifts. Besides this leadership he gave several thousand dollars on the annuity plan. He deeded the Foreign Society a house and lot just a few days before his death. The funeral was conducted by H. C. Runyan, the pastor of the Latonia church, of which Mr. Smith was an elder. F. M. Rains, secretary of the Foreign Society, assisted in the funeral service, he having known him for some forty years. The burial was at Highland cemetery, not far from Covington, Ky. Mr. Smith was a veteran of the Civil War, a native of Kentucky, and was sixty-eight years of age. Of his immediate family, only his wife survives him.

G. H. Combs for Preparedness.

George H. Combs, pastor of Independence Blvd. church, Kansas City, Mo., urged the Kansas side Mercantile Club in a recent address to support the preparedness program and to do all in its power to see that this nation provided better defenses.

Hopkinsville, Ky., First Church Reports.

J. N. Jessup is making records at Hopkinsville, Ky., as at Little Rock, Ark., where he served as pastor before coming to Hopkinsville, succeeding Harry D. Smith there. During 1915, 201 persons were added to the church membership; the resident membership now being 907. Money raised by all departments for all purposes, $9,191.55; contributed to missions and benevolences, $2,926.14.

Foreign Mission Snapshots

In the recent coronation of the new Emperor of Japan, among other honors conferred, decorations were given to several prominent Christians, whose work was so conspicuously of a religious character that the honors are in effect a recognition of its value.

The feeling is general among the preachers and the leaders in the churches that the March offering should be observed, even though the Every Member Canvass has been made and the weekly system of giving has been adopted. In this way many are reached that would not otherwise be reached, and the regular givers will be stimulated to more punctual giving for many causes.

The Mission Year Book gives the total number of Protestant Christians in China as 356,000. The foreign missionaries number 5,186, and Chinese workers, 17,879.

"Politically, China's future is uncertain. It cannot be doubted that she has made real progress toward democracy, though it remains to be seen how far she will be able to adapt what she has learned to present conditions."—W. P. Hamlet.

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society, and the British and Foreign Society circulated in China more than a quarter million copies of the Bible.

One of the most interesting features of the Endeavor Day exercise, "The Least of These," is the sketch entitled, "The Missionary Committee Meets." It is unique and is sure to please the young people. Orders for Endeavor Day supplies are coming in nicely, and without question the first Sunday in February will be an occasion long to be remembered by the societies observing the day in this manner. If your society has not ordered supplies, please do so at once. Box, 884, Cincinnati, O.

A few years ago China was a back number and enjoyed none of the improvements of modern civilization. Today there is an entirely new situation. She has a good telegraph system, extending to all important points in the land, operation by the central government; a modern postal system, which gives very good service. She has also now several thousand miles of railway, besides several thousands projected, which have been delayed only through lack of funds, owing to internal disturbances and the European war.

S. J. Corey, Secy.

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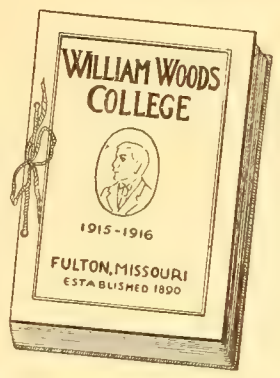
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Loveland, Colo., First Church in Vital Service.

Among the results of keeping a "White Christmas" at First church, Loveland, Colo., where J. E. Lynn ministers, ten persons were added to the church, in response to the appeal for gifts of self; twenty-six dollars was given in money and several barrels of useful things gathered together for the Christian Home at Denver. A few weeks ago the school gave fifty dollars to home misisons; this far exceeded the offering for that purpose in previous years. The Loveland church, on Sunday night, Jan. 2, held a New Year's celebration in honor of the going into effect of the state amendment that makes the state dry. Governor George Carlson was the principal speaker of the evening. The meeting was planned by the young men's Bible-class, of which the pastor is teacher.

William Woods College

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New illustrated catalog will interest Young Women who desire special studies in Music, Art, Expression, Languages, Domestic Science.

SECOND SEMESTER of this standardized Junior College begins February 1, 1916. Only a few vacancies. Applications for reservations should be made at once. **New $30.000 gymnasium and swimming pool.** Address the College Secretary for catalog.

JOSEPH A. SERENA, President, Fulton, Mo.

(This college is owned and conducted by the Christian churches of Missouri)

Dr. Shepherd in Institute Work at Bloomington, Ill.

Robert P. Shepherd, former educational director of the Illinois State Sunday-school Association, is now in Bloomington, Ill., for a ten days' educational institute. Dr. Shepherd comes under the auspices of the educational department of First Christian church, but opportunity will be given teachers and religious workers of the various churches of Bloomington and Normal to take the course he offers. The institute will be composed of five distinct sections, as follows: 1. The Use of Scripture in Cultivating Personal Religion. 2. Parents and Teachers of Children Under Twelve. 3. Leaders, Parents and Teachers of Youths (12-20.) 4. Teachers and Officers (present and future) of Adult Church Work. 5. Popular Lecture Period. The institute is timed for Jan. 9-19.

Texas Bible-school Gives $400 for Benevolence at Christmas Season.

A feature of the Christmas celebration at Central church, Dallas, Texas, was the gathering of the offerings of the Bible-school classes for the aged and the orphans in the Fowler Home, which is located at Dallas. A class of young women pushed a truck piled high with provisions down the aisle to the front of the church. Another class of young women sent in with three of their number the weight of those three in sugar. A class of tots sent a load of hams down the aisle. Another class, with the janitor in white cap and white apron at their head, marched down the aisle laden with cream of wheat. A class of young men brought the price of a wire fence for a chicken lot needed at the home, and the Junior Boys' Department donated 500 pounds of chicken feed. Another class of young men gave 200 pounds of flour. A class of young women had constructed a rainbow across one of the great windows of the place and at its foot had hidden a pot of gold coin, the clue to which was a cord which wound about the room in a most perplexing way. It fell to the president of the Board of Managers of the Fowler Home to follow the clue to its golden end, which he did amid the laughter of those present. Another class brought bed clothing and still other classes made gifts equally valuable. The cash offerings made were as follows: By the officers of the school, $18, by a young women's class $30, by a class of older women $115, and by a class of men $75. The total of gifts of money and provisions was a little more than $400.

R. W. Stevenson to Enter Evangelistic Field.

R. W. Stevenson, recently of Edmonton, Alberta, Canada, is planning to hold evangelistic meetings after March 1. Mr. Stevenson has held pastorates with churches in New York state, also in Ontario, as Provincial evangelist for a number of years, and was in the pastoral work in the city of Toronto for five years. References can be had by writing President A. McLean, of the Foreign Christian Missionary Society, also the American Missionary Society. His address after March 1 will be 1535 Dufferin St., Toronto, Ontario, Canada.

Kinston, N. C., Dedicates Building Free From Debt.

Percy G. Cross is given much of the credit for the successful dedication of the new building at Kinston, N. C., where Bernard P. Smith ministers. About $30,000 was needed to cover the indebtedness, but at three services a total of $36,000 was raised in cash and pledges. The presence of Preston Bell Hall, former pastor, added to the joy of the occasion. Mr. Cross preached an unusual sermon on the theme, "The Master's Cup."

"White Gifts" at Hillman Street, Youngstown.

Reports coming from many churches of Christmas achievements indicate that the giving of "self" to Christ has been emphasized generally. At Hillman Street, Youngstown, where Walter S. Goode ministers, eighteen persons made the good confession. The Youngstown church is one of the kind that enjoys a continual revival; during the past three months thirty-one accessions to the membership of the church are reported. At the Christmas gathering about $30 in cash and an abundance of clothing and food were collected for a children's home of Youngstown.

Jefferson City, Mo., Church Makes Canvass.

A. R. Liverett, pastor at Jefferson City, Mo., writes that, on January 2 this church put on the Every Member Canvass with results that were most gratifying. There was an increase of 25 per cent to 40 per cent in pledges for local expenses and missions over any previous record. Seventy canvassers were sent out at 2 o'clock and by 5 they had all returned. Mr. Liverett reports that the uplift given to the church in spiritual and social fellowship made the effort worth while if no pledges had been secured.

Facts and Figures from Disciples Fields

CALLS.

F. W. O'Malley, Riverside, Cal., First, to Bowling Green, Ky., First. Accepts.

J. J. Evans, Transylvania College, to Sacramento, Cal., First. Accepts.

Otto B. Irelan, Santa Clara, Cal., to Weleetka, Okla. Accepts.

L. B. Haskins, Palestine, First, to Dallas, Oak Cliff, Tex. Accepts.

G. E. Greves, McConnellsville, to Washington Court House, O. Accepts.

Sam. J. White, to Meridian, Miss., First. Accepts.

W. S. Hood, Adrian, to Cleveland, Mo. Accepts.

J. S. Van Oram, Shelby, to New Carlisle, Ind. Accepts.

Immanuel Jones, to Kansas City, Kan., Argentine church.

Chas. Barnett, Carrollton, to Lanark, Ill. Accepts.

Geo. R. Southgate, Niantic, to Heyworth, Ill. Will begin work next month.

W. H. Storm, to Humboldt, Ill. Accepts.

M. L. Moore, Franklin, to Bowling Green, Ky., Twelfth. Accepts.

J. N. Harker, Columbus, Miss., to Bristol, Tenn., Central. Accepts.

L. A. Warren, to Hinton, W. Va. Accepts.

Leslie Moody, to Eagle Mills, N. Y. Accepts.

C. E. Nichols, Vinita, Okla., to Shelbyville, Mo. Accepts.

H. H. Utterback, Palmer, to Scottsbluff, Neb. Accepts.

R. V. Hughes, Guyman, to Tryon, Okla. Accepts.

W. J. Lloyd, Mankato, Kan., to Beaver City, Neb. Accepts.

RESIGNATIONS.

C. R. Piety, Greenville, Ill.

C. D. Haskill, Williamsville, Ill.

T. S. Handsaker, Heppner, Ore. Church refuses resignation.

J. Williams Stephens, Clifton Forge, Va. Would like to locate in the west.

N. J. Nicholson, Udell, Ia.

J. H. Tiller, Bloomfield, Mo.

C. D. Pearce, Knobnoster, Mo.

F. M. Dowling, Fullerton, Cal. Church has refused to accept resignation.

R. J. Bennett, Sharon, Pa.

O. A. Adams, Opportunity, Wash.

J. J. Payseur, Mt. Pleasant, Ia.

EVANGELISTIC MEETINGS.

South Bend, Ind., First, J. M. Alexander, pastor; Walter M. White, evangelist; W. E. M. Hackleman, singing. To begin January 23.

Warren, O., E. A. Hibler, pastor; Crayton S. Brooks, evangelist. To begin Jan. 16.

Winimac, Ind., J. E. Stout, evangelist.

Cairo, Ill., J. S. Clements, pastor; Organ-Burton company; 47; closed.

Springfield, O., C. M. Burkhart, pastor, preaching; assisted by Katherine Netz, singing.

Joplin, Mo., C. C. Garrigues, pastor, preaching; Mr. and Mrs. V. E. Ridenour, singing.

Galveston, Tex., J. B. Holmes, pastor; J. H. O. Smith, evangelist. To begin in March.

Uhrichsville, O., J. A. Canby, pastor, preaching. Began Jan. 9.

Lodi, Cal., C. O. McFarland, pastor; J. T. Stivers, evangelist; began Jan. 2.

Okmulgee, Okla., Sumner T. Martin, evangelist; began Jan. 3.

Pendleton, Ore., H. H. Hubbell, pastor; C. M. Ridenour, evangelist.

Chillicothe, Mo., E. S. Priest, pastor; W. S. Priest, evangelist.

Kansas City, Mo., Hyde Park, James Small, pastor; Sam I. Smith, evangelist; began Jan. 9.

Des Moines, Ia., Capitol Hill, T. F. Paris, pastor preaching; H. S. Saxton, singing.

Milton, Ore., J. A. Lord, pastor, preaching; Le Roy St. John, singing; to begin in February.

McMinnville, Ore., J. N. McConnell, evangelist.

Indianola, Neb., G. W. Gentry, pastor; J. M. Delezene, evangelist; began Jan. 9.

Monmouth, Ore., G. C. Ritchey, pastor; A. W. Shaffer, evangelist; began Jan. 2.

Traverse City, Mich., Ford A. Ellis, pastor, preaching; began Jan. 2.

Central Church, Ft. Worth, Plans to Build.

W. M. Davis, of Central church, Ft. Worth, Tex., has been reelected as pastor for another year. This church concludes with the year 1915 one of the most prosperous periods in its history. The services of Mr. Davis, who had been serving the church in Austin, were secured by the Fort Worth church last January. His labor has been successful, the membership being increased from 300 to 370. Four evangelistic meetings have been promoted during the year, one in the mission chapel and three in a tent in different parts of the city. At the last business meeting funds were made available with which to eliminate all present indebtedness. A building fund has been started, and the church intends in the near future to build additional rooms in which to maintain more efficiently the Sunday-school work.

A New Idea in Pastoral Work.

New Mexico is considered to be a rather pioneer field, but that the church life there is progressive in tendency is evidenced by the fact that the churches are not afraid to undertake new plans of promotion. From Roswell, N. M., comes the report that Frank Talmage, former pastor of the Disciples church, has been elected by all the city's churches as City Pastor. His duties are to care for the union work of the churches and looking after the needy and unfortunate of the city. The present leader in the Disciples' church is A. O. Kuhn.

Y. M. C. A. Helps Church Rebuild.

The Young Men's Christian Association of Streator, Ill., volunteered to aid Central church congregation of Streator in raising funds for the rebuilding of the church which was gutted by flames some time ago. The effort was very successful, a total of $2,162.65 being raised. The teams waged a five hour campaign. The ladies of the Central Church of Christ gave a dinner for the workers. B. W. Tate, pastor at Central, is confident that it will be possible to entirely reconstruct the building.

A New Honor for H. H. Peters.

H. H. Peters, of Paris, Ill., was elected President of the Chamber of Commerce in that city at the annual meeting, Friday evening, January 7. Mr. Peters has been very active in all community affairs during his ministry of more than three years.

Akron, O., Church Founds New Work.

During the past year First church, Akron, O., L. N. D. Wells, minister, led in the establishment of North Hill church. For this purpose 158 members of First church were dismissed and a $20,000 brick building was erected and dedicated. The membership at North Hill has grown to almost three hundred, with a Bible-school of 360 in attendance. B. R. Johnson is the minister.

Four Years' Fruitage at Seattle, First.

Receipts for 1915 at Central church, Seattle, Wash., were $12,770. At the annual meeting, the pastor, J. E. Davis, reported that during the year he delivered 155 sermons and addresses, made 1,345 calls, conducted 30 funerals, performed 43 wedding ceremonies and added 128 members to the church. During the four years of his pastorate Mr. Davis has delivered 517 sermons and addresses, made 6,339 calls, conducted 106 funerals, performed 173 wedding ceremonies, added 537 members to the church roll and raised $43,000. He reports a total membership of 1,557, of which 863 are resident members and 694 non-resident members.

A Fine Year's Record at Huntington, Ind., Central.

Elmer Ward Cole and congregation are justly proud of their achievements during the year just closed. A total of $11,805.81 was raised for all purposes. This includes $5,088.78 current fund, and a parsonage fund of $1,716.12. Missions claimed $565.43. Mr. Cole has preached 130 sermons, delivered 71 addresses and made 14 after dinner speeches. He has made 720 calls. Seventy-five persons have been added to the membership. The Bible-school lacked but one of having an average attendance of 500.

Louisville Pastor Preaches on "Necessary Evils."

William N. Briney, pastor at Broadway church, Louisville, Ky., is preaching a series of Sunday evening sermons on "Necessary Evils." The following is the list of themes treated: "Is Preparation for War Necessary to Guarantee Peace?" "Is the Social Evil Necessary?" "Is the Saloon Necessary to the Prosperity of a Community?" "Is It Necessary for a Young Man to Sow Wild Oats?" "Is a Divided Church Necessary?" "Is Deception Necessary to Business Success?"

For the Attention of Disciple Colleges.

R. H. Crossfield, president of Transylvania college, is desirous that all colleges of the church bear in mind the annual meeting of the Association of American Colleges, which is to be held in Chicago, Jan. 20-22. Most of the Disciple colleges are members of the association and Mr. Crossfield, of the Board of Education, urges all schools to send representatives.

Toronto Churches Co-operate.

The churches of Toronto, Ont., are divided into groups by the Ministerial Association and will observe the week of prayer. Eight churches are co-operating in this group, writes A. L. Cole, of Cecil Street church. Mr. Cole has been selected as one of the speakers.

"The Romance of Eureka."

College bulletins are too frequently dry reading, but it must be confessed that the December issue of the Eureka Bulletin is a most readable pamphlet. The chief feature is an extended article on "The Romance of Eureka." The story of the college is given, beginning with the year 1850. Eureka celebrities are pictured and praised in these pages. Among the faces adorning the bulletin are those of Frank Bowen, of Kansas City; Barton O. Aylesworth; Chas. S. Medbury; Joseph A. Serena; S. H. Goodnight; O. B. Clark; John R. Golden; F. W. Burnham; Ray Eldred; F. E. Hagin; A. E. Cory, and several other highly honored missionaries and pastors.

The "Rope Holding" Plan in Evangelism.

A problem that has often made impracticable the development of the work in small towns and rural districts is the matter of financing evangelistic effort in such communities. This problem is on the way to solution by C. L. Organ, an evangelist who has had some remarkable successes in revivals held in towns and villages. Mr. Organ's plan is called by him the "rope-holder plan." If there is a field where a limited number of Disciples are striving to keep things going against great obstacles and discouragements, he goes to stronger churches of the community and state, and asks them to "hold the ropes" while he and his company do what is possible for the further organization and strengthening of the more helpless church. Mr. Organ recently dedicated a new building at DeWitt, Ark., where a strong church had been developed by the Organ evangelists by the "rope-holding" plan. The new home is of the bungalow type.

Women as Church Builders in West Virginia.

The story of the organization of the little church in Bramwell, W. Va., reads like an extract from some modern "Acts of the Apostles." The women who performed miracles of church founding in the early "Acts" showed no more devotion than the women of Bramwell. Some time ago, two women came to the town from Virginia and finding no Disciples church home, determined to build one. They bought a lot and donated it to the work, adding to it $100 cash as a nucleus of a building fund. The report now comes that subscriptions to the amount of $1,500 have been secured, and that very soon a good building will be erected for "First Christian Church, Bramwell." This West Virginia town has about three thousand inhabitants, and the heroic work of these women and the few other Disciples now living in Bramwell has won the interest and approval of several influential citizens, and it is predicted that the meeting planned for the month following the completion of the building will bring many new recruits to the Bramwell work.

Milwaukee Pastor Addresses Y. M. C. A.

Robert L. Finch, new pastor of Park and Prospect church, Milwaukee, Wis., recently addressed the local Young Men's Christian Association on the subject, "Shifting Gears." Mr. Finch comes to Milwaukee from Marysville, Mo., succeeding Mark Wayne Williams, who accepted a call to Boston.

—One hundred fifty-two were added and the church and all its departments prospered at Broad St., Columbus, O., under the leadership of Geo. P. Rutledge last year.

—The men of all churches at Blue Springs, Mo., have formed a "Community Brotherhood" and at present are giving their united efforts to fighting the liquor evil.

—Red Bluff, Cal., congregation will celebrate its 35th anniversary Jan. 23. Shirley R. Shaw, the pastor, is preparing a special program.

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THE CHRISTIAN CENTURY

Vol. XXXIII January 20, 1916 Number 3

Getting the Most Out of the Preacher

Editorial

What Will Cure War?

By H. D. C. Maclachlan

College Training for Missionaries

By R. A. Doan

CHICAGO

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* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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Getting the Most Out of the Preacher

IT IS NOT ONLY LEGITIMATE BUT VITALLY IMPORTANT FOR A CHURCH TO CONSIDER WELL HOW IT CAN GET THE BEST WORK OUT OF ITS PASTOR.

It may seem to some sensitive souls that this way of saying it is too secular, too commercial; that when a congregation begins to talk of getting the maximum of work out of its pastor it is degrading the pastoral relation to the "hired man" level, making him merely an employe and not a spiritual leader.

The danger of so conceiving the minister must not be ignored. There are churches that treat a minister as a mere hireling. He must do the church's work, and he must preach the church's doctrines.

But a church that treats its minister as a hireling gets a hireling's service. A preacher who does work mapped out for him, and preaches certain doctrines because they are set down as acceptable to the church is not a true preacher, not a prophet of God, but a time-server.

It cannot be too strongly emphasized that the pastoral relation is fundamentally a spiritual, not a commercial or contractual relation. But it is not on that account any less a practical relation. And it is important for its practical aspect to be squarely faced and thought through, both by the preacher and the congregation.

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The thing of primary importance for the congregation, and especially its office-bearers, is to discern just what sort of work a pastor is intended to do.

It is poor economy for a church to pay a preacher to do what its office-bearers should do without pay—and could do much more effectively than the preacher.

Let a church board settle in its own mind that it wants its preacher to be a moral leader of the church and community, a creator of religious passion, an interpreter of God to the souls of men; and let this self-same board set to work consciously to provide the conditions within which its minister may do his best work and it will be astonishing how much more that church gets out of him than before.

For the truth of the matter is that a preacher is not just an individual: he is a situation.

Many a preacher is succeeding today because he is surrounded by church officers who know how to get the most out of him. Put him in another church and he might seem mediocre.

Contrariwise many a ten-talent man is doing the chores of his congregation while prophetic fire burns in his soul.

There are certain very practical and obvious things a church must do to stimulate its preacher to his highest efficiency.

It must pay him a comfortable living salary.

It must pay this salary promptly, every week or every month as he prefers.

It must provide leaders for the departments of the church.

These are elemental. They are not to be attended to just for the preacher's comfort, but for the church's economy. A church gains nothing by paying a minister $800 when he cannot live properly on less than $1,000—even though he is willing to accept it—or $3,000 when he cannot live properly on less than $5,000. In its own interest it should pay a comfortable salary.

And it should pay it promptly. The preacher holds business relations with the outside world—the grocer, the landlord, the bookseller. He makes purchases that must be paid for. He makes promises that fall due like any other body's promises.

The church that is behind with its pastor's salary not only embarrasses him but robs itself. It cannot get the most out of him. He cannot work with a free hand and heart. Time and wit that ought to be spent in their service he is compelled to spend in manipulating his affairs so as to make ends meet.

It is hard on the preacher; but it is harder on the church.

And no church in which the pastor is active head of its main departments is getting the full worth of him. It may be getting its money's worth, but he has something infinitely worth more to give them if they only knew how to get it out of him.

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There are certain other things, less obvious, perhaps, that a church may do for its own sake as well as for the minister's sake.

It can express its appreciation of his work, its gratitude for his sermon, its hopefulness for the future of the church.

It can give him a reputation in the community by personal loyalty and praise that is worth far more than newspaper publicity.

It can pray for him in the closet and the prayer meeting. How sweet to his ears and encouraging to his heart is the petition, "God bless our pastor!"

It can give him a fair chance to study—remembering what a vast thing it is to prepare one hundred and four messages a year that will truly feed and hearten the souls of men and make the service of worship rich and satisfying.

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Above everything else the church can strive earnestly to practice the great gospel he preaches, taking him seriously—not as a performer to be congratulated if he has done his "stunt" well, but as an earnest leader up the path of holiness. Let the church study the Book that he expounds, practice the presence of God in a deep and thoroughgoing prayer-life, and show forth in deeds of unself-regarding love the fruits of the faith he interprets, and they will marvel how much they are getting out of their pastor.

And when he falls down—he must not, but he will—and scolds, or sulks, or threatens to resign, or makes an imprudent statement in the pulpit, or takes an indiscreet step in his daily life—then it is the church's chance to be a pastor to its pastor.

What Will Cure War?

A Plea for the Christian Religion and for Its Practice in the Realms of Politics, Business and the Church.

BY H. D. C. MACLACHLAN.

I WISH to bring before you certain thoughts prompted by the fact that at this season almost the whole of the civilized world is in the midst of the most cruel and implacable war of all history. The gravity of the issue thus raised cannot be overstated. It is the issue of Christianity itself. With but two exceptions all of the ten nations engaged in this war are what we call Christian nations. For at least fifteen hundred years the gospel of the Nazarene has been preached among all. Cathedrals, churches and shrines dot the landscape of them all. Even at this hour prayer is arising from their altars seeking the aid of the God of battles for their respective armies—in the name of the Prince of Peace.



The Prince of Peace! What a mockery of words! Organized aggression of the most gigantic kind in the name of him who said: "Resist not evil." Nineteen hundred years have come and gone since he was born in Bethlehem—nineteen hundred years of at least nominal worship of his name; and yet a common murder in a little unfamiliar Eastern city has sufficed to precipitate four hundred million fellow-Christians into the most awful, fratricidal strife of all time. What is the meaning of it all? Is Christianity a failure? Has Christ died in vain?

WHAT OF CHRISTIAN CULTURE?

There is no irreverence in these questions which, I think, every thoughtful person is asking himself today. They are not the flippant sneers of the unbeliever who is glad to find Christianity at fault; but the sincere seeking after truth of those who feel as if they had been startled out of a dream of false security.

The foundations have been shaken. The planks of culture and civilization upon which we had seemed to be standing so securely, have all at once given way beneath our feet. The platitudes of "Christian culture," "enlightenment," "progress," "international concilation" have been shriveled in the flame of facts so obvious that we wonder we could ever have missed seeing them. The human nature which we had been glorifying as half-divine has suddenly dropped its mask, and lo! the devil and all his angels sit grinning through its eyes. The structure of society which had seemed so secure has broken up, and we are adrift on a sea of uncertainty with no pilot, no compass and scarce a star! The progress of which we had boasted has suddenly turned back on itself and we are living in the days of Genghis Khan and Attila the Hun.

But of all the platitudes that have broken down with their inner-sight there is none that has done so more completely than the program of the pacifists. Fate seemed to have kept its most sardonic laughter for them. Last summer representatives, lay and clerical, of all the Protestant churches were hastening to Constance for the purpose of holding a great international conference in the name of the Prince of Peace. The conference was to have opened on August 5. It was never opened. On the 4th Germany declared war against France. Deeds had once again elbowed theories aside. The will of the chancelleries had proved stronger than the will of the churches. Instead of the Te Deum all Europe was singing the "Marseillaise" and "Die Wacht am Rhein," and marching, marching, marching, to kill and to destroy.

WHAT OF THE PACIFISTS?

Now, I have great sympathy with the pacifists. Their ideal of universal peace I hold to as strenuously as they, and I believe it will one day be realized. But not as they dreamed. The world will not disarm—it cannot in respect of right and justice disarm—until it is Christian. And it is not Christian.

Underneath the thin veneer of Christian profession which we have been taking for the substance of Christian faith, it is still selfish, materialistic, barbarian at heart. The pacifists have not begun far enough back. They have thought that the world was ready for peace; and it is not ready. They had said: "Science is uniting the world—the professors of German, French and English universities are brethren in a common warfare against human ignorance, and the brute forces of nature;" and lo! the very discoveries of science are turned to the account of slaughter and the scholars of the nations are spitting venom at one another.

The pacifists had said: "The world is becoming too cultured for war;" and lo! in the name of culture Germany defies the world. They had said: "The commerce of the world is so internationally organized that no nation will venture to incur the economic ruin entailed by a great war." And yet there is more than a suspicion that commercial rivalry has had not a little to do with the outbreak of hostilities.

WARLIKE RELIGION.

But religion here, they said, is one sure unifying force. Can the people who worship the same God and Christ fly at each other's throats? Alas, yes!—and in the very name of that God and that Christ. Religion has proven no more peace-making than the rest. God is still a Prussian to the Prussians, a Slav to the Muscovites, an Englishman to the English.

In the days of Napoleonic wars some French prisoners were confined in Edinburgh Castle, and a good old Scotch woman, hearing them at their prayers, said: "Poor yammering bodies! who could understand them?" That is the spirit of European religion; in spite of all its phrases about unity Jehovah still goes to war against the Canaanites, and alas, the women and the children are still being slaughtered in his name!

I say the pacifists have not begun far enough back. They have reasoned as though the world were really Christian. But it is not Christian. The true origin of the war is to be sought in the fact that we—and I include the whole so-called Christian world in the indictment—have not been taking our Christianity seriously. Christianity at its lowest is doing the things Christ tells us not to do. If there is one thing Jesus taught more clearly than another, it was that force of any kind never accomplished any permanent good, never cured any evil in the world. We find that our whole modern civilization is based on the thesis that the strongest have the right to prevail. I am not speaking of war especially. War is only the ultimate logic of the principle on which our whole life—economic, industrial, political, national and international—is organized. Rightly speaking, we are in a state of war all the time. The cruelties of industrial warfare are known to every man who has his living to make in the world. The falsehoods and treacheries of political antagonisms are among the commonplaces of life. Nations are at war within their own borders, class with class, the "haves" with the "have nots," the "ins" with the "outs." Nations were at war with other nations long before this "war" broke out—at war on the high seas, at war in the chancelleries, at war in markets of the world!

DISARMAMENT? YES, IN INDUSTRIAL LIFE.

That is why I cannot agree with the pacifists when they say, "Disarm, disarm." They must disarm the individual before they can disarm the nations. They must teach people to live on the plane of love and mutual helpfulness in the ordinary business of life within the confines of each separate country before they can expect nations to do the same. They must denounce the lying spirit of the survival of the fittest in themselves and their neighbors before they can blame Germany, "the fittest," from invading France, the "unfit."

Mr. Carnegie has little right to denounce the war of nations when he made his own fortune by war. In the sight of God there is little difference between the sack of Louvain and the Homestead riots. The same anti-Christian principle is at work in both. The fittest survived in both. The women and children suffered in both.

The ministers of the peace conference had better turn in future from trying to convert the chancelleries of Europe to trying to convert their own church members. When they say "force is no argument," let them not forget that the man who is compelled to take what wages are offered him or see his wife and children starve has no freedom of contract, but has succumbed to the argument of force, just like little Belgium. When they say "might does not make right," let them have the courage to criticize the modern doctrine of "success," which is simply the glorification of the strongest under another name.

We cry out against Nietsche as the prophet of all evil, but Nietsche was only a little more logical than you and me. He dared to carry the doctrine of "survival" to its ultimate conclusion, while we make use of it so long as we need it in our private affairs and then shriek in horror when he tells us what it really means.

MUST GET BACK TO CHRIST.

This, then is the conclusion of the whole matter. We must get back to the Christianity of Christ. We must learn to believe the Sermon on the Mount.

The alternatives we have to choose between are the alternatives of force and love. We have not yet definitely chosen. We have been essaying the impossible task of serving God and Mammon. We have been singing hymns and writing books and building churches in praise of love and then clasping hands with force as the real true friend and helper and Saviour of our lives.

We have been calling Christ "Lord, Lord," and in the very same breath saying that the precepts of the Sermon on the Mount are "impossible."

Impossible! Is not that a sort of blasphemy? I have known of men persecuting their fellowman because he was not "sound," so they said, in the divinity of Christ, and then turn round and say: "Jesus did not mean what he said: 'If any man smite thee,' etc." A poor divinity surely that does not know his own mind!

AN OPTIMISTIC LOOK FORWARD.

Besides, has the world ever tried to live on the plan of Christ? Have we the right to say it is impossible until we have tried it? I think not. And one day, I predict, the world will try it, and then the wonder will be that we had ever tried anything else.

"Through centuries of sin and woe
Hath streamed the crimson flood,
While man, in concert with the foe,
Hath shed his brother's blood.
Now lift Thy banner, Prince of Peace,
And let the cruel war cry cease.

"In vain, mid clamors loud and rude,
Thy servant seeks repose,
Sees, day by day, the strife renewed,
And brethren turned to foes.
Then lift Thy banner, Prince of Peace,
Make wrong among Thy subjects cease.

"Still to the heaven the weak will pour
Their loud, unanswered cry:
Still wealth doth heap its secret store,
And want forgotten lie.
Lift high Thy banner, Prince of Peace,
Let hatred die and love increase.

"Thy gospel, Lord, is grace and love;
O send it all abroad,
Till every heart submissive prove,
And bless the reigning God.
Come, lift Thy banner, Prince of Peace,
And give the weary world release."

A College Training for Missionaries

BY R. A. DOAN

I WRITE not as an educator, but as an observer. During a year spent recently in visiting our mission stations and studying the problems in the mission fields in the Orient, I came to a few definite conclusions. I visited not only our own missions, but those of many other churches. If there was one thing upon which I felt a stronger conviction than upon all others, it was upon the necessity of thoroughly educated missionaries. I had no definite idea about this when I went to the field except to feel in a general way that we ought to send the best prepared young people that could be enlisted. But from the time we entered the Philippines until our journey closed in Japan, I had borne in upon my mind and heart the absolute necessity of sending the most capable educated people our country can produce.

In the Philippines our government is building up a great educational system among a people who are eagerly seeking knowledge and who for the first time in history are having an opportunity to learn. The government's program provides for no religious training. These people have received a distorted unhealthy conception of Christianity through the teaching of superstition and because of the fixed policy of their teachers to keep them in ignorance. This sudden opening up of opportunity for education is dangerous from a religious standpoint unless we provide talented messengers of the gospel who can present to these vigorous students the religion of Christ from the standpoint of a learned man.

OPPORTUNITIES IN CHINA FOR EDUCATED MEN.

In China the greatest opportunity ever presented to Christendom is before Christ's followers. This is because of the open mind which has suddenly possessed more than four hundred million people. The respected, honored class in China through the centuries has been her scholars. While her standard of education has been different than ours, I found myself frequently in the presence of some old Chinese scholar feeling as though I ought to lift my hat in appreciation. This nation, though we call it heathen, has respected its scholars above every class. The Chinaman possesses a keen mind. Since the revolution his superstitions are being cast away in a large measure and he is reaching out in an earnest way to explore the unknown and that which was forbidden until now. Unless we provide the keenest minds for our missionary work in China we will find in the near future great numbers of Chinese casting off the old religions with no substitute except doubt or unbelief. I am appalled when I think of our helplessness in the face of this great demand. I pray to God constantly that in some way we may be enabled to reach the hearts of young people everywhere who are preparing for life's work and bring them to see the need, within the next ten years of the finest, most cultured, most thoroughly educated scholars for China. And I wish they might be able to see that their talents could be used nowhere in the world to such advantage as on the foreign field.

THE NEED IN JAPAN.

When I come to write of Japan the overwhelming need of properly prepared teachers of Christ becomes the most insistent call from that semi-cultured land. Education is compulsory in Japan and there is less illiteracy there than in our own land. Probably no country in history has made more progress in the same space of time than Japan in the past twenty years; but she is adopting our civilization without our Christianity—or rather as much of it as she can without our Christianity. It is well known, of course, that in recent years Japan has rushed toward agnosticism and atheism, but today she is experiencing a wonderful revival of her old religions. She has seen she can never be a great nation without religion, and she naturally turns back to those religions with which she is most familiar. But this very attitude gives Christianity the best opportunity it has ever had in Japan. Just now it is easier to approach Japan with the religion of Christ than any time perhaps in twenty-five years, but it must be done by the trained, keen mind which can meet the scientific and philosophical thinking in which the Japanese mind has been indulging during these years of transition. No poorly prepared man can enter Japan today as a missionary and do a lasting work. But the man with an adequate preparation and a soul on fire can do a monumental work for the kingdom in Japan in the next few years.

COLLEGE TRAINING THE KEYNOTE.

I have not come to it hastily, but I have come irrevocably to the conclusion that the best educated and the finest trained people the institutions of America can turn out must be given to the non-Christian world or we must give up the hope of bringing the world to Christ. It is a challenge to every young Christian which must thrill him and which I trust will lead out a host within ten years, which shall give Christianity a prestige in the world which nothing can eradicate. College and university training must be the keynote for Christendom in this advance movement which is upon us at this very moment.

Gather Us In

Gather us in, thou Love that fillest all;
Gather our rival faiths within thy fold;
Rend each man's temple-veil, and bid it fall,
That we may know that thou hast been of old:
Gather us in.

Gather us in: we worship only thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ways we seek one promised land:
Gather us in.

Thine is the mystic life great India craves;
Thine is the Parsee's sin-destroying beam;
Thine is the Buddhist's rest from tossing waves;
Thine is the empire of vast China's dream:
Gather us in.

Thine is the Roman's strength without his pride;
Thine is the Greek's glad world without its graves;
Thine is Judea's law with love beside,
The truth that censures and the grace that saves:
Gather us in.

—George Matheson.

THE CHRISTIAN CENTURY

EDITORIAL

EVANGELISTIC NOMENCLATURE

A NEW YEAR'S "Mission" has just come to a close at Memorial Church, Chicago, conducted by Rev. Herbert Yeuell, the well-known Disciple evangelist. The use of this word "Mission," is, we think, its first appearance in the nomenclature of the Disciples.

With the development of a new type of evangelism there should probably go a new nomenclature, and it would seem that this word could be made to serve a useful purpose in our mode of speech. There is some objection to the words now used.

"Revival" carries etymological implications which a normal, flourishing church does not need to confess. The special meeting need not be a last resort of a dying church. It should be a perfectly natural function of a very live and growing church. And if the etymological significance of the word "Revival" be disregarded it still seems unsatisfactory because of its association with a certain type of neurotic or hypnotic meeting which thoughtful men now see to be unwholesome in its net effects.

"Evangelistic Meeting," like "Protracted Meeting," is a bit awkward, and neither seems to connote the full dignity of the undertaking.

A better, though still somewhat awkward title, is "Decision Meeting." It states the purpose of the enterprise with a clearness that no one can misunderstand. But possibly this is as much of a disadvantage as a virtue. It is not a title that shy lips can speak as easily as a more noncommittal and conventional word.

"Mission," while it has its faults, seems to come nearer filling the bill. Its disadvantages might seem to be that it has been among Protestants wholly associated with a modest and crude type of rescue work in the great cities. But this should not be a disadvantage. For the church on the boulevard to use the title should result in the elevation of the rescue work in the slums to a higher level in the conception of Church people. This word has Roman Catholic usage back of it also, a usage which relates it to a thoroughly dignified and earnest enterprise, as dignified and unobjectionable in its character as a Christian Science "Lecture."

Moreover, the common use of this word by Protestant churches would relate our evangelistic efforts more closely in our thought to the work the Church is doing on the foreign field. We all call this latter work "missionary." But it is the same work with the same motives and for the same results as the Church at home is endeavoring to do. And anything that will tend to dispel the illusion of difference between "Home" and "Foreign" Missions will be a good thing.

HERETICAL RESULTS OF SUNDAY REVIVALS

NOT the least of the very serious injuries to the cause of free, reasonable and wholesome Christianity resulting from the type of revivalism of which "Billy" Sunday is the leading exponent is the impregnation of communities with an abnormal interest in the heresy of a spectacular second coming of Christ.

Mr. Sunday, it appears, is laying increasing stress upon his views on this subject. In earlier years he preached a single sermon or so on it during his meetings. More and more it saturates all his preaching and he works it into the motives upon which his converts act.

A communication from a Pennsylvania reader makes clear the wide-reaching after effects of the preaching of this doctrine under the intense conditions that characterize the Sunday revivals. He says:

> The whole country around here in a radius of 150 miles, in which are located towns where "Billy" Sunday has conducted revivals, is literally "daffy" over the millennial doctrine. The churches are studying the Bible from that point of view and a large proportion of the ministers have adopted it and are preaching it. It is very difficult to interest the churches in practical social Christianity.

Such a result is inevitable. The premillennial doctrine that Mr. Sunday digs out of the Bible by the most crude and indiscriminating interpretation is thoroughly antagonistic to the social ethics and practical idealism of Jesus. The theory that things are to get worse and worse up to the time the Lord appears leaves no room for the great social reconstruction which is inspired by the dream of an earthly Kingdom of God.

Premillennialism is essentially pessimistic in its relation to human progress and the goal toward which social forces are taking mankind. The indwelling, living Christ is impotent to save the world. Only a cosmic cataclysm can triumph over evil.

The planting and fostering of a heresy like this in the thinking of a Christian community injures the true cause of Christ, *in the long run,* more than the moral reform of ever so many individuals benefits it.

It is a factor to be taken into consideration when modern-minded—or we might better say, New Testament-minded—pastors are casting their vote on the proposal to invite Mr. Sunday to their communities.

DR. WILLETT'S NEW BOOK

THE appearance of a new book among the Disciples of Christ is always an occasion worthy of editorial attention. And when the new book comes from the pen of Professor H. L. Willett not even the fact of his association with The Christian Century should constitute an inhibition upon our hearty expression of opinion concerning it.

The new title now added to the lengthening list with which Dr. Willett is credited is "The Moral Leaders of Israel," the first volume of which is now before us fresh this very day from the bindery. There are to be two volumes. The second is now in preparation and it is promised that announcement of its publication can be made soon.

The key to an interpretation of the very prepossessing book now in hand is found in the "dedication." Dr. Willett acknowledges his indebtedness to those who have been his students and companions in the quest of biblical knowledge "whether in the intimate associations of the class room or in the wider relationships of audiences and assemblies."

This intimate touch at the threshold of the book brings to many readers' recollection the scenes of which so large a part of the author's public life has been made up—great audiences of church men and women to whom the Old Testament has been a baffling enigma, sitting fascinated under the startlingly clear and human and modern reasonings with which Dr. Willett has been able to invest its pages.

There is no rival in the American Church to his position of pre-eminence as a popular interpreter of the Bible. And his popular success is rooted in his scholarly ripeness and

thoroughness as well as in his extraordinary felicity of utterance.

More than in any other book of Professor Willett's the atmosphere of the popular assembly seems to pervade this new volume. A study of the prophets of ancient Israel, it pulsates with the urgency of the prophetic spirit of the author who interprets them. One feels that the messages of the prophets have woven themselves into the warp and woof of the author's mind, that from his long and intimate association with them in study and classroom he has caught their spirit and is not now simply showing forth their messages but speaking it afresh for himself to the men and women, and to the social life, of today.

DR. WILLETT'S acceptance of the substantial and reasonable results of the work of scientific biblical criticism is thoroughgoing. He deals with problems of Old Testament criticism in very simple and elemental terms, clearing up for the general reader many things that stand in the way of intelligent understanding of the methods and results of modern scholarly work upon these books.

But "The Moral Leaders of Israel" is anything but an academic discussion. The book preaches the eternal imperatives of justice, mercy and truth with the same passion with which the prophets themselves preached them.

We are not at this time attempting a review of this volume. The publishers will no doubt be glad to use The Christian Century's pages from time to time to present the comments of leaders of religious thought upon the work of Professor Willett.

That the book will stir up wholesome discussion is almost certain, but it seems inconceivable that a piece of work done in such a spirit can stir up belligerent controversy.

To all readers we believe it will prove to be a quickener both of mind and purpose, a revelation of the beauties and what one might call the eternal modernness of those great souls of ancient times who uttered divine truths that never grow old.

OPEN COMMUNION AND CLOSE MEMBERSHIP

FROM the earliest days of the Disciples' movement there has been a conscious tension between the practice of open communion and the practice of close membership.

At the very beginning, under Thomas Campbell's leadership, the movement was open both in communion and in membership, receiving into its fellowship and to the Lord's Table all Christians without regard to the mode by which they had been baptized. Upon becoming Baptists, under the leadership of Alexander Campbell, both these fundamental positions were reversed, and the ideal of practicing Christian unity was almost totally eclipsed.

When the unabsorbed Disciple movement finally separated from the Baptists the earlier practice of open communion was completely reinstated, but the Baptist sectarian practice of close membership was retained.

Why this inconsistency was allowed has often been a subject of inquiry. That Alexander Campbell felt the discrepancy between a fraternal attitude toward Christians of other names and a communion practice which barred them from the Lord's Table is clearly indicated by a statement quoted in the following letter from Dr. Sharpe, of the Disciples' Divinity House:

Editor The Christian Century:

I have often wondered in my reading of your advocacy of the open membership plan in the churches that you have not more fully discussed the relation of the Disciples' position upon the communion question to its practice as regards membership. I am sure that many thoughtful minds among us who have never committed themselves to open membership, have nevertheless keenly felt that there is a discrepancy somewhere between our communion table and our basis of church fellowship. Of course, no one has felt that inconsistency more keenly than did Alexander Campbell himself at one period of his life. This fact is strikingly displayed in Mr. Campbell's "Letter to an Independent Baptist." Christian Baptist Vol. III. p. 229 (original edition); p. 238 (reprint). With this article should be compared a second reply to "An Independent Baptist." Same volume, p. 285 (original); p. 257 (reprint). The spirit of these essays will be evident from the following brief quotations, though they must be read entire to obtain their full import. "I have thought and thought and vacillated very much, on the question, whether Baptists and Paido-Baptists ought, could, would, or should, irrespective of their peculiarities, sit down at the same Lord's table. And one thing I do know, that either they should cease to have communion in prayer, praise, or other religious observances, or they should go the whole length. Of this point I am certain." In his letter he says, "This question is yet, with me 'sub judice.'"

Now in all this it seems Mr. Campbell had only the communion question specifically in mind. Afterward, as we know, he did practice open communion. Why did he not go on to open membership upon the premises suggested in these letters? I should like you, from your knowledge of this whole question to enlighten your readers, including myself. Hoping you can find space and time for this very soon, I am sincerely yours, Chas. M. Sharpe.

The reason why Mr. Campbell did not go "the whole length," and practice open membership as well as open communion, can be explained though it cannot be justified. The solution of the communion question on the basis of the open practice was a simple matter, because the open practice conformed both to the Scriptural conception of the communion and to the Disciples' ideal of Christian unity.

But in the case of immersion-baptism a solution was not so obvious. Convinced that immersion-baptism was a mandate of the Scriptures, it was quite natural that the "reformers" should conceive the practice of it in the usual Baptist way, that is, in a sectarian way. It did not occur to any of them that they could practice immersion and Christian union at the same time. The teaching of Scripture was, to them, so explicit on the positive ordinance of immersion that they suffered it to eclipse their Christian union ideal; they allowed their way of practicing it to sectarianize their churches and their movement.

Had they held impartially before their minds these two duties, first their duty to practice Christian union, and secondly, their duty to practice immersion-baptism, there would undoubtedly have occurred to them a course of action upon which both these duties might have been reconciled.

A HOPELESS QUEST!

CONGREGATIONALISTS and Disciples who talk hopefully of the possibility of uniting these two groups of churches in an undenominational fellowship are sharing an *ignis fatuus,* if the judgment of the "Journal and Messenger," the militant Baptist organ, is worth anything.

This is the choice and gracious style in which our Cincinnati neighbor expresses its modest tentative opinion:

The Advance (Congregationalist) publishes an article by "Father Endeavor" Clark, endorsing the proposition of a union between the Congregationalists and the "Disciples." "It is to laugh!" There is no more probability of such a union than there is of the Atlantic overflowing its barriers and emptying itself into the Pacific. Oil and water—why they won't mix! It has been tried a thousand times, and it is the same today as in the first world century. They simply will not mix and stay mixed. The oil will come to the top, every time. Pedo-rantizing Congregationalists and close-baptism "Disciples!" they say they need each other; but the truth is that both need what cannot be got out of a union. Both need the Holy Spirit in much larger measures than they have ever yet known.

No doubt the quest will now be given up by both Disciples and Congregationalists.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

City Temple Renews Invitation to Dr. Black.

It has been previously announced that the City Temple of London, formerly ministered to by Rev. R. J. Campbell, called Dr. Hugh Black of Union Theological Seminary and that he had declined. It is now reported that a second call has been issued and further efforts will be put forth to interest the seminary professor.

War Hinders Missions.

The influence of war upon missionary work is a sad story. It is reported that the London Missionary Society has reduced its budget for 1916-17 by $50,000. This means withdrawal from Calcutta. Even with this reduction, it is estimated that the income will be $75,000 short of the receipts.

Another Song Writer Dies.

The third great evangelistic song writer to die within a year is Ira Allen Sankey, son of Ira D. Sankey, who was associated with Dwight L. Moody. It is a curious coincidence that he was born at sea and that he died and was buried on the ocean.

The Bishops Will Not Meet.

A call was issued for a meeting of the bishops of the Protestant Episcopal church in Philadelphia for Jan. 12. The meeting could not be held unless a quorum of bishops was secured. The meeting was greatly desired by the "Catholics" among the Episcopalians and was opposed by the "Protestants." While the call for the meeting mentioned only routine matters, it was generally understood that the High Church constituency was putting forth an effort to embarrass the Board of Missions because of its willingness to co-operate with the Panama Congress. It seems clear that the "Protestants" are still in control of the machinery of the Protestant Episcopal church. The refusal of the bishops to meet is criticised by The Living Church since the failure of a quorum was made possible by the remoteness of the missionary bishops.

Baptist Merger is Delayed.

Those who had hopes that the Baptist merger on the south side of Chicago would be consummated soon have been disappointed. The pastors of two historic churches, First and Immanuel, have recently resigned. The Baptist Executive Council has created a joint board to study the south side problem allowing the two churches to continue their work for a time. The Executive Council has asked Rev. Johnston Myers to serve as acting pastor in Immanuel church the coming year.

Canadian Presbyterians Will Not Unite.

The poll of the individual church members among the Presbyterian congregations on the subject of union with the Methodists and the Congregationalists has resulted in a disappointing vote. A majority is in favor of the union but the minority is too large to be defied. Many church members have voted against union on account of fear of law-suits threatened by certain noisy irreconcilables of the minority. The Congregationalists and Methodists were able to secure an almost unanimous vote in favor of union. The Presbyterian vote shows the strength of a certain dogmatically conservative temper which can rule with threats when it fails to command either by force of ideas or by the size of its following.

Unitarians Not Training Ministers.

The few young men preparing for the Unitarian ministry is a subject of concern for Rev. Haynes Holmes, of New York, a minister of that fellowship. He says that in 1915 Unitarian schools graduated only eight ministers. The same year 12 Unitarian ministers died and 29 quit the ministry. There were 17 ministers received from other denominations, and the net loss of their ministry for the year was 16.

Bishop Hartzell in New Orleans.

Bishop Hartzell of the Methodist Episcopal church returned recently to the scenes of his first pastorate of forty-six years ago, in New Orleans. He met the student body of the New Orleans University and spoke to them. Later he spoke to a union meeting of the white and colored Methodist preachers of the city and urged them to greater loyalty to Methodism. Bishop Hartzell has presided over Africa for many years and is about to be retired by the operation of the age limit.

Methodists Consider Historical Controversy.

The reference works leave the question of the introduction of Methodism in America somewhat in doubt. It has never been settled as to whether the first Methodist preacher in this country was Philip Embury or Robert Strawbridge. On January 26 and 27 a meeting will be held in Baltimore, Maryland, in which commissions appointed by the General Conferences of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, will consider this historical question and undertake to settle it.

Baptists Plan Educational Advance.

Baptists evidently do not regard the educational problem as one involving money only for their educational goal has a number of other items in it. The aim is twenty-five student pastors at universities, 1,000 Baptist students in theological seminaries, 15,000 Baptist students in colleges and universities, and $6,000,000 for additional educational endowment at home and abroad.

Methodists Help Russian Mothers.

Dr. George A. Simmons, Methodist representative in Petrograd, writes that American ladies in this capital have raised three thousand rubles to care for children of soldiers in the daytime while the mothers go out to work. The Methodists are actively interested in this charity.

Philosopher Talks on War

No subject is of more provoking character among Christians today than the attitude of Christians to war. That peace is the ultimate goal of the race is everywhere conceded, but the attitude of the Christian in "the present evil world" is one that is the subject of debate. The issue is between absolute idealists and practical idealists. The pronouncement of the great philosopher Eucken, of Germany, is of great interest at this time. "War itself is wrong," he says, "but 'even from the point of view of Christianity, there is a such a thing as a just war.' Christians should 'not condemn all the combatants indiscriminately,' but ought 'to form a conscientious judgment' of the right and wrong side. To be sure, Christianity, with its proclamation of 'the Kingdom of God as a kingdom of love . . . aims to abolish all harshness from the souls of men, and cannot endure hostility.' Yet while Christianity placed this high ideal before mankind, Christianity was fully aware of 'the great distance that separates humanity as it actually is from the perfection of such an ideal.' Nor could it fail to recognize that in a world of 'passion, selfishness, and iniquity, it was impossible to realize immediately that condition of love, meekness and mercy.' If it had insisted upon such an immediate execution of its plan, it would have given free play to all the evil in human nature, and it would furthermore have been obliged to forbid all punishment and all criminal law as contrary to the law of Christian love. Now, inasmuch as wickedness and passion are not limited to private life, but extend also into the relations of races with one another, and are then particularly dangerous, the problem of war necessarily arises. The great teachers of the Church, as, for example, Luther, busied themselves much with this problem, and although they saw plainly a great evil in war, they by no means rejected all participation in war, all entrance into armed conflict, as un-Christian. Only a sentimental, feeble Christianity can shut its eyes to such questions and content itself with lamenting over the depravity in the world; a virile Christianity that does not exhaust itself in little conventicles, but aims, on the contrary, to permeate the life of the world, must be a help and support for man in these questions, too. Such a Christianity will surely deprecate war in itself. It will reject unconditionally all naturalistic glorification of war as a means to the development of power. It will be convinced that every war in the last analysis is a matter of guilt; but its ethical judgment on the combatants will depend strictly upon the location of the guilt. Christianity will condemn as immoral a war which has its roots in covetousness, in love of conquest, or in envy, with the same resoluteness that it passes a favorable ethical judgment on a people that defends itself against injustice and protects its holy possessions."

Methodists Help City Poor.

The Methodists of Chicago, through their city mission organization, will unify the work of helping the poor with cast-off clothing and other supplies. Previously a number of churches have been engaged in this work, but it is understood they will all co-operate their work through the Methodist Mutual Aid Union. This organization will try to bring in freight shipments from the country as well, to assist the city poor. The Presbyterians of Chicago have for some time been co-operating through the Christian Industrial League which has gathered cast-off products and hired down-and-out men to fix them up. The men were paid wages from the sale of the cast-off materials.

Congregationalists Organize Pulpit Supply.

It will cost a cent and a half per member for the Congregationalists to find ministers for their New England pulpits the coming year. It has been agreed to form a central bureau for this work, and the churches of several states have by two-thirds vote promised co-operation. Rev. Arthur J. Covell is secretary of the pulpit supply bureau.

A Baptist at Princeton.

Prof. A. T. Robertson, a Baptist theological professor of Southern Theological seminary, has been engaged to deliver a course of lectures at Princeton Theological Seminary in February.

Russellism Going South.

The next move of the Russellite propaganda seems to be to invade the southern sections of the country, and try out new work in regions where the sect is unknown. Two years ago moving pictures in all the leading cities of the north were advertising "Pastor" Russell and the near end of the age in 1914. The millennial catastrophe is now nearly two years over-due and many of the dupes walk with the Brooklyn prophet no more. Two of the three houses used by the propaganda in Brooklyn are being given up and the remaining one will henceforth house the activities of the group.

Only One-third Churches Are Prosperous.

The Country Church situation in Ohio has been given the benefit of expert study and the results obtained are very startling. Only one-third of the churches in the state are making any growth. One-ninth of these churches have been abandoned in recent years. Seventeen per cent have one hundred or more members; twenty-one per cent have less than twenty-five members; twenty-seven per cent have between twenty-five and fifty members, and thirty-four per cent have between fifty and one hundred members. Six in each hundred of the churches studied have pastors giving their whole time; twenty-six per cent of the churches have a minister one-half time; twenty-three per cent have a minister one-third time; twenty-seven per cent share their pastor with three other churches, fourteen per cent have one-fifth of the time of their minister, and five per cent one sixth of the pastor's time. The average pay of pastors equals only that of the day laborer. Less than forty per cent of the rural population in Ohio are church members. Some of the causes assigned for this deplorable condition are absenteeism, landlordism, the absentee pastor, and denominational narrowness.

The Book World

A Department of Reviews and Literary Notes **By HERBERT L. WILLETT**

RABINDRANATH TAGORE. By Basanta Koomar Roy. Among the numerous approaches which Orient and Occident have made to each other in recent years, including many forms of awareness by which the West has come to know the lands of the far East, such as Japan, China, India and the Levant, none is more interesting than the literary comradeship which has been discovered by western scholars in the work of some oriental writers. The most notable of these discoveries was connected with the granting of the Nobel prize for idealistic lit-



Rabindranth Tagore.

crature in the winter of 1913 to a poet and teacher of Bengal. Mr. Tagore visited England in the previous year and was introduced to the English nation by the Irish poet, William Butler Yeats. In the autumn of the same year he came to America, but his work was not much appreciated until after the awarding of the Nobel prize. Today his name is familiar throughout the English speaking world, and several volumes of his works have been translated from Bengali into English. Among these are the delightful volume of child poems, called, "The Crescent Moon," a volume of songs translated into prose paragraphs by the author, called "Gitanjali," another volume of lyrics called "The Gardener," the symbolic drama, "The King of the Dark Chamber," and the volume of essays known as "Sadhana: The Realization of Life." Much has been written about this Bengali poet in the newspapers and magazines during the last two years, and many of his short stories and poems have appeared in popular form. But of the man himself comparatively little is known by fairly well informed people. The present volume supplies something of this desired information. The author is a native of India resident in this country. He tells the story of the poet's precocious youth and apparent failure as a scholar or worker. The family had other than literary ambitions for him. For a time his days seemed entirely wasted. The family was wealthy and some of the poet's immediate relatives were men of distinction in politics and education. The necessity of taking charge of one of his father's properties, where he spent many months in comparative solitude, living on a small boat that touched here and there along one of the affluents of the Ganges, gave him his first opportunity to think out some of the problems of life and to begin his career as poet and romancer. Later his interest in education led to the establishment of a Boys' School at Bolpur, a few miles north of Calcutta. There he has spent the recent years in an atmosphere of busy educational activity, with a school modeled on new and somewhat revolutionary lines, not always approved by the British government. But the interpretation of Tagore's philosophy, his political views regarding India's relations with the English government, his musical interests and his family life must be left to the telling of Mr. Roy. A few months ago the poet spent some weeks in and near Chicago, visiting in the meantime his son who was at that time an agricultural student at the University of Illinois. The volume has an appreciative introduction by Hamilton W. Mabie (Dodd, Mead & Co., 1915. $1.25 net.)

THE ROCKEFELLER FOUNDATION ANNUAL REPORT. By deed of trust created by Mr. John D. Rockefeller, January 6, 1913, a considerable sum of money was placed in the hands of four trustees to apply the income and such portion or the whole of the principal as they might deem proper to such charitable use or uses as they might from time to time select and in such proportions respectively as they might determine. Subsequent gifts of Mr. Rockefeller and his wife have brought the fund to an amount considerably in excess of $100,000,000. This enormous trust fund is now administered by eleven trustees, including beside Mr. Rockefeller and his son, Presidents Judson of Chicago and Eliot of Harvard. Dr. Simon Flexner of New York, and other trained administrators. The largest enterprise undertaken by the Foundation is the effort to eradicate the hook-worm evil, not only in America but throughout the tropical regions of the world. In addition a large amount of war relief work has been done, a medical commission has investigated the opportunities for medical education in China and is appropriating large sums of money for the aid of Chinese medical education, and the co-operative work of Christian missions has been promoted to the extent of something like half a million dollars. These facts are set forth in full detail, and a complete report is made of all expenditures and of the form in which all of Mr. Rockefeller's gifts have been received (The Rockefeller Foundation.)

The Death of Kier Hardie.

That the labor movement of England has not had the anti-religious twist which has been given to it in some other countries has long been known to the Christian world. The credit for this more favorable condition is due in considerable measure to the influence of Mr. Kier Hardie who died recently. He was a member of the Evangelical Union Church in Old Cumnock, Scotland. In his earlier days he sometimes acted as lay preacher. He was once unsettled by skeptical influences but it is said his faith was restored by the reading of Stalker's "Life of Christ."

Disciples Table Talk

Missionary Rallies in Central and Western States.

The missionary rallies being conducted by the teams of the Foreign Society are meeting with fine success, writes Secretary Corey. The team leaders report that never before has the interest been deeper or the rallies more interesting. R. A. Doan is leading the team in the central states, and Bert Wilson the team in the western states. M. B. Madden, of Japan, is touring with Mr. Doan, and Mr. H. C. Hobgood of Africa, and Mr. C. E. Robinson of Japan, with Mr. Wilson. O. G. Beans, a layman of Wheeling, W. Va.; W. S. Goode of Youngstown, O., E. W. Cole, of Indiana, and J. R. Golden of Illinois, are also helping for brief periods in their districts on Mr. Doan's team. This educational campaign of the Foreign Society is of very great value.

H. H. Peters as Prophet.

H. H. Peters, pastor at Paris, Ill., preached a New Year's sermon on the theme, "Is the Sun Rising or Setting?" This is the first of a series of sermons having to do with modern problems. Mr. Peters held that this is the day of the rising sun, and in support of this belief presented the following interpretation of past history, with a prophecy also of the future: "There are three great historic creeds. Humanity has almost outgrown the first; is beginning to distrust the second; and is faintly apprehending the third. Under the first men settled their differences by war; under the second by diplomacy; under the third arbitration will be supreme. Under the first monarchy was the form of government; under the second aristocracy; under the third we will have a democracy. Under the first brigandage was the rule of commerce; under the second competition; under the third co-operation will be the method. Under the first man tried to build towers to the throne of God; under the second, temples for the habitation of the deities, under the third every home will be a temple and every occupation an altar. Under the first the warrior was king; under the second the philosopher; under the third the servant will rule. Under the first there were slaves; under the second wage earners; under the third, fellow-helpers. We believe in the future of our race because we believe men will come to follow Christ rather than Caesar or Plato. Mind and muscle will decline as governing forces in the race and love, service and goodness will be supreme. Christ is the crowning King and his day is even now beginning."

A. McLean to Attend Panama Conference.

President A. McLean will represent the Foreign Society in the Panama Latin-American Missionary Conference at Panama, in February. This is one of the most significant meetings since the holding of the Edinburgh Conference in Scotland. It will be conducted on the same plan as that conference, and will not only deal with the great Latin-American problems of missions, but in a general way will touch all lines of missionary occupation, advance and administration.

Jacksonville, Ill., Bible Class Has Quarter-Thousand Members.

One of the flourishing enterprises of Central church, Jacksonville, Ill., is the Auditorium Bible Class composed of both men and women and numbering on its rolls 241 members. This body of seekers after Bible knowledge was organized Jan. 2, 1915, and the first year of its existence had an average attendance of 78. The International uniform lessons are used and M. L. Pontius, pastor, is the teacher. During the year the class has had an average of fifteen visitors each Sunday. Recently an oyster feast was enjoyed by this class.

Toronto Disciples Lose Thirty Young Men to the Army.

The European war is casting heavy shadows upon Toronto. The Disciples churches of that city have already lost thirty young men for service in the army. The following letter from A. L. Cole, pastor at Cecil street church, brings a poignant message: "On January 2 we had with us for the last time Mr. R. P. Locke, our choir director, and Mr. Roy Whitehead, baritone. Each of these two men for some time has had a lieutenant's commission in the Canadian army, and both were recently called to the colors. They will be at the front by spring. The Toronto Disciples have contributed about thirty of their finest young men to the army. Our loss is the battlefield's gain. Material for leadership in our churches such as the king and country will accept is indeed limited. We never needed competent leaders more than we do today, and there never was a time when the church at large sacrificed more to the battlefield. Ten thousand soldiers in the king's uniform, led by three great bands have just passed my home. They are the finest specimens of humanity. When we consider that the strength of the unfit for war must assume a great portion of the leadership in the period of reconstruction, we can not help but wonder how long and painful will be the process of gaining what has been lost." Mr. Cole reports also a shock that has recently come to Cecil street congregation. On January 2, Miss Gladys Burt, leading soprano soloist at the church, filled her place in the choir both morning and evening. The next evening at a reception given by a local lodge, the festivities came to an end in a second's time by Miss Burt falling dead. Mr. Cole writes that Miss Burt was a splendid Christian girl, twenty-two years of age, a fine musician, a favorite with everybody and had always enjoyed the best of health.

S. G. Inman Given Tribute by Central Church, New York.

P. F. Jerome, of the New York work, writes that an interesting event took place last week in connection with the Missionary Education Movement Dinner of the home and foreign mission boards of the United States and Canada, at the Aldine Club, New York, when the members of Central church presented a handsome traveling bag to their fellow member, Mr. S. G. Inman, Executive Secretary of the Congress on Christian Work in Latin America. Mr. Inman gave one of the principal addresses at the dinner, and will sail with Mrs. Inman on January 26 for Panama, to attend the congress which meets in Panama, February 10-20. The address of presentation was made by President A. McLean, of the Foreign Society, who expressed to Mr. Inman the esteem of his associates in the church.

"Men and Millions" in Iowa During March.

The "Men and Millions" campaign will open in Iowa about the first of March, under the leadership of A. E. Cory. It is planned to raise $500,000 in Iowa in a month's time. More than $3,000,000 of the $6,000,00 has already been pledged. It is hoped to have the entire fund in hand by the end of 1917.

The New Dean of Drake Bible College

By recent action of the Trustees of Drake University, President Jesse C. Caldwell, of Atlantic Christian College, Wilson, North Carolina, is announced as Dean of the College of the Bible of Drake University. He



Dr. Jesse C. Caldwell.

will begin his work in September, 1916, closing his presidency of Atlantic Christian College the previous June.

President Caldwell is a native of Missouri. He completed his high school work at Excelsior Springs; spent some time at the Warrensburg State Normal School, Missouri, from which he entered Transylvania University to prepare for the ministry. In 1896 he received his A. B. degree from the Arts College of Transylvania, and in 1897 was graduated from the Classical Department of the College of the Bible of that institution. In 1903 he received the B. D. degree from the Divinity School of Yale University.

From 1897 to 1902 he was engaged in the ministry at Owenton, Ky., until he resigned to attend the Divinity School at Yale. In 1903 he became pastor of the church at Selma, Alabama, and remained there until he became President of the Atlantic Christian College.

In 1909 President Caldwell visited Palestine and spent a few months in rest and study.

The following testimonials from well-known educational leaders of the Disciples indicate in some measure the high qualities of Drake's new leader:

R. H. Crossfield, President Transylvania University, says of Professor Caldwell: "To a naturally keen mind and very careful preparation, President Caldwell adds a vigor and enthusiasm which, coupled with a most kindly disposition, has given him great popularity with the student body. I cannot express too strong a feeling in his favor, and if you are able to secure him as dean of the Divinity School of Drake you will deserve congratulations."

Miner Lee Bates, President of Hiram College, speaks in the following glowing terms: "Nowhere outside his institution have I seen such high ideals of educational thoroughness and honesty maintained against such odds. He is a man of high courage. His students are devoted to him and in the best sense he is bishop of all the Carolinas so far as our churches are concerned. His own scholarship is ample and he has the passion of a student.

"Rarely have I seen so fine a spirit of self-sacrifice for an obscure work which he had the vision to value at its true worth. Such a spirit is needed in our Bible departments.

"If my praise seems extravagant to you, please do not discount what I have said. Every word has been weighed. My acquaintance with Mr. Caldwell and his work has, of course, not been extensive, but I believe I know him."

Herbert Martin, Professor of Philosophy, Drake University, says: "His earnestness and sincerity of purpose, his student instincts, his unobtrusive spirit and genuine worth, his ability to make and maintain friendship, to cultivate and develop his constituency,—all combine and give assurance that Mr. Caldwell as Dean of the College of the Bible will render our institution, our people, and the cause of Christian education a very valuable service."



Rev. W. H. Book, whose church at Columbus, Ind., holds the banner for Ministerial Relief.



Rev. W. D. Endres, pastor at Quincy, Ill., who at a recent meeting of the local Federation of Churches made a strong appeal for Christian Unity.



Rev. Graham Frank, called to Colorado Springs, Colo.

Tabernacle Church, Columbus, Ind., Takes Banner for Ministerial Relief Offering.

W. H. Book, pastor at Tabernacle church, Columbus, Ind., is justly proud of the fact that this great church takes the banner for the largest offering to Ministerial Relief. The women of this church are deserving of mention. After meeting all obligations the Ladies' Aid has more than $500 in the bank to their credit. The financial report of the church shows that $11,305.69 passed through the hands of the treasurer. More than half of this went outside to do mission work of some kind. The above amount does not represent all that is being done through the membership of Columbus church; thousands of dollars were given last year by individuals for special work, which is not reported by the treasurer. Morning audiences have been the best in the church's history, and the prayer-meetings have been well attended and full of spirituality. Best of all, seventy persons have been added to the church. The present membership is 1,331. The Columbus church has a Board of Deaconesses which made 636 calls during the year.

Quincy, Ill., Pastor, Pleads for Christian Unity.

Declaring that the church of today is losing ground because it is divided into too many bodies, W. D. Endres, pastor of First church, Quincy, Ill., made a strong plea for Christian unity at the second of the week of prayer services being held under the auspices of the Quincy Federation of Churches. Mr. Endres preached the sermon at a meeting held in the Methodist Episcopal church. His subject was "Unity in the Church Throughout the World." Mr. Endres proposed that all Christians and churches extend the hand of Christian fellowship to any person who accepts Jesus Christ as the revelation of God to man; who sees in his revelation of God a Father to all mankind; who sees that the will of this Father makes all men brothers and that they should be so treated by one another; and who sees in the kingdom of God the organized expression of this universal brotherhood which culminates in the supremacy and the immortality of the spiritual life. The speaker said, however, that he did not expect to see this plan adopted. He said that when and only when men's hearts break over conditions as they are and they get on their knees before God and seek the leadership of his spirit will the difficulties be overcome.

Graham Frank Called to Colorado Pulpit.

First church, Colorado Springs, Colo., has called R. Graham Frank, pastor at Liberty, Mo., to this western field. No decision has yet been reached by Mr. Frank. First church has been without a permanent pastor since S. E. Brewster resigned several weeks ago. The trustees extended a call to Mr. Frank and recently invited him to visit the city and get acquainted with the congregation. He has been pastor of the church in Liberty for twelve years and has a high reputation as a successful pastor and splendid pulpit speaker.

First Church, Lincoln, Neb., Will Advertise.

The recent write-up of churches that advertise featured in the Ladies' Home Journal this month, presents little that is new to many of the Disciples' brotherhood. One of the aggressive organizations of the fellowship is First church, Lincoln, Neb., which is ministered to by H. H. Harmon. The advertising committee of this church has recently arranged for a large artistic electric sign to be swung from a corner of the building. The sign carries electric bulbs hidden in a frame lighting opalescent glass and revealing the words, "First Christian Church," and a beautiful white cross. It is hoped that this advertising will be of advantage in the protracted meetings being held at First church by H. H. Harmon, preaching; J. W. Hilton, of East Lincoln, singing; and W. A. Baldwin, of Bethany, in general promotion.

Campaign for Efficiency Follows Scoville Meeting at Jefferson City, Mo.

The evangelistic series of meetings held by C. R. Scoville and aids in Jefferson City, Mo., was remarkably fruitful. A. R. Liverett, the pastor, however, is not content with these results, but is following up the meeting with the promotion of a plan of dividing the church membership into twelve districts. By means of this plan it is hoped the work can be brought up to the highest standard of permanent efficiency. Mr. Liverett holds that a period of extensive activity must be followed logically by one of intensive work.

"T. B. V's." a New Organization at Terre Haute, Central.

A new organization in Central church, Terre Haute, Ind., is "The Pastor's Volunteers." Some of the boy friends of the pastor, J. Boyd Jones, felt that they would like to assist the pastor in his work so they organized themselves into a club. Mr. Jones writes that nothing has taken place since he came to Central that has given more joy than to have these boys of their own free will organize to assist the pastor in his work. Other boys will become members as soon as they have the opportunity. Another new organization at Central is a class for the training of preachers, which meets on Monday evenings under the leadership of the pastor. Eight boys and four girls enlisted in this work at the first meeting.

State Teen Age Rally at Lexington, Ky.

A State Teen Age Rally was held at Central church, Lexington, Ky., Saturday, January 15. The Rally was held in the afternoon, following the executive meetings of the Older Boys' and Girls' Councils at eleven. The purpose of the Rally was to ratify the proposed constitution of the Councils, and to give impetus to the carrying forward of the plans for the state-wide Teen Age work. This meeting was open to representatives from the teen age departments of all Bible-schools in the state.

Christian Endeavor "Rousement Rally" at Terre Haute.

The Christian Endeavor Societies of Vigo County, Ind., are planning to hold a "Rousement" rally in Central church, Terre Haute, on the 24th of January. The speakers will be: Mr. Clarence C. Hamilton, the field secretary of Ohio; representatives of the "Christian Endeavor World;" and Mr. R. A. Walker, the Indiana field secretary. There will be a business meeting at 7:30 p. m. for the officers of the various societies to plan the work of the coming year, and to arrange for a county union. At 8:00 p. m. there will be a mass meeting of all Endeavorers to hear the addresses of Mr. Hamilton and Mr. Walker. All the young people of the county "between the ages of ten and one hundred years," are invited.

Iowa Church Will Study New Testament Times.

Huell E. Warren, pastor at Moulton, Ia., reports that a Wednesday evening class has been organized to take up a study of New Testament Times. No one is barred from the class, but all entering will be held to strict attendance and thorough work.

California Loses Two Disciple Preachers by Death.

J. F. Sloan, of Long Beach, Cal., and J. O. Cutts, of Riverside, Cal., both passed to their reward early in this month. Each was an honored minister of the Christian church.

Kansas Churches Will Promote Personal Evangelism.

All the Christian churches of Kansas are planning an Every One Win One campaign to begin March 12. Six weeks will be given to aggressive personal evangelism. Easter Sunday will be Decision Day.

A Gift for the Japanese Institute, Los Angeles.

The Japanese Institute at Los Angeles, Cal., observed a giving Christmas by contributing to a fund for the purchase of an automobile for the institute; $700 was given for that purpose. There were fifty baptisms in the institute last year.

W. F. Richardson Preaches "Live Sermons for Live Young Men."

During the months of January and February, W. F. Richardson, pastor at First church, Kansas City, Mo., is directing his preaching efforts on Sunday evenings especially toward the young men of the community to which this great downtown church ministers. His sermon themes are as follows: "The Young Man and His Aim." "The Young Man and His Job." "The Young Man and His Time." "The Yougn Man and His Money." "The Young Man and His Chum." "The Young Man and His Home." "The Young Man and His God." "The Young Man and His Brother."

Los Angeles Will Entertain Laymen's Missionary Movement.

A great missionary convention for men will be held in Los Angeles at the Bible Institute auditorium, February 27 to March 1, 1916, under the auspices of the National Laymen's Missionary Movement, which is conducting similar missionary campaigns in 75 cities in the United States and Canada. The Los Angeles Convention is expected to break the record in attendance now held by Chicago, which registered 4,500 delegates.

R. W. Abberley Achieves in California Field.

Magnolia Avenue Church, Los Angeles, has the difficulties attendant upon a church in a congested district, but under the ministry of R. W. Abberley it is making commendable progress. In the past three months there have been forty additions. In a recent every-member canvass $600 was added to the yearly income. A class of women is supporting three needy families and a class of young men is bearing the expense of a child in a hospital.

Pioneering in Minnesota.

One of the most significant steps forward among Minnesota Disciples is the establishment of a church at Crookston by the Superintendent of Missions, C. B. Osgood. Under the direction of the Minnesota Christian Missionary Society, the C. W. B. M. co-operating, Mr. Osgood was sent to Crookston last February with the understanding that he was to remain upon the field until he had planted a church of sufficient strength to locate a pastor. Five families of excellent people banded together and pledged themselves wholeheartedly to the accomplishment of this task. Mr. Osgood was of necessity absent from the field several weeks, but at the close of the second meeting on December 15, a church of more than eighty members had been established. They had purchased and made initial payments on a splendid building site, upon which a very usable temporary building is located. The C. W. B. M. and the Melvin church join with the Crookston people in the support of the pastor, W. J. Carry, for the Crookston-Melvin field. It is the feeling of the Minnesota workers that no more promising church has been planted in Minnesota in recent years than the Crookston church.

Minnesota's Largest Disciple Bible-school.

The largest Bible-school among the Disciples in Minnesota is in Minneapolis, in the Minnehaha church. A. W. Van Dervort, the pastor, is regarded as an authority on teen age problems in Bible-school work. He is a member of the faculty of the Minneapolis City Teachers' Training School. This church began a campaign under the direction of C. S. Brooks, January 9. It is expected that this meeting will make this church nearly self-supporting.

Grand Avenue, Minneapolis, Will Have New Building.

Grand Avenue, Minneapolis, has received fifty accessions during the year. Their new building site has been practically freed from debt. At a recent meeting of the official board a building committee was appointed and directed to have plans drawn for a new building. This church will engage in a campaign under the leadership of C. S. Brooks in the month of February.

First Church, St. Paul, On a Paying Basis.

Church work in Minnesota is carried on under a handicap, especially with the Disciples, who are not a numerous body in that state. First church, St. Paul, deserves credit for the fact that last year's expenses were fully met by receipts. There has been an increase in the membership of the church, although no special evangelistic services were held. The Minges company will lead in such an effort in the spring. S. T. Willis leads in this difficult field.

Woodlawn Church, Portland, Ore., Starts New Year Right.

In the joys of the New Year season, the gospel message was not neglected by Woodlawn church, Portland. W. L. Mellinger, the pastor, gave the invitation and had the satisfaction of seeing eight young people come forward to make the right kind of a start with the new year. East Side church, Portland, saw the old year out to the tune of a turkey dinner. First church gave a watch party on New Year's eve.

Dr. and Mrs. Dye Take Membership With Pomona, Cal., Church.

Dr. and Mrs. Royal J. Dye have taken membership with the Pomona, Cal., church and Mrs. Dye has been elected missionary superintendent of that church. As a foundation for a thorough missionary work, in that congregation she will at once install a system of missionary readings suited to the varied ages of the pupils in the Sunday-school.

Church Grows From Nothing to a Substantial Organization in a Year.

Less than a year ago Ernest House, of Kiowa, Okla., held a short meeting that resulted in the organization of a church at Eufaula. Plans were at once begun for the erection of a church building. J. C. Smock, of Eufaula, and M. Board, of Muskogee, were joint owners of a valuable lot in the heart of the city, valued at from $2,000 to $3,000 cash. This they gave outright and the members and citizens pledged about $3,000 more. The church was without a minister and called Dr. T. L. Noblitt, of Henryetta. In less than six months the splendid structure was erected and some of the most substantial citizens brought into the church. December 19 was set as the day on which to make up the deficit on the new building. The State Secretary, A. R. Spicer, was called and when the day was over, $1,200 was secured in cash and pledges, besides about $1,000 to apply on the $2,500 loan; nearly $2,200 total was secured in all.

Galesburg, Ill., Dedicates Bible-school and Social Service Building.

H. A. Denton has done a remarkable work in the conservative, Puritanic city of Galesburg, Ill. He has been wise to stress the educational side of the work, and his efforts were crowned last week by seeing dedicated a fine, new $40,000 home for Bible-school and social service activities. A. C. Smither and E. E. Elliott led in the work and $5,000 in cash and notes was secured. The local newspapers gave whole pages to the announcement of the event. George H. Combs, of Kansas City, preached at the new building through last week.

Des Moines Church Ministers to Educational Field.

Highland Park church, Des Moines, is located in the neighborhood of Highland Park College, with its hundreds of students. The congregation is not a strong one, but is profiting largely through the meetings now being held by W. J. Minges. John Gratton is pastor. A large tabernacle has been erected for the meeting. It is reported that the various denominations of Highland Park wished to turn this into a union revival.

Indianapolis, Central, Has City's Largest School.

Central Church, Indianapolis, has the largest enrollment of any school in the city. It is now more than 1,200. Not only is this a large school, but it is very efficient. The organization and grading are worked out on the most scientific lines. G. P. Harvey is the superintendent.

Notes from the Foreign Society

Wm. M. Bobbitt, of Kansas, has just made his twenty-third gift to the Foreign Society on the annuity plan. Is it not time a large number were making their first?

W. L. Burner and Mrs. Burner have returned to Matanzas, Cuba. They are encouraged by the number of new supporters of the Cuban mission that are rallying to them. He says: "We were happy to find the work in really good shape for having been absent so long—four months to the day. I am greatly heartened to take up the tasks anew."

For the first three months of the current missionary year the receipts amounted to $31,322. There was a gain in the regular receipts of $5,526, but a loss in annuities of $6,298. The churches as churches gave $8,787, a gain of $3,528. There was also a gain of 149 contributing churches for the three months.

Alfred R. Bowman, Wuhu, China, says: "The work here is, I think, in an excellent condition. I firmly believe that we are going to have a real live church. The Christians are taking such an interest in the church work and not a few of them are really working with us for the betterment of the church and not getting paid for what they are doing. Only last Sunday week one of our Christians who was baptized last December brought his sixteen workmen to the church with him. This means that he will have to pay these men for their day's work, and it looks now as if he will be a loser of about $300 at the end of the year. His name is Mr. Chen, and he is not a rich man, in fact he is a poor man."

Last week the Foreign Society received two annuity gifts from friends in Ohio. Let it be remembered that our books are always open for such gifts.

The Franklin Circle Church, Cleveland, Ohio, has just dedicated a $36,000 community house, or addition to the building, for Sunday-school and other expansive work. This church supports the whole station at Nantungchow, China, including sixteen native evangelists. W. F. Rothenberger is the minister. Missionary churches grow and expand; "omissionary" churches often stand still or go backward.

A friend in Ohio last week made a personal direct gift of $500 to the treasurer of the Foreign Society.

W. S. Dickinson last week made a contribution of $250 to the work of the society. He has been on the executive committee since the organization—forty years ago. He has always taken a deep and vital interest and has remembered the work in a liberal way.

The Endeavor societies of the brotherhood have a warm place in their hearts for the Boys' Orphanage work at Damoh, India. The Endeavor day exercises, "The Least of These," centers around this work, and is very popular with the societies. Every mail is bringing in a large number of orders for supplies to be used in observing Endeavor day, the first Sunday in February. This is the 35th anniversary of the organization of the Endeavor movement and will be a high day for our young people. If your society has not ordered supplies, write at once, giving membership of the society, to Box 884, Cincinnati, O.

For the year ending December 31, 1915, the Foreign Societies of the United States and Canada received $18,302,905 for their work. This was an increase over the previous year of $1,625,379, or over 9 per cent. The receipts have about doubled in the past eight years, which shows that the cause of foreign missions is growing in the hearts of Christian people everywhere. The churches of North America give more for this cause than do all the churches in the world besides.

Stephen J. Corey, Secy.

Monticello, Ind., Pastors Exchange Pulpits in Opening Services of Their Revivals.

An unique method of manifesting the spirit of Christian fellowship between two brotherhoods is reported from Monticello, Ind., where Gifford Ernest ministers. The meetings of the Disciples and Methodist churches opened on the same evening, and great was the surprise of the assembled congregations at the two churches when Mr. Ernest stepped into the Methodist pulpit, and the Methodist pastor, R. H. Crowder, greeted the Disciples' congregation. The Monticello church, led by Mr. Ernest, has recently burned a mortgage which has burdened the work for several years since the dedication of the present building in 1903. Mr. Ernest has been with the church since September 1, 1915. A. W. Jackson, of Attica, Ind., a former pastor, was the preacher on dedication day, January 9. The meeting now in progress is being held by Mr. Ernest, preaching, and his wife, Ruby H. Ernest, singing.

Kendallville, Ind., Still Seeking Pastor.

The statement was recently made in these columns that G. Webster Moore had accepted a call to the church at Kendallville, Ind. This, writes Mr. Moore, was an error. The facts are that Mr. Moore has been leading this church in a six weeks' series of evangelistic meetings, but has not considered the pastorate at Kendallville at any time. The evangelist states that Kendallville offers a fine opportunity for the right man.

Iowa Ministers to Meet at Drake.

Chas. S. Early, president of the Iowa State Ministerial Association, is desirous that all Iowa ministers bear in mind the meeting of the association at Drake University, Hobbs Hall, Feb. 14-16. Professor W. S. Athearn will be the chief lecturer. A very practical program has been prepared.

Christian Orphans' Home at St. Louis Has New President.

After nearly five years of most efficient service, Mrs. Sidney H. Thomson gives up the presidency of the Christian Orphans' Home. Under her leadership the home has maintained the highest standard of service, both in the quality and quantity of work done. Mrs. Thomson retires from the office of president that she may devote more of her time to other phases of the work. Mrs. Lizzie A. Wright has been elected to the presidency of the home. Mrs. Wright has been connected with the National Benevolent Association and the Christian Orphans' Home for years. For more than a dozen years she has been the recording secretary of the association. She comes to her new office with a ripe experience.

Chicago Pastor Says Religion is Needed to Cleanse City.

O. F. Jordan, pastor at Evanston church, Chicago, believes that nothing but religion can save a great city from corruption. His theme at a recent service was: "The Prophet of Righteousness." He said among other things: "The path of reform is always beset with difficulties, but the man who would reform our modes of life is the one who must pay the highest price. The passion of Savonarola was for a city which should live up to its professions. He did not hesitate to denounce sin, even in noblemen and ecclesiastics. His reward was a funeral pyre. The old Puritan sense of the blackness of sin has given way to tolerance. Perhaps it is the very newness of our sins that keeps us from seeing their guilt. Prophets must come who have renounced all benefits from an evil system in order to arraign it with effectiveness. What a mighty part religion may play in the unfolding of Chicago's life if this religion forgets to care for herself and cares only to give a great city a conscience and a sense of God!"

New Executive Board Members for National Benevolent Association.

The National Benevolent Association feels keenly the loss of the sympathy and counsel of John R. Loar, who recently passed to his reward in Jacksonville, Illinois. He was one of the association's early annuitants. He superintended without cost the construction of the building for the home for the aged at Jacksonville, and was a member of the Central Board for twenty years. Among the new members recently added to the Central Executive Board of the Association are Dr. O. S. Miller, I. R. Kelso, Mr. and Mrs. Robert Patterson, St. Louis; D. Y. Donaldson, Denver, Colo.; Ripley R. Harwood, Dallas, Texas; and A. E. Cory, Cincinnati, Ohio.

W. E. Frazee Takes Vacation in West.

W. E. Frazee, Kentucky's State Bible-school superintendent, took a vacation during December, spending it with his wife and mother in the West, visiting the Panama-Pacific Expositions at San Francisco and San Diego and enjoying Christmas at Phoenix, Arizona, with Mrs. Frazee's parents. Two weeks were spent pleasantly in association with the National Team of Bible-school workers in Schools of Methods at Fresno and Pomona, California, in which schools courses of lectures were given on Psychology and Bible-school administration. This service was rendered in appreciation of similar services rendered annually by the National Team in Kentucky. Sunday appointments were filled at the First Christian church, Los Angeles, Long Beach, California and Phoenix, Arizona.

St. Louis Pastor Entertains Orphans' Home Children.

John L. Brandt, minister at First Church, St. Louis, recently entertained the children of the Christian Orphans' Home with a fine series of stereopticon slides, picturing children of the past and present at work and at play.

Wilson Avenue Church, Columbus, O., Records Growth.

J. J. Tisdall, pastor at Wilson Avenue church, Columbus, reports that his congregation has a present membership of 701; eighty-four persons were added to the membership during 1915. The Bible-school had an average attendance of 443, and has set a goal of 500 for this year. For all missionary purposes a total of $1,108.07 has been raised; for general church purposes, including the building fund, $9,458.83. Mr. Tisdall delivered 158 sermons and 72 other addresses. He has officiated at seventeen weddings and conducted eighteen funerals. The number of pastoral calls made was 1025.



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Southern California Disciple Men Meet.

A conference of the men of the Christian churches of Southern California was held at Los Angeles, Thursday evening, January 13. A banquet was served at 6:30. The purpose of the conference was to lay plans for bringing 1,000 Christian men into the Laymen's Missionary Convention, which is to be held February 27-March 1.

A FINAL WORD CONCERNING CHRISTIAN ENDEAVOR DAY, THE FIRST SUNDAY IN FEBRUARY, AND THE OFFERING FOR CHRISTIAN ENDEAVOR.

The first Sunday in February is near at hand. An appeal has gone out to every Christian Endeavor Society in our churches, to all our preachers and Endeavor leaders to push the offering for Christian Endeavor on that day. It is an urgent appeal. For the first time in our history we have a National Field Secretary of Christian Endeavor. From all over the country, from our own people and from the leaders in young people's work among other religious bodies, comes the word of endorsement, congratulation, and encouragement.

Frank Lowe comes to a great work in a good time. The Endeavor Day offering is for the support of this forward movement. There is no other way open to provide funds. Our Endeavor societies must give. Herein lies the urgency of the appeal.

The Appeal for a Great Endeavor Day Offering is Reasonable. No provision is made for Christian Endeavor in the Joint Missionary apportionment. The Foreign Society, the American Society, the Board of Ministerial Relief, the National Temperance Board—all the mission boards and benevolent and educational enterprises are provided for by the Joint Apportionment Committee. Our Bible-school work is taken care of by the American Christian Missionary Society. Christian Endeavor is left to secure money for its work in any way it can.

The National Board of Christian Endeavor has chosen Christian Endeavor day for this purpose. It does not apeal to the churches, but to the Endeavor societies. It asks Christian Endeavor societies to give for Christian Endeavor on Christian Endeavor Day. There is reason and justice and propriety in this. Christian Endeavor feels that it should have a free hand and generous support from every quarter in making the Endeavor Day offering adequate to the needs of the work.

Moreover, there is patriotism in this appeal. Our societies should be moved by a sense of loyalty and patriotism to make a generous response. The same reasons that apply to the existence of our Bible-school enterprise apply to the existence of our Christian Endeavor enterprise. We could leave our educational and benevolent work to others with the same propriety we could our Christian Endeavor work. To maintain our own Christian Endeavor organization, to carry on our own Christian Endeavor propaganda, to influence and direct and train our young people is simply the part of wisdom. It is not only our privilege, it is our duty. And it is not the part of wisdom; it is not patriotism; it is not loyalty; it is not measuring up to our obligation to ourselves, for our Endeavor societies to contribute each year to nearly every sort of enterprise; to respond to calls for money from nearly every quarter, and neglect our own work, permit our organization to suffer from lack of funds, and hamper and handicap our own enterprise. This is too much like a man who lets his own children starve while he feeds and clothes the children of another. There is scripture against such a procedure! We should at least be as wise as others.

This is not a plea nor advice, nor even a suggestion, that our Endeavor societies should give less, or refuse to respond to worthy appeals, but it is an earnest entreaty to our Endeavorers, to the ministers of our churches, to the leaders of our young people, to make at least one offering each year to the National Board of Christian Endeavor of the Disciples of Christ; to make that offering as large as it can be made; to make it, if possible, on Christian Endeavor Day, the first Sunday in February.

The Endeavor Day program will be sent free of cost to all societies that desire to use it. Write for this program and send the Endeavor Day offering to.

Claude E. Hill, National Superintendent,
Valparaiso, Ind.

Owosso, Mich., Church Stands Second in State in Missionary Offerings.

Owosso, Mich., church is doing things. Every department shows splendid gain. The Bible-school has an average attendance of at least a hundred more than a year ago. The roof has been repaired, the interior redecorated and floor recarpeted. The decorations are of beautiful design. The Boys' Brigade now numbers 56. The Junior Endeavor seldom has fewer than 40 children in attendance. Missionary needs are not neglected. Owosso stands first, among all Michigan churches, in offerings for Michigan missions. The state's largest church in numbers, Ionia, stands second. J. Frank Green ministers to the Owosso work.

Indianapolis, Third, Makes 1915 Report.

During 1915, Third church, Indianapolis, received 178 new members; $17,432 was raised for all purposes, $7,526 being used toward the building fund, $1,539 for missions and benevolences. The Sunday-school shows an average attendance of 100. With 100 other churches of the city, Third church is now in a simultaneous evangelistic campaign, home forces leading. T. W. Grafton is the able pastor.

A Message From a Famous Teacher.

The editor is in receipt of the annual greeting of Prof. T. M. Iden to his Upper Room Class, at Ann Arbor, Mich. This class now numbers several thousand and Prof. Iden sends each member his annual message. It is full of fine suggestions.

Texas Pastor Gives Useful Christmas Gift to His Congregation.

Robert A. Highsmith, pastor at Mineral Wells, Texas, Central, gave a novel Christmas gift to his congregation this Christmas. The "Mineral Wells Christian," edited and published as a monthly by Mr. Highsmith, will be financed by the pastor as a gift to his congregation. The little publication is put out from a mimeograph duplicator, and makes a fine appearance. Central church has a great field for service. No single church in Texas, few in the brotherhood, have a greater opportunity to reach people. It is estimated that 100,000 persons annually visit Mineral Wells. Through the "Christian" Mr. Highsmith and his leaders expect to be able to cover more efficiently this fruitful field.

Springfield, Ill., First, Has Annual Meeting and Basket Dinner.

At the annual meeting of First church, Springfield, Ill., Frank W. Allen, pastor, successful and progressive work was reported for the past year. A financial summary showed that about $12,000 had been raised for all purposes save that of the indebtedness on the church building; about $22,000 of this has been raised, making a total of about $35,000 for the year. About fifty members were added to the church and all the various organizations were reported in good condition. The Bible-school report showed a good attendance and splendid financial condition. This department is planning an eight weeks' campaign, under the leadership of a specialist, beginning April 1. The purpose of this is to put the school on a thoroughly modern basis. Work of the young people, known as the Fellowship movement, was given special attention. The enrollment of the Fellowship class is about one hundred and fifty. This class is studying life in the light of the teachings of Jesus. Occasionally outside speakers are brought in and an open forum is held for the purpose of discussing public questions pertaining to welfare. The annual meeting was opened by a basket dinner at 6 o'clock with about 200 people present. Dr. Granville A. Hulett, chairman of the official board, presided. Addresses were made by Joseph Farris, representing a large number of people not members of the church who are now supporting its work, and by B. R. Hieronymus, one of the elders of the congregation. A congratulatory letter was read from Miss Rose Armbruster, a member of the congregation who is a missionary in Japan and who, on account of just having left for New York City, was unable to be present. Mr. Farris in his address called attention to the interest taken in the sermons of the Rev. Mr. Allen by persons of all creeds and nationalities and commended the church for its support of a gospel of social justice.

National Benevolent Association Prospers.

Fully a half dozen annuity gifts have been received by the National Benevolent Assoeiation, in the last three or four weeks, writes J. H. Mohorter. The annuity department of the association grows. Recently one gift of $5,000 was made. An offer of a gift of $8,000, real estate, is now under consideration. Mr. Mohorter also states that Otis Hawkins and the managers of the Juliette Fowler Home, Dallas, Tex., are making a strenuous effort to finish the unfinished wing of the new building for children. The Northwest Parliament, consisting of all Disciple preachers in all the Northwestern States, was recently held in Walla Walla. They went in a body to visit the Association's Home for the Aged.

R. P. Shepherd's Institute Lecture Themes.

The following are R. P. Shepherd's lecture themes, in the institute work which he is leading at Bloomington, Ill., First church: "Working the Work of God." "Parenthood." "Life—Temporal and Eternal." "Why Is a Church?" "The Image of God." "The Educational Revolution." "The Religious Revolution." "The Living Christ and War." "The State of Religion in Bloomington." "The Social Revolution."

Disciples' School in Japan Studied by Government Teachers.

Recently the Japanese school teachers from their government schools have visited the Margaret K. Long Girls' School in Tokyo, Japan, which is under Disciples' auspices, for the special purpose of examining the Department of Domestic Science. These teachers have been greatly pleased and this department has been pronounced the finest in the empire. It will help give our already strong school their splendid standing among the Japanese.

Independence, Mo., Church, Gives $28,000 to Kansas City Hospital.

The biggest feature of the 1915 report of the church at Independence, Mo., is the giving by individual members of the congregation of $27,900 toward the new Christian Hospital at Kansas City. This church now has a total membership of 1,025. During the past year 348 persons were added to the membership. Disbursements were made of about $12,000.

Downey Avenue, Indianapolis, Reduces Building Debt.

Downey Avenue church, Indianapolis, during 1915 paid off about $12,000 on its building indebtedness, leaving a balance indebtedness of $8,000. This balance is subscribed for the most part. Fifty-three persons have been added to the congregation during the year making a total membership of 768.

New York Frontier Association Meets.

The Frontier Ministerial Association of Churches of Christ met January 3. H. F. Miller is the new president. F. A. Higgins read a paper on "The Revival of Social Religion." There are seventeen churches in the association, with a total membership of twenty-seven hundred. Eighty-six additions were reported for December. Ministers present were: B. S. Ferrall, John P. Sala, H. F. Miller, F. A. Higgins, W. D. Meir, I. L. Parvin, H. C. Bream, I. E. Reid, A. A. Sebastian, D. C. Tremain, Lawrence Weil, L. M. Moody, W. H. Leonard, Harry Green and George H. Brown.

R. A. Doan Leads in Youngstown, O., Missionary Rally.

A Foreign Missionary Rally was held in First church, Youngstown, Ohio, on January 11. R. A. Doan, assisted by two other workers, was in charge. Maps, charts, books and curios were on exhibition. There were three sessions, the first from ten to twelve o'clock; the afternoon service beginning at two, and the evening meeting at the usual hour of gathering.

* * *

BRIEF NEWS NOTES.

—A church building has been purchased from the Episcopalians by the congregation at Sandusky, O., where R. C. Lemon ministers.

—Dr. H. L. Willett is to visit New York City and Philadelphia for several addresses about the middle of February.

—Second church, Cedar Rapids, Ia., is erecting a $30,000 brick building of twenty-three rooms. The main auditorium is to seat 650. Perry Schuler ministers to this field.

—Dr. and Mrs. Osgood, whose furlough was due this year, are remaining on the field another year for the reason that it will be more convenient for their children to enter school later and be placed in proper grades next year.

—The annual Brotherhood banquet of the men of Wilson Avenue church, Columbus, O., J. J. Tisdall, minister, was held January 14. Gov. Frank B. Willis made the principal address.

—C. C. Cline, well known to the brotherhood and now pastor of First church, Pine Bluff, Ark., has issued an appeal to the "McGarvey Boys" of the '70's and '80's to assist in establishing a McGarvey Institute at Daytona, Florida.

—I. N. McCash, president of Spokane University, Spokane, Wash., began a meeting with H. E. Van Horn and First church, Oklahoma City, Okla., January 2. Ray Howard Crittenden, formerly of Los Angeles, began his service as musical director of the church with the beginning of the meeting.

—Stuart Street church, Springfield, Ill., F. H. Vernor, minister, gave a banquet to the men the evening of January 6. Elders and deacons were ordained January 2. The quarterly assembly of the congregation was held the evening of January 12.

—Prof. James Miller, of the Department of English in Milligan College, reports that the work in that institution is going forward without interruption, despite the loss of the new boys' dormitory by fire during the holidays.

—A residence has been purchased by the congregation at Colfax, Ills., to be remodeled and used as a parsonage. Improvements are also to be made upon the house of worship. Charles Grant MacNeill is the minister.

—Leander Lane, J. N. Smith, J. C. Hay, D. W. Mizner and D. R. Dungan, of Southern California, are arranging the preliminary meeting looking to the formation of a Veteran Preachers' Association composed of men over sixty-five years of age. A membeship of twenty-five is expected.

—Ninth Street Church, Washington, D. C.—George A. Miller, minister—has purchased three residences adjoining its house of worship and will in the spring raze these and erect upon the site a modern Bible-school building to cost about$25,000.

—A new building is being erected by the congregation at Payette, Ida.—Benj. Smith, minister. It is a modern structure adapted to Bible-school work.

—L. C. Howe, of Noblesville, is preaching a series of community sermons.

—George L. Snively dedicated a fine $5,000 basement annex at First church, Warrensburg, Mo., on Jan. 2. Over a thousand persons were served at an old fashioned basket dinner. Charles E. Jackson is pastor of this church. An inspiring feature of the day's work was the coming forward of sixteen persons to make the good confession.

—Report comes that K. F. Nance, who recently resigned from the work at Hutchinson, Kan., because of ill health, is much better. Mr. Nance is recuperating at Hot Springs, Ark.

—The church at DeLand, Ill., celebrated the twentieth anniversary of the erection of its building on Jan. 9. L. O. Lehman, field secretary of Eureka, gave the chief address.

—C. W. Cauble successfully dedicated the beautiful East Lynn church, of Anderson, Ind., on December 12. Mr. Cauble is coming into recognition as a master in the dedication of churches.

—The church at Baker, Ore., W. G. Scates, pastor, on Jan. 2, burned a $1,000 note, contracted two years ago at the time of the erection of the new building. This event was followed with a revival in which T. G. Handsaker, of Heppner, did the preaching.

—P. H. Welshimer recently addressed three hundred members of the Masonic Lodge, who attended First church, Canton, O., in a body on St. John's Day. Mr. Welshimer spoke on the theme, "John, the Beloved."

—C. W. Flewelling, pastor at Ashtabula, O., was presented by his congregation with a Christmas gift of $86.

—The Men's Bible-class, Peoria, Ill., with an average attendance of about forty has adopted as a slogan, "100 Men in 100 Days."

—Benton, Ill., will soon have a new $35,000 church building, to take the place of the one burned a year ago. The new home will be of Bedford stone.

—Lenox Avenue Union church, New York City, recently featured "Les Miserables" in motion pictures.

—E. F. Daugherty, pastor at Vincennes, Ind., reports that a religious census was recently taken of the city, in which a number of First church men gave assistance. An every member canvass has been planned by Mr. Daugherty for February 13.

—J. H. O. Smith, former pastor of First church, Oklahoma City, was recently banqueted by the Chamber of Commerce of that city.

—W. G. Kershner, new pastor at First church, Muncie, Ind., was the speaker at a recent meeting of the Personal Workers' League of Alexandria, Ind.

—First church, Long Beach, Cal., is planning to erect a $100,000 building.

—E. L. Day, pastor at North Park church, Indianapolis, addressed a recent meeting of the Boy's Y. M. C. A., of that city.

—J. W. Underwood, pastor at Central church, Anderson, Ind., has been elected to the vice-presidency of the newly organized Church Federation of Indiana. Promoters of the federation, from various parts of Indiana, expect the new organization to be a dominant factor in the spiritual welfare of the state in the future, and the purpose is to bring the Protestant churches of Indiana into unity of action in movements for the uplift of all the people, whether they live in cities, towns or on farms, or whether they are within or without the church.

Prohibition Essay Contest

A friend of national prohibition authorizes me to say that he will contribute twenty-five dollars in cash to writers of short articles on any phase of the present temperance advance, prizes to be awarded to the three writers who present the most satisfactory papers. The first prize to be $12, the second $8 and the third $5.

Briefly stated, the conditions of this contest are as follows:

1. Any one may compete.
2. The articles to be limited to 1,000 words.
3. The judges will give special consideration to the outline form of the articles, that is to say, the articles may suggest in outline material for a finished address.
4. All articles are to be sent to the office of the American Temperance Board, Indianapolis, Ind., not later than March 15, 1916.
5. All articles to become the property of the above board for such use as the board may make of them.
6. All articles will be submitted without names or other marks of identification to competent judges who will pass upon the papers and make the awards.

It seems to me that literally thousands of temperance enthusiasts should enter this contest. In particular, I would urge upon our ministers that they prepare with great care such an article, since it might be used as the basis of a stirring prohibition message, such as every preacher should be using these days.

Now let the contest begin. Address all inquiries and manuscripts to the National Headquarters of the American Temperance Board, Indianapolis, Ind.

L. E. Sellers, National Secretary.

Facts and Figures from Disciples Fields

CALLS.

Graham Frank, Liberty, Mo., to Colorado Springs. No decision.

Traverce Harrison, Bellfontaine, O., to Detroit, Mich. Declines.

A. L. West, to Edinburg, Ill. Has begun work.

W. J. Lloyd, Mankato, Kan., to Beaver City, Neb. Accepts.

E. U. Smith, Danville, to Maroa, Ill.

Ellis Purlee, Red Bluff, to Sacramento, Cal. Has begun work.

L. M. Mullikin, Drakeville, Ia., to Concord, Ill. Accepts.

R. H. Davis, Eureka, to Bloomington, Ill., Third. Accepts.

T. A. Reynolds, to Congerville, Ind. Accepts.

Ferris Stephens, to Morristown, Ind. Has begun work.

E. D. Hamner, Huntsville to Athens, Tex. Accepts.

J. I. Wheeler, to Coldwater, Mich. Accepts.

W. J. Johnston, to Hendrix, Ore. Accepts.

S. E Harlan, to Hartford, Ky. Accepts.

J. L. Tyner, Delphi, Ind., to Walter, Okla. Began work Jan. 2.

R. E. Stevenson, to Tallula, Ill. Has begun work.

A. N. Glover, to VanAlstyne, Tex. Has bebun work.

E. L. Frost, Versailles to Colchester, Ill. Has begun work.

RESIGNATIONS.

Sumner T. Martin, Nowata, Okla., Feb. 1.

Lewis A. Kelly, Hattiesburg, Miss. Will attend school in the East.

M. W. Yocum, Linton, Ind.

G. D. Wyatt, Hartford City, Ind.

G. A. Hoffman, Newport, Ark.

W. M. Simmons, Bloomington, Ill. Third.

John D. White, Haskell, Tex.

A. E. Robertson, Pineville, Ky.

W. W. Denham, Canton, Ill.

T. R. Rust, North Vernon, Ind.

S. D. Perkinson, Arlington, Cal.

W. F. Hamann, Jonesboro, Mo.

W. P. Jordan, Collierville, Tenn.

J. E. Denton, Alameda, Cal., First.

S. L. Bristor, Rogersville, Pa.

EVANGELISTIC MEETINGS.

Kansas City, Mo., G. H. Combs, pastor; Carey E. Morgan, evangelist; February.

Lincoln, Neb., First, H. H. Harmon, pastor; preaching. Began Jan. 9.

Cleveland, O., Franklin Circle, W. F. Rothenburger, pastor; L. N. D. Wells, evangelist. Began Jan. 16.

St. Paul, Minn., First, S. T. Willis, pastor; W. J. Minges. Will begin March 19.

Tipton, Ind., Aubrey Moore, pastor, preaching. Began Jan. 9.

Emporia, Kan., C. R. Scoville and company, evangelists.

Council Bluffs, Ia., Edgar Price, pastor, preaching.

Atlanta, Ill., R. H. Newton, pastor; H. A. Davis, evangelist.

Indianapolis, Ind., Downey Avenue; C. H. Winders, pastor; B. F. Daily, evangelist.

Des Moines, Ia., Highland Park, W. J. Minges, evangelist.

Oklahoma City, Okla., First; I. N. McCash, evangelist.

North Tonawanda, N. Y., G. H. Brown, pastor; F. B. Thomas, evangelist.



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CHICACO

THE CHRISTIAN CENTURY

Vol. XXXIII January 27, 1916 Number 4

What Now Hinders Unity?

Editorial

The Men and Millions Movement

By A. E. Cory and R. H. Miller

CHICAGO

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JANUARY 27, 1916 Number 4

What Now Hinders Unity?

IMMERSION-BAPTISM AND THE HISTORIC EPISCOPATE—THESE ARE THE TWO POINTS AT WHICH THE PROGRAM OF CHRISTIAN UNITY RUBS.

They are the outstanding, if not the only remaining, obstacles in the way of union, where union is earnestly desired. This is not to say that all now remaining to be done is to solve these two problems and we will have union. Far from it. What clogs the wheels of union more even than conscientious differences over doctrines and practices is the sheer sodden inertia of denominationalism. Property is involved; personal leadership is involved; pride is involved; a clannish-tempered sectarian press is involved; ignorance, and lack of vision and desire are involved. All these make up the fundamental problem of Christian unity.

But where the passion for unity has been born, where the vision has been vouchsafed, where insight into the will of Christ is not blurred by property interests or personalities or a press whose very life depends upon the preservation of the clan spirit, there the problem revolves mainly around the two questions of status involved in the dogmas of immersion-baptism and Episcopal ordination.

The question of creed is not any longer insurmountable. The great evangelical denominations are getting along practically nowadays without the use of human creeds.

The question of name is rapidly solving itself. The pride of name is relaxing. Federation has been rich with suggestion at this point. "The Federal Council of Churches of Christ in America" is a title in which much of the pride of sectarian names is being sunk.

The question of open or close communion has lost its sharpness in the last one hundred years. Close communion, while not formally established, was in the time of Thomas Campbell the common practice of most sects. Today it survives in the Baptist denomination alone, and then only in the less progressive communities.

The question of ritual, it is now seen, presents no great difficulty. Even the Episcopal church tends to freely grant the right of the local congregation to adopt its own type of service without prejudicing its relation to its sister congregations.

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Thus the mists are clearing away.

But as they lift, two institutions stand out in the pathway of unity, holding within themselves the conscientious convictions of their respective partisans.

One of these, the historic Episcopate, concerns itself with the status of the ministry. The other, immersion-baptism, concerns itself with the status of church membership.

The immersionist bodies raise the question of membership status by refusing to receive into their churches those Christians who have been baptized by some other mode than immersion.

The Episcopalian communion raises the question of ministerial status in its dogma of apostolic succession, refusing to acknowledge as a minister of the Church of Christ one who has not been ordained within this line of apostolic succession.

These two institutions, resting upon the basis of dogmas, are the rubbing places of all the plans for union that have been as yet devised.

There can be no union so long as one party to the union invalidates by its teaching and practice the status of the ministry of the other participants in the union.

Much less can a union be attained while one section of the Church refuses to give full and complete recognition of the churchly status, as well as the Christian character, of the membership of other sections of the Church.

Evidences multiply that in the coming World Conference on Faith and Order, to be held at the close of the war, the question of clerical ordination will be a central theme of discussion. It is now plain that, leaving Roman and Greek Catholicism out of account, the Episcopal communion will insist upon its episcopacy as essential to Church unity.

Those of us who are democrats in religion as well as in politics, have our minds pretty well made up on the issue which will thus be precipitated. But it will do no harm to study meanwhile as carefully as we may the claims and considerations put forward by Episcopacy for itself.

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With respect to the use of the dogma of immersion-baptism in such a way as to put a sectarian limitation upon the churches that practice it, the Disciples and Baptists are now undertaking a re-examination of their traditional procedure. One after another leading congregations of the Baptist faith are taking down the barriers that shut out those whom Christ has received into his Church. Recently the great Fountain St. Baptist church, of Grand Rapids, Mich., adopted the practice of Christian unity in its local congregation.

Earnest men and broad-visioned congregations among the Disciples of Christ are today facing this question with troubled hearts.

The problem disturbs Disciples more acutely than it disturbs Baptists because Baptists do not have the same feeling for Christian unity that Disciples have. Baptists have never questioned their right to be a separate and exclusive sect. They accept frankly the denominational order of the Church. It has never occurred to them as a body that the denominational order is wrong and that it is wrong to be a denomination.

Therefore Baptists, as a whole, are not disturbed with a sense of inconsistency in confining their fellowship to those only who were immersed at baptism.

But in the case of Disciples the passion for unity is the root out of which this movement has grown. They cannot admit their right to practice anything whatever that makes them a separate sect, that excludes from them any one whom Christ has received into his Church.

Therefore, Disciples are troubled not only with a sense of inconsistency, but of wrong-doing, when they perceive

(Continued on page 7.)

The Men and Millions Movement

With a Recital of Some of its Achievements.

BY A. E. CORY AND R. H. MILLER.

THE Men and Millions Movement is just entering upon the most important phase of its development. The offer of R. A. Long of Kansas City, Missouri, to give one million dollars on condition that five million three hundred thousand additional be raised in individual pledges of five hundred dollars or more was a challenge to the whole brotherhood to undertake a monumental task. The success of the Million Dollar Campaign for Foreign Missions had demonstrated both the ability and willingness of the Disciples of Christ to do great things for the enlargement of the kingdom. The Christian men who make up the Business Men's Commission of the movement, and others in various sections of America who were enlisted in the Million Dollar Campaign began to study the situation of all the interests represented by the Christian church. Individual study and various campaigns had convinced a great number of men and women in the churches that the time was at hand for a great forward movement which should include every interest of the brotherhood. Unity which had proven so splendidly effective in faith would be equally effective in work. That the minds and hearts of men and women were prepared for a great united campaign which should seek the enlargement of all the organized activities of the Disciples of Christ, has been manifested in the approval given the Men and Millions Movement on every hand.

HOW THE MOVEMENT HAS BEEN RECEIVED.

It has not been regarded as extraneous or self-seeking. The societies and colleges have been unswervingly loyal to every article of agreement and have worked together in perfect unity. The movement has been received by pastors and congregations with great cordiality. The district "set-up" conferences have been attended by large groups of representatives of the churches, and these have borne testimony to the value of the conferences to all the work of the church. The movement has become, in a very significant way, a ministry to the local church. The teams visiting the churches have given sympathetic consideration to local problems and strengthened all departments of church activity through a co-ordination of the whole task. The fellowship of team and pastor during the local campaign has been mutually helpful. The team has magnified the evangelism of stewardship in money and life, and brought to pastor and people the great demonstration of prevailing prayer. The churches have not been exploited for the movement, but in every case there has been the fellowship of mutual interest by which spiritual values have been exchanged for gifts of money and men.

There has been a lack in understanding of the relation of the church to the whole task. The cities have been cultivated and informed through numerous educational agencies and visitations, but the smaller and more remote places have had few opportunities of knowledge and stimulus. These churches have been troubled because of unequal emphasis placed on the various offerings, and have eagerly sought instruction and help in arranging budgets more nearly representative of all the interests of the kingdom.

THE EDUCATIONAL WORK OF THE MOVEMENT.

Some of the best meetings held have been those in which members of the team and pastors and Official Boards have frankly discussed the business of the church as related to the local work and the world task. The educational work of the movement cannot be easily tabulated, but it far exceeds even the great results obtained in money and volunteers. Larger regular offerings for the local work and missions, the developed sense of stewardship in individuals, and the more frequent consecration of life to the ministry and missionary service will register how needful and effective has been this work of agitation and instruction. The Men and Millions Movement then is a movement and not a campaign. Above and beyond the stated objects is the great service to the brotherhood in this hour when it is emerging as a world force and inviting obligations and receiving attention as never before.

The woes of the world are testing the faith of men. A great obligation lies upon the church in America and vast opportunities invite the Disciples to go forward. The movement is a testimony to faith and a promise to accept opportunity and fulfill obligation. Not only has the movement called out large pledges of money and many volunteers for the fields, but resources of wealth and talent have been released in the local church itself. Pastors have testified to the beneficial effects following visitation of the team which indicates that the movement has been a real evangelism among the churches.





Secretaries A. E. Cory and R. H. Miller, of the Men and Millions Movement.

RESULTS UP TO DATE.

Four states have been visited by the movement: Texas, Kentucky, Illinois and Missouri. The work has been completed in Texas and Illinois only. The campaign was conducted in Texas in the winter and spring of 1914. $500,000 was secured in pledges. The work was splendidly launched in Texas. Churches and individuals responded generously to give the movement its initial impulse. Kentucky received the movement for a period following the Atlanta Convention. The country had not yet recovered from the panic following the outbreak of war in Europe, and the campaign operated under most difficult conditions. But the churches visited received the teams cordially and responded heroically. Only a few of the centers were visited. A total of $110,000 was subscribed.

The Every Member Canvass was presented in the churches. The Life Call was put forth in churches, schools and colleges. Eighty-seven Life Cards were signed, seven volunteers for foreign missions were secured, and sixteen indicated their purpose to enter the Christian ministry. The spirit of sacrifice and heroism endowed both the churches and the representatives of the movement.

As the campaign entered Kentucky many doubts and fears were expressed of the advisability of continuing the work under such difficult and unpromising conditions. But the work in the state both justified and stimulated faith. Sacrificial giving, heroic enlistment of life, and marvelous answers to prayer testified the approval of God and men. The Kentucky campaign tested and co-ordinated the movement.

The campaign in Illinois began January 12, 1915, at Decatur. One hundred and fifty places were visited by the teams. Everywhere both pastors and congregations gave the movement most cordial reception. The total amount of pledges received was $385,000; 735 Life Cards were signed, 30 persons volunteered for the foreign field.

The Missouri campaign was opened in Sedalia, September 15. Three districts have been visited with the result in signed pledges of $250,000. In Missouri, as in other states canvassed, there are individuals who in the follow up work will undoubtedly enlist in the movement for large sums.

In Missouri, Life meetings were held in all the churches visited, and in many schools and colleges. Six hundred and sixteen persons signed Declaration Cards, forty-four enrolled as volunteers. Five hundred and fourteen high-school pupils expressed intention of entering college for preparation for Christian service.

THE THREEFOLD AIM.

Under the increasing pressure of the world task and the growing sense of unity in all Christian work the movement has, during the past year, experienced an equalizing of emphasis upon the threefold aims. The practical test of the campaign has proven the essential interrelation of the three ideals: To secure $6,000,000 in personal gifts for missions, education, and benevolence; to enlist a thousand workers for the fields at home and abroad; to introduce the Every Member Canvass in every church. "Useless each without the other."

The counsels of the Louisville and Toronto Conventions, and the Business Men's Commission have been justified in experience under this powerful triumvirate of purposes. The aim of $6,300,000 in personal gifts has been an outstanding appeal to this generation of Christians of all brotherhoods. It has aroused the churches; it has quickened the consciences of men; it has been a mighty demonstration of faith and vitality; it has wrought a revival of works; it has given multitudes of Disciples a new sense of fellowship with the Lord; it has stimulated interest and investment in every field of Christian enterprise; it has promoted unity; and it has provoked emulation.

Men and women who had been giving in hundreds give under the movement by the thousands. The whole level of individual giving has been lifted. Many who have been generous givers in the past and who have made generous provision for the separate societies, express their interest by large gifts to the united task because of what it means even aside from direct benefit to the societies involved. There has been pledged $3,150,000. to be paid on or before December 1, 1921.

In each church visited the Every Member Canvass has been presented in detail by a conference with pastor and members of the Official Board. These meetings have been among the most effective held. In them the whole question of local and missionary support has been discussed. The conferences have discovered that there is need in the majority of churches of education in the fundamentals of sound finance.

A "STANDARD PLAN."

At Sedalia, in September a Conference of State Secretaries and District Superintendents from ten states was held. A standard plan for presentation of the Every Member Canvass was developed and steps taken for its effective introduction into every church in the states represented.

Reports from these states and the churches visited by the teams of the movement indicate that the canvass is being carried through with satisfaction and success. We hope that in a few years the standard plan shall be universally adopted in the churches and be the means of solving the problems of local and missionary finance.

In every church and school visited, carefully selected groups of young people have listened to the appeal for a thousand workers. The world as a field of opportunity has been portrayed; various forms of Christian service set forth; illustrations of unselfishness and heroism from the lives of missionaries have been given; the necessity for thorough preparation emphasized and the call for the best issued. The aim of the movement is "one thousand workers," carefully chosen, adequately prepared, thoroughly equipped and sent forth to the needy fields. While the main object is to secure this thousand, a valuable by-product of the campaign will be tens of thousands of young people aroused to make preparation for definite forms of Christian service. This intensive and extensive campaign means to produce a better trained and more thoroughly equipped and devoted generation of Christians for the whole task of the church.

A card of declaration prepared for use in meetings in the churches with young people of the high-school grade contains a pledge to study the world fields with reference to opportunities for life investment, to pray and study the Word and consult Christian friends to learn what form of service to undertake and to prepare in a Christian college for the Christian vocation.

Under this pledge thousands of young people have recorded their purpose to dedicate their lives to Christ, and to secure the best possible training for his service.

The influence of these meetings with young people has already been registered in increased attendance at Christian colleges within the fields covered by the campaign.

"LIFE MEETINGS."

The call for the enlistment of life has done much to break down the un-Christian prejudice of Christian parents which has opposed the purpose of children to serve as ministers and missionaries. The claims of Christ and the world's need have come with new significance to hundreds of Christian homes where he now abides in more real and comforting presence because of the dedication of children to his cause. The family altar has been restored both for worship and sacrifice.

Life meetings conducted in the colleges and universities have issued the direct appeal for volunteers. These meetings have been unparalleled in spiritual power. The call for supreme and final decisions has changed the lives of hundreds of young men and women and put new motives into Christian education. In connection with all college meetings, personal interviews have been held with scores of students. In the colleges volunteers have been secured among the "honor" students. Teachers and professors have offered themselves to foreign service. The ministry of Christ has been exalted. The most thorough preparation for the best equipped life has been urged upon those who would serve him. Thousands who will not enter the ministry or go to the "far fields" will have a new conception of Christian service. The great challenge will give direction to Bible teaching and study, and lead Christian faith to more definite and adequate expression in the local church.

A very significant and gratifying development has been in the contribution the movement has been able to make to similar undertakings in other brotherhoods. Others have undertaken to raise larger sums of money than $6,300,000, but for the first time the whole task of a great brotherhood of Christians has been closely correlated and lifted at one time.

THE MOVEMENT AND THE GREATER CHRISTIAN WORLD.

The dominant note of unity has caught the attention of the Christian world. Everywhere it has been interpreted as an expression of, and contribution to Christian unity as well as a sincere and worthy endeavor to accomplish the whole task of the church. The comprehensive aim, the appeal to individuals, the spirit of prayer, the equal emphasis on the calls for money and life, the consideration of the problems of the local church, the bigness and completeness of the task have attracted comment and imitation.

World conditions have caused the campaign to be conducted under heart-breaking strain. A movement which began in prayer and made foolish the wisdom of men has proceeded in successive victories, "not by might nor by power but by my spirit."

During the year 1916 the movement will visit a group of the great cities of America. It will be the crucial and deciding effort of the whole campaign. "God is able."

The secretaries ask that Disciples everywhere give themselves to strong intercession, that the work of the year may receive from the great head of the church the endowment of grace and power and the plain leading of his spirit which shall result in a great outpouring of money and life. May the testimony of the Disciples in this time of doubt and distress bear to the whole world a conviction of our loyalty to Christ and our devotion to his kingdom.

* * *

REMARKS ABOUT KINGS.

(God said, "I am tired of kings."—Emerson.)

God said, "I am tired of kings,"
But that was a long while ago;
And meantime man said, "No—
I like their looks in their robes and rings."

So he crowned a few more,
And they went on playing the game as before,
Fighting and spoiling things.

Man said, "I am tired of kings,
Sons of the robber chiefs of yore;
They make me pay for their lust and their war;
I am the puppet, they pull the strings;
The blood of my heart is the wine they drink.
I will govern myself for a while, I think,
And see what that brings."

Then God, who made the first remark, smiled in the dark.

—Henry van Dyke.

* * *

CHRIST, THE FOUNDATION.

Two young men were arguing about Christianity. "But I have studied in Germany," said the one who didn't believe. "And I have been in Korea," returned the one who did believe. The world may criticise and hack away at the Christian's faith, but they only weary their own tongues and dull their own knives, for he still has a foundation which they have not, and they know it.

* * *

"Let the man who has the blues take a map and census table of the world, and estimate how many millions there are who would gladly exchange lots with him, and let him begin on some practicable plan to do all the good he can to as many as he can, and he will soon forget to be despondent."

THE CHRISTIAN CENTURY

EDITORIAL

A PERSONAL WORD FROM THE EDITOR

DURING the next several months while I am in attendance at the Panama Congress and the Regional Conferences in the capital cities of South America the responsibilities of the editorial department of The Christan Century will be carried by Dr. Willett, contributing editor. Rev. Orvis F. Jordan, whose department, The Larger Christian World, gives this paper a distinctive character among religious journals, will continue his contributions, and Mr. Thomas C. Clark, the office editor, will as usual, edit the Disciples' Table Talk and manage the making up of the paper.

The sense of hazard that an editor might feel in leaving his work for so long a journey is quite impossible to entertain when one's work is resting in hands so competent and generous as these. I cannot take my leave without assuring these co-workers in advance, in the presence of all our readers, of my confidence and appreciation.

It is quite impossible, too, for me to repress the prompting to publicly acknowledge the fund that has been made up with which to finance my long and necessarily expensive journey. In writing of it, President Charles T. Paul, of the College of Missions, regretted that there was no central organization among us Disciples to underwrite the expenses of a mission such as that I have been appointed to undertake. I am sure, however, that no central treasury's appropriation of a fund could have stirred my heart so profoundly as has the sheaf of personal gifts sent for this purpose to President Paul and which he has just forwarded to me. From all parts of the country these checks have come. My sense of gratitude is overwhelming. There are no words that I can say that satisfy in any degree the gratitude I feel for the gifts and the words of Godspeed that have accompanied them. My response must be, at last, in terms of the quality of service I may be able to render the great cause which they and I, as well as all readers of The Christian Century, share together.

The amount of editorial labor attaching to the office to which I have been appointed will not preclude me, I wish our readers to understand, from writing regularly and often to The Christian Century concerning the remarkable experiences that are in store for those who are privileged, as I am, to attend the series of conferences which will inevitably mark a new era in the Christian activities of the Western Hemisphere.

CHARLES CLAYTON MORRISON.

CONGREGATIONALISTS AND DISCIPLES

CONSIDERATION of plans for closer relations between the Disciples of Christ and the Congregationalists have been much discussed of late both in the press of the two bodies and in representative gatherings.

It is natural that there should be two strongly contrasted views regarding the practicability of co-operation, if not union. It is usually the case that the first discussions of any such theme elicit both types of sentiment.

The first is that of the men who believe such an effort should be made and urge it with enthusiasm. They are likely to consider the most progressive elements in both denominations and to feel that such obstacles as are met can be surmounted easily.

On the other hand there is a much larger body of people who regard themselves as practical, and who are impressed by the difficulties which unquestionably lie in the way of such an effort. They know something of the radical difference between the two bodies in history, doctrine, practice and temper, and are not easily persuaded that union is possible.

We believe both of these attitudes to be partly right and partly wrong, and that between them there lies not only the mood of frank recognition of difficulties, but also of earnest desire that something should be done and resolute determination to make the effort.

The differences between Disciples and Congregationalists are many and cannot be ignored. Yet they are no greater than those between different groups of Disciples, or for that matter, of Congregationalists. In the fundamentals of Christian belief and practice the two bodies are closer together than either of them is to any other Christian body. In origin and doctrinal inheritance the Congregationalists are closely related to the Presbyterians, but in many other regards, the most important of which are church organization and government, the two bodies are some distance apart. In many regards the Disciples and the Baptists are closer together. At one time they were actually united for a brief period, and there seems no good reason why they should not once more come into vital union. Yet in most other particulars than the practice of baptism they are really less closely relatable than Disciples and Congregationalists.

The single feature which seems to make close relations with Congregationalists impracticable is this same matter of immersion, and at first the difficulty seems insuperable. It is not conceivable that the Disciples will abandon the practice of immersion, nor ought they so to do. On the other hand it is just as unlikely that the Congregationalists will adopt immersion as their form of baptism. But between these two positions there are practicable methods of co-operation and union. Congregationalists practice immersion when it is desired by the candidate. Many Congregationalists are favorable to the substitution of some form of infant consecration for infant baptism. In a number of churches of the Disciples this latter practice prevails as a proper recognition of the child's place in the regard of the church. Furthermore, an increasing number of churches among the Disciples receive members from Congregational or other churches into partial or complete membership, recognizing the validity of their baptism and their personal responsibility in this as all other Christian duties.

Certainly somewhere in this region of closer approximation to mutual understanding in spirit and practice there is room for the actual unity of churches representing two bodies which are so near alike in church government, in belief and, on the upper levels of their membership, in temper.

The approaches to union will be made less in formal pronouncements than in practical co-operation in local fields. There are places where one or the other, and perhaps both, have weak and struggling congregations. They ought to unite in some manner which would compromise no convictions and would retain their complete relationship with both denominations. This is already accomplished in a number of places and the numbers ought to increase.

Nor are we forgetting the fact that there is a steady increase of sentiment among the Disciples in favor of such forms of practical union with Baptist churches, where it can

be accomplished without loss of the values of loyalty and historic testimony. It is a time for sincere experiments in the direction of such unity in such fields as shall demonstrate the essential oneness of the people of God and shall diminish the scandal of a divided church. H. L. W.

THE MEANING OF PREPAREDNESS

IT IS increasingly clear that the American people are being skilfully and assiduously indoctrinated with the ideal of military equipment as the only safeguard against the perils which are said to beset us on every side.

No such obsession has seized upon our national spirit since actual war days. It is astonishing to what extent the press of the nation is urging this plunge into militaristic adventure. We have frequently asked who is paying the cost of this enormous propaganda. But with the huge profits arising from the manufacture of munitions for the fighting nations abroad and the prospect of being able to continue indefinitely the same output for an alarmed people at home, the answer seems sufficiently obvious.

There is, however, one amusing feature about this pathetic business of imaginary war scares and very real descent to war levels of sentiment. It is the complexity of opinion which seems to prevail among the advocates of preparedness. No two of them agree as to just how much preparedness we need. There are at least four sets of opinions advocated by public leaders, varying in pretentiousness from the policy of the President to that of the board of military and naval experts. A year ago Mr. Wilson was definitely opposed to a policy of military enlargement; today he is preparing to make a pilgrimage to the chief centers of the nation in advocacy of a greatly enlarged scheme of "national defense." Has he really changed his mind?

And yet the President's plan is so far short of the desires of men who call themselves moderate advocates of national readiness that he is receiving an avalanche of invective for his hesitance in recommending more ambitious things.

In fact, the air is full of denunciation. The terms "coward" and "poltroon" are inexpensive and useful, and the man who wants a somewhat larger degree of preparedness than his neighbor does not hesitate to accuse him of being cowardly and unpatriotic. It is simply a question of the degree to which a man thinks we ought to go in order to be prepared. Anything less than one's own estimate could, of course, be urged only by a "coward" or a "mollycoddle!" In fact, the remark of a recent writer seems increasingly true that, "In America we are fast getting into the frame of mind where the scale of courage is measured by what the wildest jingo proposes as the correct method of licking creation."

Of course, this kind of oratory is quite inexpensive and sounds patriotic on first consideration. Yet, it is a serious question as to the real coward in the present moment. Is it more cowardly to take time to think the question through and ask seriously whither this total reversal of our national policy is going to carry us, than it is to fall in easily with a volatile public sentiment and shout for "preparedness" and "defense"? We are not pacifists if we understand the true meanings of that term, but we are wondering how the student of history looking back upon these moments of our national life will assess this outburst of militarism on the part of a people who have always insisted that their ideals and methods were not those which depended upon the sword, but rather upon education and Christianity.

Perhaps, after all, the student of history will not be permitted to comment meditatively upon this epoch in our history, but will be left only the more tragic duty of recording the inevitable result of militaristic preparedness here as in Europe.

Is it really for defense that we are planning so industriously and vociferously, or is it for war?

DR. JENKINS IN CHICAGO

LAST SUNDAY was a notable day in the calendar of Chicago Disciples. It is expected that once in the year there will be some representative of our brotherhood in the university pulpit from outside of Chicago. This year that honor fell to Dr. Burris A. Jenkins, of the Linwood Blvd. church in Kansas City.

The service rendered by Dr. Jenkins on this occasion was gratifying to the large number of Disciples who were present in the congregation at Mandel Hall. There are few preachers among the Disciples who command the attention of an audience so continuously as does this Kansas City minister.

In the afternoon there was held at the First Methodist church, in the center of the city, a mass meeting of Chicago Disciples under the direction of the City Mission Board, and Dr. Jenkins was the speaker. His message was finely adapted to the occasion. He discussed the problems of the city church as one long familiar with the work of the Disciples in such centers, and his message was an inspiration and delight to all who heard him.

In the evening an unusually large audience at Memorial church listened to a splendid lecture on Booker T. Washington. Dr. Jenkins has the ability to take the life story of such a citizen of the republic as the great negro educator and make it vital and fascinating.

Lest he should have too much leisure time upon his hands during his stay in Chicago, Dr. Jenkins was invited to address the Ministerial Association Monday forenoon on the subject of "Preparedness." That the presentation of the theme was forceful and that the discussion which followed was lively, goes with the saying.

The visit of Dr. Jenkins to Chicago has left the Disciples of this city under obligation to him and to the Linwood Boulevard church. Such visits help us to understand the extended influence of Dr. Jenkins in his own pulpit and in Kansas City.

WHAT NOW HINDERS UNITY?

(Continued from page 3.)

that the radius of the circle of their fellowship stops short of the full length of that of the Church of Christ.

What disposition of these two obstacles to unity will be made can hardly be a matter of doubt to a mind accustomed to take account of the movements of ideal and fraternal forces in the sphere of religion.

The Episcopalians must and no doubt will find a way both to preserve their Episcopate and ultimately to extend it over the whole Church without demanding the re-ordination of the present Protestant ministry.

And the immersion practicing bodies must adopt the practice already adopted by many of their local congregations by which immersion may be given its full chance to become the universal practice without demanding the rebaptism of the present unimmersed portion of the Church of Christ.

In this way, and in this way alone, lie the possibilities of Christian reconciliation. C. C. M.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Presbyterians for Preparedness.

The Continent, a Presbyterian journal, recently tested the sentiment of Presbyterian preachers on preparedness by sending every tenth man listed in the yearbook a post card inquiring his views on the subject. The first question: Are you in favor of complete disarmament? was answered in the affirmative by seventy-two and in the negative by 260. The question: Are you in favor of an army and navy sufficient in numbers and efficiency to withstand attack while new forces are being organized? was answered in the affirmative by 275 and in the negative by fifty. The question: Do you believe the teaching them to march and drill, with the physical training necessary to give them a good "setting-up" and endurance for camp life, would tend to create in American boys an appetite for war? was answered in the affirmative by ninety-one and in the negative by 238. In reply to the question: Assuming that all war is wrong and unnecessary, do you believe that it should be the policy of the United States to ignore the possibility of attack by some nation that does not accept that belief, that is unpersuaded by our altruistic attitude, and which is undisturbed by what other nations may think of its actions? fifty-seven expressed themselves in the affirmative and 260 in the negative.

Boy Scouts Have a Bible.

The Boy Scout Movement has published a Bible bound in khaki which is suitable to accompany the boys on hikes. As a foreword the executive committee has published the following in every copy of the Boy Scout's Bible: "The movement declares its conviction that no boy can grow up into the best sort of citizenship without acknowledging his obligation to God. Furthermore, it is the belief of many that scouting presents greater opportunities for the development of the boy religiously than any other movement instituted solely for boys. One of these opportunities is represented in the camp fire, where the boy is so keenly sensitive to every unseen influence. There is the ideal place for the reading or the telling of the age-long stories of the Bible, sure to inspire to high thinking and high living."

Wants Apocryphal Books Back.

The Protestant understanding of the canon of Holy Scripture has been attacked by a "Catholic" priest of the Protestant Episcopal church. He wants the apocryphal books restored, just as they used to be in the old family Bibles, and as they are still found in the Roman Catholic Bible. The Rev. Dr. Milo H. Gates, vicar in the chapel of the Intercession, Trinity parish, New York, insists that the omission of the apocrypha is of late origin, and that the Bible even of the reformers included these neglected books. His own denomination takes the attitude that these books may not be used to establish doctrine but may be used "for example of life and instruction of manners."

The Fellowship of Reconciliation.

The utterances of the church papers and of the great preachers of England have been mostly on the side of justifying the present war as the lesser of two evils. There has arisen a group of Christian people of various denominations now numbering several thousands who are making active campaign against war. These are organized into what is known as the Fellowship of Reconciliation, and their preachers are proclaiming in various sections of the United Kingdom that a Christian may not go into war under any circumstances.

Ministers of Chicago Meet Often.

Though each denomination has its own Ministers' Association in Chicago, there are frequent union meetings under the auspices of the Federation Council. These come regularly every two months but there are also special meetings. At the union meeting in the First Methodist church on Jan. 31, there will be an address by Rev. Morton C. Pearson, D. D., executive secretary of the federated churches of Indianapolis. He will speak on evangelism and the meeting is being held to promote simultaneous evangelistic meetings in the different local churches during Lent. On Feb. 14, another union meeting will be held, at which time Dr. Martin D. Hardin will give his much-talked-of lecture 'Civilization at the Cross Roads," an argument for world peace.

Methodists Find Editor for Daily.

The Methodists have a daily newspaper once every four years. It is issued in connection with the general conference of the church which this year will be held at Syracuse, N. Y. They have selected Dr. Stephen J. Herben to be the editor this year. He has twenty years' experience as a Methodist journalist.

New Secretary for The Laymen's Missionary Movement.

Fred B. Fisher, who accepted the call to become Associate General Secretary of the Interdenominational Laymen's Missionary Movement, assumed his duties on January 1. For the past three years Mr. Fisher has been the General Secretary of the Methodist Laymen's Missionary Movement, and it was his enthusiastic leadership which brought to pass the national conventions of Methodist men in Indianapolis, Boston and Columbus. A large number of smaller conventions and institutes have been organized and conducted by him. In his new field Mr. Fisher will give special attention to the conference and convention phase of the work. Mr. Fisher has a strong, virile personality, with a burning missionary passion and his messages appeal to the big, earnest type of laymen. He is exceptionally well equipped for the new work which he has entered. A native of Indiana, he was educated at Asbury College and Boston University with graduate work at Harvard. After graduation he had several years of practical experience in city work in Boston in connection with one of the strong downtown churches, where he organized a group of students in survey work, and had the direction of a constructive program of effort among a mixed population of Greek, Italian and English-speaking people. Later he became a missionary in India and traveled widely in other mission lands as well as in Europe, so he speaks with the authority of actual experience.

Favor Hymn of Vengeance.

In the revision of the Prayer Book of the Episcopalian church in Canada, the third stanza of the British national anthem was omitted. As a result there was considerable agitation in the country and the house of bishops requested the lower house to restore the offending verse. Acceding to this request, the lower house arose and sang right lustily the lines that had been rejected. They are:

"O Lord, our God, arise;
Scatter the enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks;
On thee our hopes we fix,
God save us all."

Church Peace Union Opposes Armed Peace.

The Church Peace Union is composed of representatives of Roman Catholics, Protestants and Jews. It has been endowed with $2,000,000 by Andrew Carnegie. It has recently pronounced against the preparedness program and asks that the $250,000,000 now being spent annually for national defense be spent in some other way more useful to the nation.

Preachers of New York Behind Local Option.

The leading ministers of New York City have signed a communication of the Anti-saloon League asking the churches of the entire state to give attention to the proposed bill that will give residential districts in large cities the right to vote on the saloon question. The ministers assert that four-fifths of the population of the state is, under the existing laws, disfranchised on the liquor question. The new bill is called "The Optional Prohibition Referendum Bill."

Bulgaria May Become Roman Catholic.

One of the important results of the present war may be the transfer of Bulgaria from the list of countries professing the Greek Orthodox faith to the Roman Catholic column. In 1870 Bulgaria demanded religious autonomy and as a result of the controversy that ensued the Patriarch of Constantinople declared the Bulgarian church outside the pale of the Orthodox fellowship. It is stated that the prelates of Bulgaria will not resist the change provided the pope will recognize the Orthodox Bulgar prelates. As the Roman church did this in Poland a long time ago, there is now precedent for such a proceeding. It is said that King Ferdinand has long desired such a change. Eighty per cent of Bulgaria is in the Orthodox church and seventeen per cent Mohammedans. There are a few Protestant missions.

The Sunday School

HUMBLED AND EXALTED.

Lesson for February 13.

Golden Text: For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. 2 Corinthians 8:9.

Lesson Philippians 2:1-11.

Memorize verses 5-7.

(1) If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, (2) make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; (3) doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; (4) not looking each of you to his own things, but each of you also to the things of others. (5) Have this mind in you, which was also in Christ Jesus: (6) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, (7) but emptied himself, taking the form of a servant, being made in the likeness of men; (8) and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. (9) Wherefore also God highly exalted him, and gave unto him the name which is above every name; (10) that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, (11) and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

VERSE BY VERSE.

1. **If there is therefore.** Since there is so much in Christ show yourselves children of the kingdom by true humility and unity of spirit.—**Exhortation in Christ.** If Christ by his example exhorts you.—**Consolation of love.** One who is called to plead another's cause, an advocate, helper. If the love of Christ is your helper.—**Fellowship of the Spirit.** Communion with the Holy Spirit.

2. **Make full my joy.** Complete my joy. My happiness depends upon your conduct in Philippi.—**The same mind.** Have the same aim and purpose in life. Think the same thing.—**The same love.** Unity of sentiment. —**One accord, of one mind.** Harmony of soul, cherishing the one sentiment. Repetition of the thought for sake of emphasis.

3. **Doing nothing.** Thinking nothing.—**Through faction. By way of faction.—Through vainglory.** The personal vanity which urges one to fight for his own interests.—**Lowliness of mind.** Modesty, the absence of assumption.—**Counting better.** Holding high above, hence humbling oneself in the presence of others.

4. **Looking.** Fixing attention upon.—**His own things.** Selfishness is the exact opposite of the mind of Christ. A large amount of the evils and dangers of life flow from selfishness.

5. **Have this mind in you.** Take the thought of humility. Note the emphasis is in you not among you.—**In Christ Jesus.** Take Christ as your pattern of humility.

6. **Existing in the form of God.** He shared the attributes of God. The word is difficult to translate in English, but probably means "essence" rather than "form."—**As a thing to be grasped.** The existence with God was a great prize, but not too great to be laid aside for the sake of humanity.

7. **Emptied himself.** Laid aside the glories of heaven that he might win men.—**A servant.** He took the form of a bond-servant. He sought to be a man of real service to his race.

8. **Becoming obedient even unto death.** The scriptures exalt the obedience of Jesus. —**Yea, the death of the cross.** This is the climax of his humility and of his sacrifice for humanity.

9. **Wherefore also God highly exalted him.** Because of his obedience and humility God exalted him.—**The name which is above every name.** The name Paul had in mind was Jesus Christ the Lord. See verse 11.

10. **Every knee shall bow.** In the presence and the influence of the name of Jesus. —**Things under the earth.** The great persons who once lived but are now dead.

11. **To the glory of God the Father.** Such universal recognition of Jesus Christ as the Son of God, and our Saviour, would glorify the Father.

TEST QUESTIONS.

1. By whom was this epistle written?
2. To whom was it written?
3. From what place was it written?
4. By whom was it sent to Philippi?
5. What bearing has this lesson on the previous one?
6. What is Paul's joy?
7. What does it mean to have the mind of Jesus?
8. What is the meaning of verse 6?
9. Has the word "form" in verses 6 and 7 the same content?
10. What is meant by counting others better than yourself?
11. How was Jesus an example of it?
12. What is meant by humility?
13. Read Luke 18:9-15.
14. What is the glory of the Father?

What is Humility?

The Lesson in Today's Life.

By Asa McDaniel.



The letter which was meant to be a note of thanks for a timely gift from Paul's friends has become the thread upon which are strung many precious gems of Christian thought. None are more beautiful than that concerning the grace of humility. This virtue is the path to greatness. "I believe the first test of a truly great man is his humility," said Ruskin. True humility is not an abject, groveling, self-despising spirit; it is but a right estimate of ourselves as God sees us. True dignity abides with him only who in the silent hour of inward thought, can still respect and revere himself in lowliness of heart.

To have the mind of Christ is to have the humble mind and spirit. Paul coveted for his Philippian friends the mind of his Master. To have the mind of Christ, is to have his way of looking at the world, his way of feeling toward his fellow men, his way of approaching the deep problems of life, and his way of doing the every-day tasks as they come to us. It means that we are one in the secret things we contemplate and love, one in the choice of material out of which our life is made. It is more than learning a code of rules or committing a few precepts; it is rather the achievement of a ruling spirit which possesses and actuates all one says and does and is in the world.

To have this mind is also to be helpful to those about us. It will enable us to make our religion a part of our every-day tasks. We can count others better than ourselves when our minds have been sobered by true humility, and our imaginations have been stimulated so that we can put ourselves in another's place.

A child who had more playthings than she knew what to do with, stubbornly refused to take any of them to the "Giving Christmas" of her Sunday school until she had been to the hospital and had seen for herself the suffering children, and how one poor little doll was cherished by many "little mothers." Face to face with the real need her selfishness changed to the most generous eagerness to give the children all she had.

Ruskin says in the last chapter of his "Modern Painters": "So far as you desire to possess rather than give; so far as you look for power to command instead of to bless; so far as your own prosperity seems to grow out of interest or rivalry of any kind, with other men or nations; so long as the hope before you is for supremacy instead of love, and your desire to be greatest instead of least, first instead of last, so long are you serving the Lord of all that is last and least in the world."

The life of Jesus was lived for others. He is the supreme example of love, the greatest accomplishment of history.

James Buckham has expressed this thought in the following lines:

"Large is the life that flows for others' sakes,
Expends its best, its noblest effort makes.
Devotion rounds the man and makes him whole:
Love is the measure of the human soul."

* * *

A SUGGESTIVE PROGRAM FOR MINISTERS.

The following was published by the Congregationalist some weeks ago as "One Minister's Start for the Autumn." May it not prove suggestive to many ministers at the beginning of the New Year?

I am going to wear intellectual blinkers at the side of the eyes of my mind at least two solid hours every day, that absolutely impervious to wandering thoughts and scattered impressions I may concentrate upon real study.

I am going to be out of bed at six o'clock every week-day that I may get at least one of these hours in before breakfast.

If I can gain some intellectual self-respect in this way, I am then going to try to gain some spiritual efficiency. * * *

I am going to clean up my inner life. There are three distinct demons that have troubled me much in the past that I am going to lay for good this winter. I have been drifting; this is going to be a winter of mastery.

I am going to make a card catalogue with the names of all the young people in my parish, and I am going to go over each card every month, holding each soul in my soul for a moment, and linking each life in some way with the life of our church.

I am going to cut all that has become unreal in my life and conversation, stock public prayers that mean nothing any longer, pulpit phrases that have lost their savor, and all social cowardices and hypocrisies.

Disciples Table Talk

Brotherhood Organized at Anderson, Ind., Central.

A commendable feature in the work of the new brotherhood recently organized at Central church, Anderson, Ind., is that any man in the city may become a member. About a hundred men attended the organization meeting on January 10. Almost without exception the plans for the organization as proposed by the committees in charge, were endorsed and accepted. The meeting date was set for the second Monday night in each month. The second Sunday evening in each month also was chosen as the date for the services at which the men of the Brotherhood will have entire charge. The East Lynn, Arrow Avenue and Ovid churches are uniting with Central church in launching the new society, and the membership in the brotherhood is open to all men who may be interested, whether they belong to any church or not. J. W. Underwood, pastor of Central church, under whose directions the work is being started, made an address on "Brotherhood Vision," in which he explained the work of each of the fifteen committees, outlining their duties and telling what the value of the work would be to the members and to the community. As the men enrolled for membership they were put on whatever committees they preferred, and as others are taken in they, too, will be put to work. The committees organized were: Program, social, advertising, music, devotional, membership, missionary, evangelistic, civic, boys, temperance, fraternal, financial, personal workers, employment.

Missouri Pastor May Run for Governor.

For twenty years A. N. Lindsey has been a pastor in the Christian church, and is now active pastor at Clinton, Mo., and he declares that, should he be elected to the governorship of his state, as his friends are planning he shall be, he will continue to preach every Sunday he is able to do so. Mr. Lindsey is a graduate of Christian University, Canton, Mo., winning the class honors. For several years Mr. Lindsey served the Missouri school as Professor of Science and Political Economy. At present he is one of the Board of Curators. Mr. Lindsey has rendered the State of Missouri efficient and disinterested service for several years as General Secretary of the Missouri Federation of Commercial Clubs. He was also elected, several years ago, Secretary of the Better Roads Federation of the State. He is the President of the Board of Managers of the State Hospital for the Insane at Nevada and is familiar with the real problems and needs connected with all State institutions. Mr. Lindsey says there are two reasons why he should be Governor of Missouri: First, that nobody in the State would be embarrassed in the Governor's presence; second, that he would add to his own brain the best minds in the State in an honest effort to give the commonwealth a disinterested, unselfish and successful business administration. His promise is "A Clean House at the New Capitol." Of his determination to continue preaching should he be elected Governor, he says: "A lawyer does not give up his law, nor a banker his bank, to be Governor and why should I give up the ministry? I am not sliding out of the ministry to get into politics but rather am going to give my best efforts to deepen and strengthen every ministry of every church in the state."

J. L. Garvin in "Community-Upbuilding" Campaigns.

Joseph L. Garvin, of Chicago, formerly pastor of First church, Seattle, Wash., and president of William Woods College, is now in the evangelistic field, and is at present in a series of meetings at Waukegan, Ill. Mr. Garvin goes at his work in rather an unusual way. In his student days Mr. Garvin worked as a reporter on a New York daily and while in Seattle wrote "Garvin's Corner" on the editorial page of the Seattle Star for several years. He has learned to study and analyze situations at first hand and some of his experiences furnish illuminating sidelights upon timely issues of today. The purpose of Mr. Garvin in all his meetings will be not simply to enlist new members for churches, but to revitalize and energize the moral life of the entire community. Mr. Garvin, referring to his work at Waukegan, said: "Towns are awakening as never before to some great



Joseph L. Garvin.

unrecognized facts of every day living together, and it is strange to many business men to find that these facts have a white hot religious meaning. The churches are being re-discovered in France and Germany; a new idealism is growing out of the war, and people and preachers are getting together. People are beginning to see that the church belongs to them and is their best asset after all. These city dwellers are beating a path from their caves and homes to the church building again. The churches themselves are cultivating their neighborhoods and seeking ways to get together. They are emphasizing their resemblances. They are helping people. No question is so up-to-date as religion, and people are quick to respond to a vital note. What are we going to do down at the First Christian church? Why, we are going to have a 'get-together' mission for a few days. Nobody will go to sleep. On the other hand, they will keep wide awake."

Cedar Rapids Pastor Seeks Co-operation Between Churches and Business Men.

Closer co-operation between the Cedar Rapids, Ia., churches and the local Advertising Club was urged by Walter M. White, pastor of First church. in an address before the Advertising Club in the auditorium of the church last week. Mr. White declared that the church of today and the church of a generation ago are two entirely different institutions so far as efficiency and methods are concerned. To illustrate his contention, he described the church of his young manhood and then conducted the members of the Advertising Club through the modern plant which houses the congregation and activities of First church. It was pointed out by Mr. White that six years ago the congregation of First church numbered between 300 and 400. Today, he declared, this church touches at least 2,000 people. Not all of these are members of the church but they are influenced by the church. He took no undue credit for this change himself, but declared that it was due to the fact that the church is introducing business methods into its work. According to Mr. White, Cedar Rapids' churches represent an investment of nearly $1,500,000. Such property, in his opinion, is too valuable to be used only one day out of every seven. He asserted that the First church plant is now used seven days out of each week and that the Sunday service is now but one of the many features of the church life. Not that the spiritual life has been neglected but that some attention is now being paid to the temporal condition of the church's people. Mr. White believes in advertising a good thing and he declared that the progress made by his congregation was due, in no small measure, to the publicity given the work and plans of the church. This has been done through paid advertising, newspaper articles, church bulletins, public announcements, personal work and circular letters. Co-operation between the church and the business men was urged by the pastor. "If the community will support the churches," he declared, "the churches will return every dollar invested by giving to industry and business young men and women of sound character."

F. D. Kershner to Lecture at Drake University.

The lectures under the Ministerial Association of Drake University will be given Feb. 7-11, by F. D. Kershner, late president of Texas Christian university, now editor of the Christian Evangelist. His afternoon lectures will be on the general subject: "The Vital Problems of the Christian Religion," as follows: "Christianity in Its Essence." "The Life Worth While." "The Call of the Cross." "Spirituality—What It Is." "The Problem of Suffering." The evening lectures will be on the general theme "The Inspirational Value of Great Literature." This is the course of lectures delivered some years ago by Mr. Kershner, who was for four years staff lecturer for the Extension of University Teaching. Following are the subjects: "Rebellion Against Society." (King Richard III.) "The Optimism of Youth." (Twelfth Night.) "Deeper Problems of the Human Soul." Othello. "World-Chaos." (King Lear.) "Robert Browning, the Apostle of Immortality."

Telling Statistics of Kansas City Churches.

Kansas City, Mo., has a Joint Board, through which the general work of the churches is promoted and unified. Frank L. Bowen is the city missionary. These two facts are largely responsible for the fruitful work being done in the churches of the city on the Kaw. The 18 self-supporting churches and 9 mission churches of Kansas City recently made the following reports: Their church membership is 11,475, their Sunday-school membership, 13,000; their average church attendance, 6,850; average Bible-school attendance, 7,200; their expenditure in 1915 for church maintenance, $82,478; for Bible-school maintenance, $6,350; for new church buildings and repairs, $90,000; and for support of missionary work in Kansas City, under the direction of the Joint Board, $4,065.

Colorado Church Appoints "Centurions."

One of the most encouraging signs of the times in church life today is that the churches are realizing as never before their responsibility to actually exert an influence upon community life. An excellent report of plans comes from Pueblo, Colo., Central church, where W. T. Hilton ministers. Mr. Hilton has worked out a great program of social life and service for Central church, for 1916. Definite plans have been accepted by all departments to unify the social activities of the members and bring them into closer fellowship. The field has been divided into six districts with centurions over each district. These centurions form the pastor's cabinet. A large number of members have joined a personal workers' league and many a prayer circle.

Jefferson City, Mo., Church is "Unanimous."

Jefferson City, Mo., church makes a fine showing in its report for 1915. The church now has 824 members; 401 were added during the year 1915. The church treasurer reports all current bills paid, with a balance of $175.43 on hand. The Sunday-school attendance for the year averaged, per Sunday, 368. This church is also "unanimous," having given something to all Missionary and Benevolent enterprises. A. R. Liverett is the pastor and will soon close his fifth year with this congregation.

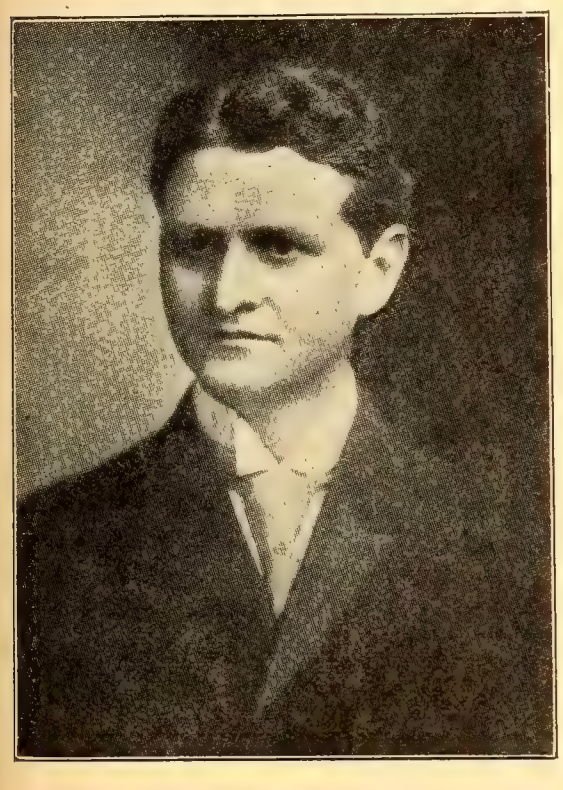
The Preacher and "Present-Day Topics."

The feature of a recent meeting of the Christian Pastors' Association, Dallas, Tex., held at Central church, was the reading of a paper by John G. Slayter. His subject was, "To What Extent Should the Minister Discuss Present-Day Topics in His Sermons?" The paper was discussed at considerable length.

Dedication of Franklin Circle Bible School and Community House Cleveland, Ohio

On January 9, F. M. Rains dedicated the new Bible School and Community House erected by Franklin Circle Church, Cleveland, Ohio. For over fifteen years the church has been using an "Annex" owned and donated by the late Abram Teachout. Last year the A. Teachout Estate donated the lot on which the old "Annex" stood adjoining the church proper, and upon this the new plant was erected.

The building is a two story brick, each having a mezzanine floor. The first floor



Rev. W. F. Rothenburger, pastor at Franklin Circle Church.

contains a gymnasium and bowling alleys with showers and locker rooms adjoining, kitchen and store rooms. The mezzanine contains a double suite of offices and class alcoves. This story is the home of the Junior and Intermediate Departments of the Bible School.

The second story, including the mezzanine, is the home of the Senior and Adult Departments and contains a Friendship parlor, class rooms, club room, pastor's study, baptistry, robing and rest rooms, each story articulating with the church proper, in the first story of which the Beginners and Primaries operate.

The organ is rebuilt, a new heating and ventilating system has been installed throughout, making the plant a complete modern workshop valued at over $100,000.

History of the Church.

The Franklin Circle church was organized in 1842, with twenty-six charter members gathered together on the west side of the Cuyahoga River, then called "Ohio City." The following year the organization moved east of the river near the public square. After a short time the congregation divided, a part going farther east to form what is now the Euclid Avenue church and part returning to the west side where in a few years a frame structure was erected on Franklin Circle, from which the church secured its present name. In 1875 a handsome two-story brick building was erected on the cathedral style of architecture, during the ministry of Alanson Wilcox, who in his eighty-fourth year, an elder in the church, participated in the dedication of the new Bible School home, and preaches at Wellsville, near by, with the regularity of his younger days.

Among the early pastors were A. S. and William Hayden, Lathrop Cooley, A. B. Green, James A. Garfield, B. A. Hinsdale, Silas E. Shepherd, Isaac Errett and J. M. Atwater The more recent ones, S. L. Darsie, J. W. Allen, W. W. Sniff, Edgar D. Jones and E. B. Bagby. Miss Jennie Jenkinson is the present assistant to William F. Rothenburger who is in his eighth year with the church. Six of the above pastors became college presidents and one was elected to the chief place in the nation.

The First Disciples' School in Ohio.

The church has always had a strong body of business men who helped to mould its policy. In it the first Bible School among the Ohio Disciples was organized in 1844. This department has always been emphasized and its growth in recent years demanded a modern equipment. A high educational program has always been urged, the number of its young people in the various colleges last year being fifteen and in the high school of the city, sixty. Each second Sunday evening service of September is planned as "Educational Night," at which time the speakers are drawn from the young people. Since the earliest years of Hiram College the church has sent from one to seven young people each year to "the college on the hill," and in each of these recent years it has presented one of its own young people with a free scholarship.

Missions have held a large place in the program of the church. It was among the earliest to become a living-link. It has long been a living link in the State, American and Foreign Societies, and in 1914 assumed the support of the station of sixteen native workers at Nantungchow, China. From it have sprung the Highland Avenue mission, the West Boulevard and Lakewood churches on the west side of the city, and other Christians of the thousands who have enjoyed its fellowship are scattered throughout the world. In the last ten years it has sent the following young people into the ministry, mission field and association work: John and Marion Bradshaw, Earl and Frank Brown, Miss Cora Hofrichter, C. C. Wilson, Mrs. Edna Kurtz Settlemeyer, China,



Secretary F. M. Rains, who dedicated the new Building.

Harry Knowles; and during a few previous years the following dedicated their lives to the cause of Christ: Louis Betcher, Dr. Fred Cline, J. J. Tisdall and A. Shupe. During the seventy-four years of its history the church has contributed to all purposes approximately $600,000, but its greatest contribution has been in life. Its annual budget is $15,000, $4,000 of which is for missions and benevolences; its present membership approximates 900 and its regular attendance in the Bible School is over 600.

A Congregation With "Vision."

"Franklin Circle" is now a "down-town" church. Its people are scattered over the city. Its splendid growth in the last ten years or more which necessitated a larger equipment is due largely to the vision of its men, many of whom have seen other churches follow the tide and move out. Within a block is a mattress factory operating in one of the first churches of the city. But these men have heard the cry of the great "down-town"; they have seen their opportunity; they have given of their time and means in an unusual way, as have the women, and are now glad to come long distances to promote the kingdom of God in one of the most strategic centers of the Sixth City. The Franklin Circle church is just rounding out its last year in its three-quarters of a century of service, believing that the last quarter in the century is to be the most serviceable of all.



OFFICERS OF FRANKLIN CIRCLE SUNDAY-SCHOOL.

Above, reading from left to right: D. W. Teachout, General Supt. Miss Augusta Joy, Supt. Junior Dept. H. J. Corvell, Sec. and Treas for 35 consecutive years. Below, from left to right: S. M. Parks, Supt. Adult and Senior Depts., and architect of the building. Miss Flora McCallum, Supt. Primary Dept. Miss Ida Sieplein, Supt. Beginners' Dept. J. F. Schweld, Ass't. Gen. Supt. [Picture of Paul T. Cahill, Supt. of Intermediate Dept., is unfortunately not included in the group.]

New York Disciple Students to Meet at Dinner.

At Columbia University and in Union Theological Seminary there are more than a score of students representing different colleges of the Disciples of Christ; these have recently organized a Disciples' Club. The purpose of the organization is largely social. Central church will entertain the club at dinner on February 1. This church has assumed the pastoral care of these students while they are pursuing their research studies in the universities, and provides a church home for them. At the dinner, Finis S. Idleman, the new minister, will give an address of welcome on behalf of the Disciples in New York City. P. F. Jerome reports that a new Christian Endeavor Society of forty members has just been organized at Central. This is a significant and hopeful sign of future accomplishment in the difficult field to which this historic New York church ministers.

Noted Missourian at Kansas City Church.

Judge William H. Wallace, well known as a candidate for governor of Missouri several years ago, spoke recently at Independence Blvd., church under the auspices of the Anti-Saloon League upon "Saloonless America." Judge Wallace predicted that it will be only a matter of a short time until the entire United States will be dry.

Dr. Combs Discusses Prayer at Galesburg, Ill.

The dedication of the Galesburg, Ill., church, was followed by a week of preaching by George H. Combs, of Kansas City. In one of Mr. Combs' sermons, he evoked great interest by a discussion of prayer. "Does anything happen when you pray?" Dr. Combs asked. "Does anything come to pass that would not have come to pass if you had not prayed? Is any force created or liberated by prayer?. Is there anything objectionable which has happened? It is not whether something has happened to you, but whether something has happened outside of you as a result of your prayer. No doubt the farmer's muscles are cultured by the plowing and sowing, but what we want to know is, whether the plowing and sowing accomplish something. Many people shy at the thought of prayer because they think that prayer is a violation or rather the suspension of natural laws. My answer is that this is a universe of laws. The reign of law is everywhere, but what happens is this: The operation of a higher law is modified by the lower law. It is the law of a stream for water to run down hill. What happens when we put a pump down? Do we violate the lower law? On the contrary we have simply introduced another law. Prayer is a higher law which modifies the lower. To others again prayer seems futile because they conceive that it must change the will of God. Now the will of God is eternally wise and good. God has already willed the best for us all. Why should we change it? We do not change it. We merely create conditions which render possible the exercise of God's will. A teacher wills that a backward student should be trained in mind and character, but the student is a sluggard, a shirker. He will not be trained. Does the teacher will to educate him? He does. But he cannot. Now something happens. That backward student comes to an awakening. He changes front. He determines that he will do his part. He goes to his teacher and tells him that he is sorry for his shirking and intends to do his duty from that day on. What has happened? This—from that day forward the teacher can choose for the student what he could not do for the student before the change. Has the teacher's will been altered? No. But the teacher through the changed attitude of the boy is able to exercise his own will." While at Galesburg, Dr. Combs addressed the students of Knox College.

P. H. Welshimer in Atlanta, Ga.

P. H. Welshimer, of Canton, O., delivered three addresses in Atlanta, Ga., on January 18. The First Baptist church of Atlanta was responsible for Mr. Welshimer's coming.

Iowa Pastor Gets Ford Car as Gift.

The church at Oakland, Iowa, presented its pastor, F. H. Green, and wife, with a new Ford touring car at Christmas time. This is a testimonial to the faithfulness and efficiency of Mr. and Mrs. Green during their ten or twelve years' ministry.

Valparaiso, Ind., Church Strong on Missions.

The church at Valparaiso, Ind., Claude E. Hill, pastor, raised $6,500 during the past year. Seventy-one persons were added to the membership. The church overpaid its missionary apportionment. All departments are in a flourishing condition.

Tennessee School Doubles Attendance Without Contest.

The Bible-school of Decatur Street church, Memphis, Tenn., has doubled its attendance and offerings in the past two months by steady growth and without a contest. The attendance upon the mid-week prayer-meetings averages 50 per cent of the membership.

Ohio Pastor is Appreciated.

Traverce Harrison, pastor at Bellefontaine, O., recently declined a call to a Detroit church at a salary of $2,400 per year. Now the Bellefontaine congregation have increased their pastor's salary from $1,500 to $1,800 per year.

Bible Schools at Work

Portland, Ore., School Has High Aims for 1916.

George Darsie, formerly pastor at Central church, Terre Haute, Ind., but now pastor at Portland, Oregon, First church, is setting out to achieve great things in the Bible-school field at Portland as he did in the Hoosier city. He has recently been elected



Rev. George Darsie, pastor at Portland, Ore., First.

general superintendent of the school, and the following aims have been set as a 1916 goal: 1—An enrollment of one thousand. 2—An average attendance of five hundred. 3—An average offering of $20 per week. 4—Every member a contributor to missions. 5—Every member aglow with zeal. 6—Every member of the church a member of the school. 7—Every eligible member of the school a member of the church. 8—An Easter Decision week resulting in 100 added to the church. 9—Consecrated aid rendered the Chinese and Armenian schools. 10—All officers, teachers and workers regular attendants at the Workers' Conference each Thursday evening. These high ideals were adopted at a recent banquet.

Iowa School of Methods at Cedar Rapids.

Iowa Disciples are planning a School of Methods to be held at First church, Cedar Rapids, where Walter M. White ministers. The date set is February 14-18. The school is under the general supervision of the National Bible-school secretary, Robert M. Hopkins, with other of the national workers assisting and also the state superintendent, Leon S. Dudley. Abbott Book, director of religious education in First church, has charge of the local arrangements. If you are planning to attend write him that arrangements may be made for entertainment. The church will furnish bed and breakfast, and other meals will be provided in the church parlors. The great new building is an ideal place for such a gathering and there should be a state-wide attendance.

Louisville School of Methods.

The third annual Louisville School of Methods for the Bible-schools of Louisville, Jefferson county, and adjacent territory will be held in the Clifton church, February 21-25, 1916.

Big Men's Class Holds "Booster Meeting."

E. A. Cole, minister of Knoxville church, Pittsburg, Pa., delivered an address on "Men in the Bible-school" at a men's "booster meeting" at the church at Charleroi, Pa., January 13. The meeting was held under the auspices of the Baraca class, of which the minister, E. N. Duty, is teacher. This is the largest men's class in the city and one of the largest in the Monongahela valley. Mr. Duty will begin a series of meetings with the Greensburg church on January 31.

Week Night Bible Schools for the Training of Street Preachers.

J. D. Reynolds, minister of the church at Wilmington, N. C., makes an interesting report of the work in his church and school. He is teaching a Bible-school two nights a week, the pupils of which are preparing themselves to do street preaching and similar religious work in the city. The Willing Workers' Class recently raised $40 for a local work and the Aid Society a similar amount.

A Class That Produces.

The Loyal Berean Class at Nickerson, Kan., furnishes a preacher, elder, president of the board, three deacons, two trustees, clerk, superintendent, six teachers, five choir members, superintendent of Junior congregation and three helpers, vice-president and two division leaders of the C. W. B. M. Mrs. Ella Whitt is teacher.

Fathers' Day in St. Louis School.

The Hamilton Avenue Christian school observed Fathers' Day January 2. A unified program was used, and the pastor, L. W. McCreary, delivered a special sermon for the occasion. Fathers having sons and daughters in the Bible-school were given bows of ribbon of various colors, the colors being significant of the department in which their children have membership.

Contest on in St. Louis.

Fourth Church Bible-school, St. Louis, Mo., has challenged the Bible-school of First Church, East St. Louis, Ills., to a contest, which will continue through March. The schools start about even. L. A. Chapman is minister of Fourth Church and Meade E. Dutt minister at East St. Louis.

Oklahoma in Bible School Advance.

Two important gatherings that concern the Bible-school workers of Oklahoma are the Oklahoma State School of Methods, to be held at Muskogee by the middle of March, with the national workers in charge of the instruction, and the State Bible-school Convention at Tulsa, March 28-30. Prof. Walter Athearn. of Des Moines, will be one of the instructors at the latter. There will also be other workers of prominence.

teubenville, O., First Church Cultivates ıe Young People.

First Church, Steubenville, Ohio, E. H. Vray, pastor, has recently completed its ıird annual every-member canvass with ood results. The men who were sent out ere sent with instructions to stress three ıings: church attendance, liberal offering nd subscription to one of the church papers. ıs a result of the first canvass made three ears ago at the beginning of the present ıinistry the increase in offerings was about ne hundred and forty per cent. The second anvass resulted in an increase of about two undred per cent. This last canvass resulted ı an additional increase of about twenty er cent. Mr. Wray writes that on January , R. A. Doan of the Foreign Society, gave a alk to the Men's Bible Class, and also spoke t the morning hour of worship. "I don't ınow when our hearts were so touched and tirred from their very depths as when we ıstened to him tell of the great need on the oreign field," writes the pastor. Following his, on Monday night, the Men's department f the church gave a "Father and Son Banuet" at which a large number of men and oys sat and enjoyed the evening. The main bject of this meeting was to hear W. J. Clarke, Adult Class Superintendent. He poke on "The Men's Department," then fter a short business session gave a masterly address on "The Efficient Laymen." The church observed January 16 as "Educaion Day." The Christian Endeavor society, vhich is by far the largest in the city, all at in a body for the morning service. The ıddress for the day was delivered by Dr. A. P. Finley, of Bethany College. He presented he benefits of a college education, not beause it enables one primarily to do somehing, but to be something. Then he presented the need of the present age in such ı way as to appeal to the red blood of both young men and women.

Bowling Green, Mo., Trebles Bible School Attendance.

Arthur Stout is just beginning his third vear as pastor of the church at Bowling Green, Mo., and J. D. Hostetter, one of the deacons in the Missouri church, writes most appreciatively of his work. During this brief period Mr. Stout has practically trebled the attendance at Sunday School, not only of his own church but, by friendly rivalry, of all the other churches in Bowling Green. He has increased the membership of his church about twenty-five per cent. Mr. Hostetter reports that his pastor has been the ruling spirit in procuring concerted action among the churches in community interests. Because of his broad and wholesome views, his strong personality, and his ability to mix with people, he has become a strong and influential factor not only in local affairs but in surrounding communities. As readers of these columns will recall, the old church building was destroyed by fire last October; services are being held now in temporary quarters, but Mr. Stout has already succeeded in raising something like $12,000 for the erection of a new church, in which it is expected to install a pipe organ. This energetic pastor's activities in the community are not confined to church work; he was elected Secretary of the Commercial Club of the city, and always manifests a deep interest in all things pertaining to community progress.

A Missouri Church that Ministers to Three Hundred Students.

The resident membership of the church at Columbia, Mo., Madison A. Hart, pastor, is 960; the non-resident membership 165. The number added during the year by confession, letter or otherwise is 137; number lost by death and removal 45; net gain 92. The church has the following organizations through which individuals may have a special opportunity for doing Christian work: Junior and Senior Ladies' Aid Societies, Auxiliary to the Christian Woman's Board of Missions, Nellie Hart Missionary Circle, Intermediate and Senior Christian Endeavor Societies and the Bible school. All of these are to be commended for the efficient work they have done during the year, writes Mr. Hart. The amount of money raised through the church and its various organizations last year was $8,548.30. Of this amount $2,678.83 was used for missionary and philanthropic work. In addition to this, $3,500 was given through the Men and Millions Movement for missions and education, making the total amount of money raised $12,048.30. Some of the larger amounts were paid out as follows: For local charity, $250; for American Missions, $250; for Education, $100; for Ministerial Relief $100; for Church Extension, $100; for National Benevolent Association, $100; for the Anti-Saloon League, $140; for the support of Dr. Jennie Fleming, Living Link in India, $609. The Edith Circle, one of the Sunday-school classes, gave $175.50 for the Home Economics equipment in a Girls' School in Tokyo, Japan. Miss Edith Parker, who is home from Japan on furlough, teaches in this school. The Auxiliary to the Christian Woman's Board of Missions gave $508 for missionary work. The present enrollment of the Bible-school is 957. There are 275 students enrolled in the several student classes and as officers and teachers. The Christian Endeavor Societies have been doing splendid work. The attendance and interest taken in the Senior Society are the best in its history. The Intermediate Society is the newest organization, but is already achieving fine things.

Richmond, Ind., First, Becomes Living Link Church.

First church, Richmond, Ind., L. E. Murray, pastor, has closed one of the most prosperous years in its history. Money raised for all purposes, $6,073.35. Old debts to the amount of $2,100 were paid and $1,010.73 was given for missions. All bills were paid, with a balance in the treasury at end of year. There were 47 additions to the church. The pastor made 1,007 calls, had 15 weddings and 9 funerals, 20 baptisms. The church voted to become a "living link" in the Foreign Society this year.

First Church, Philadelphia, Buys New Lot for Future Work.

Irving S. Chenoweth and First church, Philadelphia, have a difficult problem to keep things going in the community ministered to at present by First church. The people are rapidly moving out of this district. In consideration of this fact the report of the past year's work at the church is a splendid one, and one that reflects credit both upon Mr. Chenoweth and his devoted people. The total amount of money raised by the church, including Ladies' Aid, Sunday-school, Three C Club, and all organizations, was $8,864.92. Of this amount, $1,117 was given to missions and benevolences, divided as follows: Church, $504.15; Sunday-school, $122.63; C. W. B. M., $177.60; Mission Circle, $105; Relief Fund, $207.62. The amount cleared at the Fall Festival held in November was $329.49. New members received during the year numberd 46, 28 of whom came by baptism, while the loss was 21 by letter and two by death. Looking forward to a greater future, a new lot has been purchased in a better section of the city for $16,280, a payment to be made this month of $5,000. Mr. Chenoweth writes that, in comparison with other sales in that vicinity, this is a great bargain and the congregation will be able to sell enough land to bring the final cost of the lot to a figure between seven and ten thousand dollars.

Endeavor Society Edits Paper.

The Christian Endeavor Society of the church at Langdon, Kan., will edit and publish the Langdon Leader for two weeks. Bearing the C. E. pledge in mind, "That I will Strive to do whatever Christ would have me do," the Endeavorers will use that pledge as the measuring stick and guide in conducting the paper. The editor and proprietor of the Leader will be away for two weeks and he has tendered the paper to the Endeavorers to edit in his absence. He offered the society all they could make out of it while he is gone.

New Missions Established in Arizona Field.

Claude C. Jones, pastor at Phoenix, Arizona, is working in a difficult field, but has a good report to make in spite of that fact. The following are some of the features of the past year's work: Number of sermons and special addresses 178; calls 1,243; additions to church, 62; additions in meeting in Tempe, 15; amount of money raised by all departments of the church, $4,461.77; for missions and benevolences, $1,152.40. On July 4, a mission Bible-school was started in the East Side. It has been a success from the beginning. This is the third mission started and conducted successfully in two years.

Uniontown, Pa., Makes Good 1915 Report.

The church at Uniontown, Pa., has suffered somewhat from the bad business conditions prevailing in the East, but the report of Cloyd Goodnight, pastor of the church, is a splendid one. There were added to the church during the year 66 by baptism and 15 by letter and statement. The church and its auxiliaries raised for missions and benevolences $2,284.35, while they spent for all current expenses, $5,311.66.

Veteran Des Moines Disciple Passes Away.

W. L. English, one of the oldest residents of Des Moines, a veteran of the civil war and a devoted Disciple, died at his home in East Des Moines, January 14. He was 73 years old. He was a member of the 24th Infantry, famous in the annals of Iowa regiments, until it was so depleted that it was disbanded. He then re-enlisted in the 18th Infantry in which he served until the close of the war. He was married soon after the close of the war to Miss Lydia A. Pitzer, who, with five daughters, survives him; Mrs. E. S. Dustin, Centerville, Iowa; Mrs. Alice Moore, Mrs. R. M. Davidson and Miss Bertha English of Des Moines; and Mrs. C. D. Smith of Vega Baga, Porto Rico, with whom he spent the winter a year ago. The funeral was held in the new Grant Park church and was conducted by the pastor, W. F. Mutchler, with the Kinsman G. A. R. post attending in a body, of which he had been a prominent member for many years.

Colorado Church Has Board of Education.

The church at Canon City, Colo., where Charles L. Dean has ministered since Oct. 1, 1915, held its annual meeting January 12. The past year has been prosperous despite the fact that the church was without a pastor for nine month of the year. Sixty-six new members were added during the year and the Sunday-school increased its regular attendance from an average of 165 in 1914 to 184 the past year. Almost $2,000 was raised during the year and $625 paid on the church debt. An innovation in the Bible-school is the selection of a "Board of Education," which will have charge of all the affairs of the church school, including the appointment of officers and selection of teachers. The entire sisterhood of the church has been organized under the leadership of Mrs. Dean and every section of the city will be looked after.

Akron, O., Loses Life-long Disciple.

L. N. D. Wells, pastor at High Street church, Akron, O., reports the death, on Jan. 13, of Joseph Cammern, of Akron, a life-long member of the Christian church. The funeral was from the home of his sister, Mrs. Harvey Kryder, at Akron, interment being at Shreve, O.

Petersburg Adult Class Gives $500 for "Men and Millions."

The church at Petersburg, to which Samuel E. Fisher ministers, is a Bible-school church, and has a famous class—the Iscah Class. This organization pledged $500 to the Men and Millions cause. The same amount was pledged also by each of four members of the church. Mr. Fisher has just closed his first year with the church, and that his work is appreciated is seen in the fact that the congregation has recently increased his vacation period from two weeks to a month, giving him also a check for $100. The church raised $2,128.51 during the year. For missions and benevolences, $759.64 Fifty persons were added to the membership.

February 6 is Christian Endeavor Day.

The first Sunday in February is Christian Endeavor Day. Under the direction of National Superintendent Claude E. Hill, Valparaiso, a very fine program has been prepared for use on that day in the interests of Christian Endeavor work. Send to the National Superintendent for copies of this program.

Howett St. Church, Peoria, Gets Gift of Lot.

Mr. and Mrs. Jacob A. Hausam have presented the Howett St. church, Peoria, Ill., with a piece of property adjoining the church. The congregation will erect a handsome church edifice in the spring.

A Gift for William Woods College.

Seven thousand dollars was designated to William Woods College in gifts recently made through the Men and Millions Movement.

Will Your Endeavorers Observe "Endeavor Day?"

A number of Christian Endeavor Societies, not finding it convenient to use the exercise, "The Least of These," on Endeavor Day, are planning to use it some other Sunday in February or March. It has a distinct educational value and can be used at any time. If your society has not ordered, write Box 884, Cincinnati, Ohio, giving number of members, and ask for the literature.

Belding, Mich., Church Will Have Tithers' Band.

At the annual meeting at Belding, Mich., an address was given on "Tithing" and a number of members discussed the matter later; as a result Belding church will have a "Tithers' Band." C. M. Pease is doing fine work as pastor. The meeting held by the Whistons was a great uplift to the church. Belding is the beautiful city where they manufacture beautiful material for beautiful gowns for beautiful women; in other words Belding is known as "The Silk City." Belding Bros. do a big business in that hustling Michigan city.

Sterling Place (Brooklyn) Preacher Has Record Pastorate.

M. M. Amunson has served Sterling Place church, Brooklyn, N. Y., seven years. This is the longest pastorate in the history of the church. The following are some figures from the 1915 report: Sermons, 98; additions, 19; funerals, 6; weddings, 4; calls, 563. Treasurer's report: Church receipts, $6.726.85; expenditures, $6.703.60; balance, $23.24; liabilities, $648.96; assets, $540.36; deficit, $108.60.

Michigan Brotherhood Hears Lecture.

The brotherhood of the church of Cascade, Mich., recently enjoyed a lecture by Grover A. Jackson, Chaplain of Jackson State Prison, on "Lights and Shadows of Prison Life."

Continuous Charity at Eugene, Ore.

First church, Eugene, Ore., Louis S. Cupp, pastor, has a plan by which it hopes to aid the poor the year round. Members are to bring each Lord's Day bundles of clothing and provisions to be distributed during the following week.



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Facts and Figures from Disciples Fields

CALLS.

D. Y. Donaldson, Denver, Colo., to Dodge City, Kan. Accepts

G. D. Wyatt, Hartford City, to Springport, Ind. Accepts.

J. A. McMillan, to Anthony, Kan. Accepts.

F. W. O'Malley, Riverside, Cal., to Bowling Green, Ky. Accepts.

W. J. Lloyd, Mankato, Kan., to Beaver City, Neb. Accepts.

J. C. Hanna, Topeka, to Jewell City, Kan. Accepts.

Aren McCoglin, Rockfield, to Burnettsville, Ind. Accepts.

John C. Mullins, to Mattoon, Ill. Accepts.

Dennis C. Myers, to Savannah, Ga., Second. No decision.

J. A. Spencer, Bloomfield, to Sandborn, Ind. Accepts.

E. R. Mitchell, Lawrenceburg, to Springfield, Ky. Accepts.

W. H. Bell, Lucerne, to Covington, Ind. Accepts.

J. N. McConnell, Dodge City, Kan., to McMinnville, Ore. Has begun work.

W. H. Scrivner, to Monroe City, Mo. Has begun work.

G. T. Reavis, Webb City, to Fairview, Ark. Accepts.

Otto B. Irelan, Santa Clara, Cal., to Weleetka, Okla. Accepts.

B. T. Wharton, Topeka, Kan., to St. Joseph, Mo., Woodson Chapel. Accepts.

RESIGNATIONS.

Major K. Griffith, Tuscola, Ill.

E. G. Haley, Chandler, Okla.

J. E. Denton, Alameda, Cal.

F. V. Kearns, Whiting, Ia.

W. W. Denham, Canton, Ill.

G. L. Eaton, Center Point, Ia.

J. T. Moore, San Diego, Cal., University Place.

W. C. Lessley, Havelock, Neb.

EVANGELISTIC MEETINGS.

Norwood, O., C. R. Stauffer, pastor, I. J. Cahill, evangelist. To begin Feb. 6.

Plainview, Minn., B. L. Hoffman, pastor; C. S. Brooks, evangelist.

Petersburg, Ill., S. E. Fisher, pastor; preaching. Began Jan. 20.

Saybrook, Ill.; C. C. Wisher, pastor, preaching W. E. M. Haekleman, singing; closed Jan. 20.

Emporia, Kan., C. R. Scoville and company evangelists.

Long Beach, Cal., S. L. Lyons, pastor; Fife brothers, union meeting.

Hannibal, Mo., G. A. Campbell, pastor; Graham Frank, evangelist.

Huntington, Ind., First, Elmer Ward Cole, pastor; Victor Lightbourne, evangelist.

Nelsonville, O., W. H. Boden, pastor, preaching; D. E. Snyder, singing.

Indianapolis, Ind., North Park, E. L. Day, pastor; J. E. Gorsuch, evangelist.

Elliott, Ia., W. B. Crewdson, pastor; Schenk and Richman, evangelists.

Des Moines, Ia., Highland Park, John Gratton, pastor; W. J. Minges, evangelist.

Joplin, Mo., First, C. C. Garrigues, pastor, preaching; V. E. Ridenour, singing.

Kansas City, Mo., Hyde Park, Jas. Small, pastor; Sam I. Smith evangelist.

Lancaster, Pa., A. W. Gottschall, pastor; S. H. Bartlett, evangelist.

Grayson, Ky., R. B. Neal, pastor; E. J. Meacham, evangelist. Began Jan. 29.

Des Moines, Ia., C. S. Medbury, pastor; W. T. Brooks, evangelist.

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Monrovia, Cal., Pastor Will Go to Japan.

Clark H. Marsh, for the past ten years pastor of the church at Monrovia, Cal., has resigned and will go to Japan with his family, to become an instructor in Christian missions. Several years ago Mr. Marsh obtained a two-years' leave of absence which he spent in the Orient. Since that time he has had frequent calls to return and take up his work there again. He will not give up his pastorate until arrangements are made for a successor.

Another Living Link at Anderson, Ind., Central.

Many of the churches which have long supported their own missionary on the foreign field are coming to see that they cannot be content with just one missionary, but as they grow their missionary spirit should likewise grow. The church at Anderson, Ind., is one of these congregations. A few years ago this church started out with one living link missionary and the people felt this was a great advance step. Now they have three. J. W. Underwood, the minister, and others, are confident that the church will soon have another.

Deland, Ill., Church Gives $3,500 to Missions.

The annual meeting of the Deland, Ill., church was held this year as an interesting feature of the twentieth anniversary of the dedication of the church building. L. O. Lehman, of Eureka, gave a splendid address on education. The Deland church gave to missions the past year, through offerings and individual gifts a total of over $3,500. L. O. Crown is the successful pastor at Deland.

Dr. Craig to Live in San Bernardino, Cal.

William Bayard Craig, formerly pastor at Redlands, has moved to San Bernardino. He was to undergo a somewhat serious operation this month.

BRIEF NEWS NOTES.

—Forty members of the Bible-school at Butler, Mo., R. M. Talbert, pastor, had perfect record in attendance during 1915.

—F. F. Sutton has completed five years of his ministry with the church at Utica, O. During this time the membership increased from about eighty to 266. During his ministry $4,000 has been raised on the debt, and the church commences a new year without any indebtedness in any department except the debt on the building. The past year is reported to have been the best in the church's history since its organization in 1905. The Senior Endeavor Society is giving about $2 a week to missions. During Mr. Sutton's service there all departments have about doubled in attendance and offerings, the Bible-school having increased from an average of about sixty to 150.

—Claris Yeuell recently lectured on "Jamaica" at Arnold's Creek, Ashley and Mt. Pleasant, in West Virginia and took up offerings for missions.

—L. N. D. Wells, of High St. church, Akron, O., spoke at Franklin Circle church, Cleveland, on Jan. 21, at a Father and Son Banquet held by 46 churches of the city.

—J. G. Slater, pastor at East Dallas, Tex., gave an address before the Columbian Club, at Denison, Tex., on Jan. 25.

—Women of the churches of Christ in Greater Kansas City, are sewing the linen and necessary garments for use in the new hospital. They have established headquarters, and the churches have been assigned special days for their women to labor there.

—Ernest Reed, who has preached for the past year at Humboldt and Mason will continue during this coming year at Mason and has entered upon a new work at Kinmundy.

—In order to wipe out a floating indebtedness, Belmar Church, Pittsburgh, to which Charles Darsie ministers, raised in gilt-edge pledges the sum of $600.

—A campaign for a new building was commenced January 9, by the church at Cuyahoga Falls, O., with which A. J. Sever ministers.

—East Side Church, Wellington, Kan., is adding a wing to its present house of worship to accommodate increased audiences and Bible-school.

—First Church, Leavenworth, Kan., has purchased property adjoining its present building with a view to erecting a larger house of worship in the near future.

—Harley Jackson, pastor at Pullman, Washington, Washington State College town, has been re-elected mayor of that city.

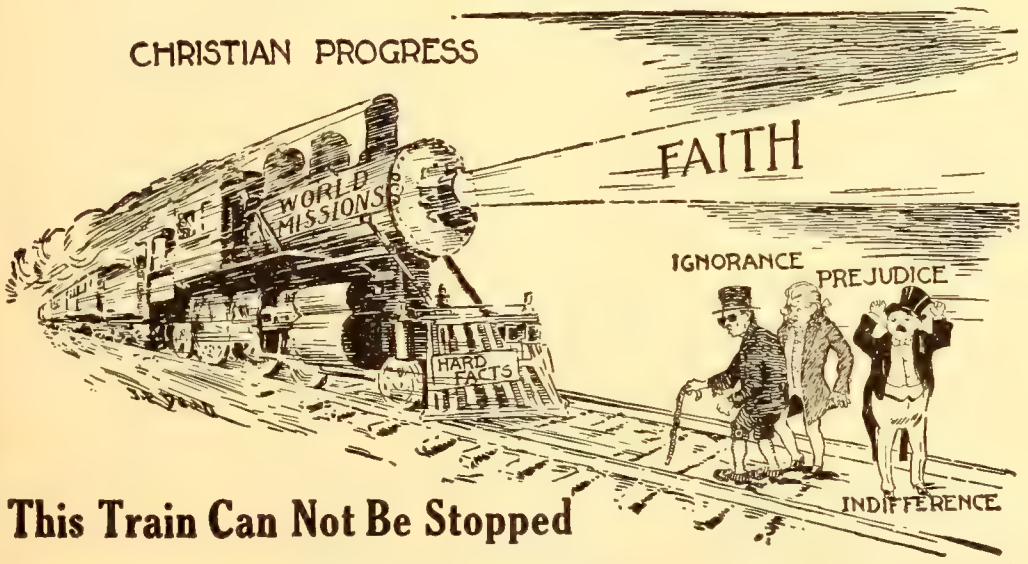
—Hugh Wayt has commenced the eighth year of his ministry with the church at Zanesville, O. During his service there 688 have united with the church, a $30,000 building has been erected and the Bible-school has grown from the smallest to the second largest in the city.

—B. S. Ferrall, of Buffalo, N. Y., received the gift of an automobile from his friends at Jefferson Street Church to enable him to meet the demands of that growing work.

—The Garrett, Ind., church plans to spend $15,000 on a new church building which will probably be erected next year.

—The Havensville, Kan., church, J. J. Rupert pastor, is planning an addition to the building for more efficient Bible-school work. The "Home-coming" held at Havensville on January 9, was reported the greatest meeting the church has ever had.

—A feature of the revival now being held at Hyde Park, Kansas City, is moving pictures of historical and educational import. These are presented every night during the services. Sam I. Smith is preaching at these special services.



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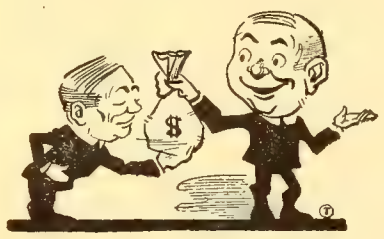
He is a millionaire manufacturer of Michigan, but he is also President of the Board of Trustees of the International Sunday School Association. He works for The King, and runs his factory to pay expenses. He's not ashamed to be "caught" teaching a Sunday School class!

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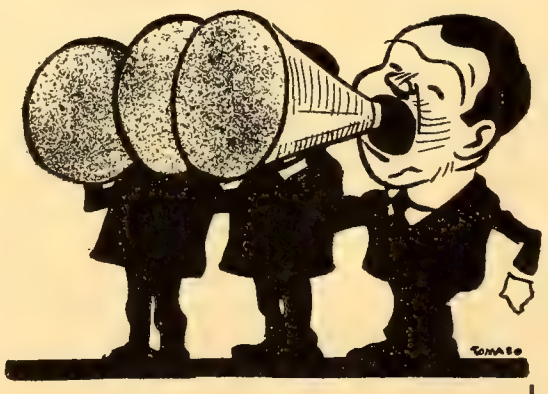
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THE CHRISTIAN CENTURY

Vol. XXXIII February 3, 1916 Number 5

What Are Religious Fundamentals?

Editorial

Shall the Minister be Pensioned?

By W. R. Warren

Liberal Education and the Ministry

By Madison A. Hart

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Will be the most significant period in the history of the publication. As readers of the "Century" know, Mr. Morrison has been chosen Editorial Representative of the Panama Congress, with the task of interpreting its deliberations to the secular and religious press of North America. Mr. Morrison will also accompany the deputation of sixteen from Panama to the series of Regional Conferences to be held in four capital cities of South America—Lima, Santiago, Buenos Aires and Rio de Janeiro. He will interpret these conferences also to the press and will compile their deliberations into a volume to constitute Volume Four of the "Proceedings" of the Panama Congress.

Readers of The Christian Century will be pleased to learn that Mr. Morrison has promised to send articles concerning the Congress and Conferences for **first publication** in the columns of The Christian Century. These will be the **first authoritative reports** of this great religious council, second in importance only to the Edinburg Conference, held in 1910.

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It is expected that Mr. Morrison's first article will appear early in February.—Office Manager.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII FEBRUARY 3, 1916 Number 5

What Are Religious Fundamentals?

THEOLOGY HAS EMPHASIZED DOCTRINES, ORDINANCES AND RITUAL AS WELL AS FUNDAMENTAL ELEMENTS OF RELIGION. THE PROPHETS AND THE MASTER EMPHASIZED LOVE AND THE SACRIFICIAL LIFE.

Out of the practice of putting stress upon the former type of things have come all the denominational controversies and separations in Christian history. By putting the latter into the foreground, the power of Christianity will be restored and the divisions of the church will be healed.

The Roman Catholic Church has given prominence to the centralization of power in a priesthood, and the efficacy of sacraments for salvation. These features it regards as fundamental, and all who deny them rest under Roman disapproval.

The Church of England, and its American branch, the Episcopal church, insists upon the Apostolic Succession as essential to valid church orders, and believe this to be so fundamental a principle of Christian organization that no group of people lacking this sanction can be regarded as entitled to fellowship in the universal church.

The Calvinist regards the doctrine of the divine sovereignty as essential, and similarly the Methodist makes free will his most outstanding religious asset. To the members of those great religious bodies the two doctrines are fundamental.

Various kinds of Baptists regard immersion as fundamental, and in some cases they would even go so far as to exclude the immersed not only from church membership, but from participation in the communion service as well.

And there are various other theological holdings which are regarded by certain sections of the church as fundamental, such as particular views regarding the trinity, the atonement, the inspiration of the Scriptures, the organization of the church, the qualifications of the ministry, the doctrine of the Holy Spirit, and the like.

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Meanwhile great numbers of men and women whose desire it is to think clearly and to act in loyalty to the highest truth, find no satisfaction in allying themselves with church organizations to which matters in these debatable fields are fundamental. They cannot gain their consent to the belief that God is very much concerned over questions which have so little relation to love and the sacrificial life.

It seems to them that if the deity is actually concerned with these merely formal distinctions, which have to them the appearance of triviality he must be a trivial kind of God; and for such a being they have no reverence. For this reason they are remaining outside of all church relationships, content to practice the arts of service and sacrifice as best they can either in other organizations or alone.

It is easy for the informed Christian to reply that the day is past when these above-mentioned matters were really fundamental after all. We are glad to believe that he is right. But there are sufficient survivals of the old bondage to dogma, form and custom to point the criticism that the church is still only partly concerned with the real ideals of her Master.

Is it not astonishing that through the centuries these crippling and divisive items should have maintained so firmly their hold when the entire current of biblical teaching is of another sort? Doutbless there have been values in particular forms of belief and practice in religious communities, and these will be employed to the end of the day. But the prophets and apostles, and most of all our Lord himself, were little concerned save with the great elements of righteousness, the real fundamentals of religion.

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When the priests of Israel were asked what was essential to divine approval, they had a long list of commandments which they affirmed they had received from God, and which they imposed upon the nation. But when the psalmists were asked their opinion of the man who found acceptance with God they responded, "He that hath clean hands and a pure heart. Who hath not lifted up his soul to folly and hath not sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation."

And when the prophets were confronted with the same question, Micah answered for all of them in the noblest utterance of the Old Testament, "He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" When Jesus was approached by one who asked what he meant he must do to inherit eternal life, he answered explicitly that the total requirement was love to God and love to man. He made no mention of any of the beliefs or forms which have been regarded too frequently as essential to the holy life.

In this description of the great assize, the judgment upon human life, he made it clear that men would be approved or condemned not upon the basis of beliefs or conformities, but on the principle of their acceptance or rejection of the life of love and sacrifice. To those who were approved the judge would say in that time, "I was an-hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

If men had been held to the observance of doctrines and ceremonies in the apostolic days, very different would have been the story of the New Testament. The first interpreters of Christ were concerned only to ascertain if men believed in the Master and were willing to accept his point of view and his program. The simple social customs by which they signified their identification with the new movement were merely incidental to the great act of making him their ideal and teacher.

If any of these first Christians had been catechized regarding their views on the trinity or inspiration or the atonement or church orders or ordinances, they would have made but a sorry showing. Yet they seem to have met the entire approval of the apostles. Cornelius, the

(Continued on page 7.)

Shall the Minister Be Pensioned?

BY W. R. WARREN

FOR several years our ministers have been asking with increasing urgency that the Board of Ministerial Relief inaugurate some sort of mutual benefit plan. Some of them, seeing what other churches are doing, have felt that we ought to have a permanent and comprehensive system of pensions on which the minister and his family could depend with confidence, and without embarrassment.

Most of them are paying out from $30 to $300 each per year for life insurance, and few are getting what they want. Only endowment policies, which are too expensive for ministers to carry, provide for the man's own old age. If he be stricken in middle life with blindness, paralysis, or other disabling disease, his wife has the threefold impossible task of keeping up insurance premiums, caring for an invalid husband and rearing their children. The most urgent work of the Board of Ministerial Relief has been found in helping to meet such situations. Even when the minister dies before his wife, the insurance money, by the terms of most policies, comes to her in a lump sum. She has neither training nor opportunity for handling it to advantage. The actual records show that, in nine cases out of ten, the money is soon gone. Life insurance is good, especially if it is carried with the Presbyterian Ministers' Fund, which is now open to all Protestant ministers on equal terms, but it stops short of meeting the most important emergencies. Even where it applies, the policies of $1,000, $2,000, $3,000 and $5,000, which are as much as most ministers can carry, give only partial and temporary relief.

THE MINISTERIAL RELIEF SYSTEM.

While the minister is thus unable to depend upon life insurance, he is unwilling to depend upon our present Ministerial Relief system, even if its resources were outrunning the demands, which he knows they are not. All we can say about our present pensions being long overdue payment for service rendered, or a recognition of service for which no adequate payment can be made, is discounted for him by the fact that one must prove his need, as well as his worth, before he can be enrolled. He feels that this is all right for the pioneers, and for emergencies and exceptional cases of misfortune, but not for normal dependence. We must honor the manly self-reliance of his attitude, even while we see the futility of the steps he is taking, or hopes some day to take, to keep himself and his family from ever "coming on the board."

But the churches have more at stake than the ministers have, and an adequate and dependable pension system is therefore even a more pressing necessity for them. The lack of such a system involves the brotherhood in four great losses in its ministry, which is its chief asset: a loss in efficiency through paralyzing economy; a loss in power through divided attention and commercialized service; a loss in permanence through defection to other callings; a loss in recruiting through the opposition of parents and friends. The chief outlay of our churches is for buildings and ministers—about $4,000,000 each per year. The houses we carefully insure against possible loss by fire. We are beginning to see the necessity of safeguarding the men against certain loss by old age, disability or death. Even if we were insensible to the obligation we owe to those who have given their all to the church, and incapable of the grateful affection we ought to show our fathers in the faith, in sheer self-preservation we must be able to read the clear logic for the present situation. Of course, in the measure that we long for the Christian conquest of the earth, all that affects the leadership of God's people concerns us most deeply.

But it is one thing to say we must have a pension system, and another to frame a plan that will meet our needs, our resources and our disposition. No ready-made or second-handed system will fit the Disciples of Christ. Moreover, this is the brotherhood's problem, and not merely the board's. So, after careful consideration, and in recognition of the trust imposed in them, the Board of Ministerial Relief submits the following plan, not as a recommendation but as a basis of inquiry. Does the brotherhood want a more thoroughgoing pension system than we now have? If so, does this plan meet the requirements? If not, how should it be changed?

THE PENSION.

It is proposed that we aim to provide, at the age of 65, or 70 if the minister himself prefers, a retirement pension of $500 per year for men who have served 30 years or more. For earlier disability the basis of pension shall be $100 for the first five years of preaching and $10 per year for each additional year, with graduated extras for 20 years and more. Widows shall receive three-fifths of the amounts to which their husbands would have been entitled. On the death of both parents minor children shall receive a like equitable allowance.

Half the life-service of our present ministry has been accepted by the churches without provision for pensions. Here is a vast accrued liability which we could not begin at once to fully discharge, even if the whole brotherhood were aroused and ready to begin the support of the new system. So it is doubly necessary that payments begin on a lower basis and increase as the fund grows.

Whatever may be done by large gifts from individuals it is thought good, as well as necessary, to ask the ministers and the churches to assume the chief burden of the system, in the ratio of one to four. This would bring one-fifth of the cost from the minister and four-fifths from the rest of the brotherhood.

THE PREACHER'S PART.

It is proposed that every minister who wishes to enroll himself and his family for the benefits accruing from this system shall pay into the fund, on an actuarial basis according to his age at entrance, an amount sufficient to pay for a pension of $100 per year at old age retirement and corresponding allowances for other contingencies, as mentioned above. From the records of the Presbyterian ministry for over a hundred years expert actuaries have calculated just in good health, and there are as many as what this requires.

If those who go into the system are 300, to make the law of averages hold good, the cost for retirement at 65 would be as follows: for those entering at 23, $21.57, at 30, $25.15, at 35, $30.28, at 40, $38.22, at 45, $50.61, at 50, $71.77, at 55, $114.22. Those over 40 should be allowed to elect retirement at 70, with correspondingly lower dues: at 40, $25.89, at 45, $32.52, at 50, $42.74, at 55, $59.77, at 60, $93.69. Payments could be made quarterly, semi-annually, annually or in one lump sum. Those who feel unable to make the full payment might be allowed to pay half rates and receive corresponding benefits.

Since the payments by the ministers are thus definite, and would of course be held sacredly for the one purpose, the board could guarantee from the first one-fifth of all the proposed benefits.

THE CHURCH'S PART.

As the contract between the board and the minister thus would enable the board to give him something definite on which to rely, it would also allow the board to go to the churches with a practical proposition and an inspiring challenge. Let each congregation pay regularly an amount equal to 5 per cent of its minister's salary. This is the rate that would be required to maintain the church's four-fifths of the system's cost, if all were participating and all accrued liabilities fully provided for, so we dare not ask for less. As the introduction of the plan will be harder than its continuance, we dare not ask for more, but will have to depend upon the greatly increased individual gifts which definite action on a worthy basis by ministers and churches will stimulate, and then simply make the pensions of the first few years what the state of the fund allows, giving our system time to grow to normal proportions.

These beginnings will be the more modest, since the present system will have to be carried along parallel with the new, and we cannot ask any church for more than the one offering per year, though of course, any that can and will may go beyond 5 per cent.

Meanwhile the minister-member has four substantial encouragements. That which is guaranteed is more and better than he could get elsewhere for the same outlay. The benefits will grow year by year, not only during the time that elapses before his retirement, but after his pension begins. The probability is that many years will pass before he is either disabled or retired. If at any time his necessities are beyond the fixed benefits of the new pension system, the brotherhood still stands back of him with the old Ministerial Relief fund and its increasing assurance that "We will not forget."

A POSSIBLE OBJECTION ANSWERED.

If any church should be tempted to think of the 5 per cent as beyond its strength, it will realize on reflection, that it is just such congregations that must suffer most by our failure to provide Ministerial Pensions, exactly as it is the church that had the greatest struggle to build that can least afford to let its house stand uninsured. For the brotherhood as a whole, if our ministers are worth the $4,000,000 per year we are paying them, it would

certainly be wise to add 5 per cent. in pensions to secure 100 per cent. enhancement in service. So especially, the poorest church can well afford to add a nickel on the dollar to what it is paying for preaching to get better and more certain preaching. It is not an improvement of 5 per cent. but a doubling of the power of our ministry, that we are proposing. Furthermore it seems scarcely possible that any self-respecting congregation will let its minister pay his share regularly, and fail to send its monthly check, though the relation of the two is not contractual, but better, moral and religious.

The Members of the Board of Ministerial Relief are happy to count themselves "servants of the servants of our Lord," not alone for the preachers' sake but for the sake of the Church of Christ which he purchased with his own blood. They rejoice in the splendid increase of contributions during the last three years, a gain of 129 per cent, and believe they can count on the people who have made this response to give wise and earnest consideration to the questions submitted above. It is God's work, and vital to all the interests of his kingdom. Let us seek his direction and rely upon his might to carry through whatever is clearly seen to be his will.

Liberal Education and the Ministry

BY MADISON A. HART

PREPARE as he may, the honest, conscientious worker in any field of endeavor soon makes the discovery that he can not deal successfully with all the issues involved, all the problems that come up for solution. Why should the ministry be an exception to this general rule? This does not cast any reflection on the honest toiler who is doing the best he can with meager preparation and equipment. It comes rather as a challenge to the ministry as a whole to impress the world with the signficant fact that the richest endowed lives must be found in the pulpit as well as in law, medicine, science and philosophy. The time has not passed for God's demand for the finest of the wheat and the firstlings of the flock. This must still be our ideal. Otherwise we shall help the world to believe that the soil is more important than the soul, that the material has greater value than the spiritual.

THE TIME ELEMENT.

As a mere matter of economy of time a liberal education has great value. The more poorly we are equipped the greater amount of time it takes to do a given task. Today the average minister's work is increasing in geometrical proportions. He must, therefore, be able to do a maximum amount of work in a minimum amount of time. "If the iron be blunt, and one do not whet the edge, then must he put to more strength; but wisdom is profitable to direct." A dull tool not only makes a demand on strength, it makes, if any difference, a still greater demand on time. Why work with dull tools when there are so many intellectual grindstones ready for service? The proper use of thirty minutes of time per day marks the difference between efficiency and inefficiency.

Many paintings are shorn of beauty and power because the artist failed to give the correct perspective. Many great, fundamental truths fail to bring definite, worth while results, not through any fault per se, but because of a failure on the part of the speaker—his mental perspective, like that of the artist, spoils the effect. A man with a liberal education is less likely to make this sort of a blunder. His more definite and intimate knowledge of the manners and customs, ideas and ideals, prejudices and passions of people is a great safeguard against grievous generalizations and unwise and unwarranted interpretations.

To be most effective truth must always be properly related to other truths. Here is where much harm is done by sincere, honest people. We make enough "bone-head" interpretations with as good mental perspective as we can command. What must be the state of affairs when we close our eyes to the great world of truth that lies round about us? Every truth fits naturally and normally into all truth. God is not a God of confusion, but of order.

DURABLE SATISFACTION.

A poorly prepared worker is not apt to be a very happy workman. While happiness in our tasks is not the first great essential, it is nevertheless an essential. That which marks the difference between drudgery and delight, is the facility or lack of it in our avocations. It is not merely to produce more bushels per acre of corn, wheat and oats, that we should have evangels of scientific farming, but that the farmer with this increased increment of knowledge, may get more genuine joy and durable satisfaction out of his daily toil. The fertilization of the soil, like the fertilization of the soul, not merely produces greater yield of bushels but of permanent joy.

Why should it be considered a small matter to be happy in our work? Is there not a real need today that many of us have restored the joy of our salvation? Jesus gives peculiar emphasis to this truth in "The Parable of the Talents." Thrice does he ask that we make a proper use of our talents that we may enter into the joy of our Lord. What he commends we may well accept without question.

If the minister of today would broaden his service, he must unquestionably broaden his culture. All good grist is good for the mill if we know how to grind it. The right sort of liberal education will make any workman not only more efficient, but more liberal in the use of time, talent, energy, enthusiasm, sympathy and love. We are here in this world "not to be ministered unto, but to minister" and to give our lives as a sacrifice for the world. The best is none too good.

Columbia, Mo.

"Mammon"

Two Poems by Thomas Curtis Clark.

DIVES.

I HAVE built me a kingdom of my own.
Great walls encompass me about.
No man can fret my soul.
My ships have scoured the Orient,
And have brought to me gems and gold.
My board is weighted down with delicacies.
My daughters are clothed in ermine and purple.
The art of the world is on my walls..
No other man can equal me.
No man can envy me, to attack me;
For my castle gates are barred,
And my walls are strong.
What though the cursed mob be penniless!
What though babes and children starve,
And women cry for bread!
They cannot steal my joy;
For my gates are barred,
And my walls are strong.
O my victorious soul, take thine ease,
Eat, drink and be merry;
For thou art alone in the earth;
Thou hast wrought mightily;
Thou hast built for thyself
A kingdom of thine own..

THE CHILDREN OF ESAU.

FROM the dreamless sleep of the well-fed
They rise at the morning-time.
They feel no joy at the glory of the sunrise,
They see no heaven reflected in the drop of dew;
They hear no God clear-speaking to the heart of man
In the freshly-blown rose.
What care they to be called "sons of God,"
If the appetite of sense be satisfied?
What care they for Bethel dreams,
If only the forests are full of venison?

What profits it to think?
Grows not the body lean with much thinking?
Why speculate on future years?
May not life's present good be lost in speculation?
This is the end of life: To eat, to drink, to sleep,
To feel no gnawing of the appetite;
To strive not after things far distant.
Soon cometh death? Much more then must we haste
To find the good this world can give.
Spirit? The word falls dead upon our ears.
Flesh, let the flesh be satisfied!

Maywood, Ill.

THE CHRISTIAN CENTURY

EDITORIAL

MEN AND MILLIONS

NOTHING has tended to bring the Disciples of Christ into greater prominence as genuinely interested in the forward movements of religion in our time than the Men and Millions campaign.

Comparatively little has been said about this work in our religious press. This was as the promoters of the campaign wished it. They desired to make a quiet, but intensive, canvass of the different states in the interest of all our great missionary and benevolent causes.

The educational value of the enterprise thus far is incalculable. Under the stimulus of the Men and Millions campaign individuals and churches have been led to realize their privileges and responsibilities as never before. To widen the vision from parochial to world-wide fields is to impart a new sense of the wonder and value of life. To convert from his sinful conduct a man who has been contributing five dollars a year and who could give five hundred, is to offer him a new means of satisfaction and efficiency.

The campaign is now taking on a more intensive form. The tragedy of the great war has led to enormously increased activities in the manufacturing centers of our country. It seems wise, therefore, to turn from the general canvass to the visitation of such industrial cities at the present time.

Men who are making money out of the manufacture of the munitions of war ought to have a humbling sense of the need of some form of expiation for their sins, and those who are being enriched by the industrial quickening in other and legitimate lines of production should rejoice in the opportunity the Men and Millions movement presents to them for co-operation in world-wide philanthropy.

We congratulate the leaders of this campaign, Messrs. Cory and Miller, upon the wisdom of their new strategy. We congratulate the returned missionaries, the educators and the laymen who are associated with them in this splendid work. And we congratulate the churches to which they come with their inspiring and informing messages.

The Brotherhood of Disciples will not forget to be much in prayer in behalf of this movement and its leaders.

MR. MORRISON'S JOURNEY

THE Panama Congress in the interest of Christian work in Central and South America is a very notable event in the religious history of the continent. Even among informed leaders of the Roman Catholic church concern is felt about the moral conditions prevailing in the lands where for centuries that church has been practically the only religious force making any effort to replace the primitive paganism. And in wide areas the Roman system seems little better than paganism itself.

The gathering at Panama is to attempt an intelligent and comprehensive consideration of the entire field of Latin America. The enormously rapid growth of this region in industrial competence and wealth makes it imperative that its moral and religious training should not be left in incompetent hands in so plastic a period.

The Panama meeting is to be followed by a series of regional conferences in various portions of South America. Nothing so comprehensive has ever been attempted in American missionary work. What the reports of the Edinburgh Conference were to world-wide missions, the reports of the Panama and the succeeding conferences will be to the students of the American field.

It is a matter of profound pride and satisfaction to the Disciples that three of their number have been given most honorable responsibility in connection with these gatherings. Mr. Inman has been the executive head of the movement, with offices in New York for many months past. President Paul has been one of the foremost workers in the development of the plan. And Mr. Morrison has been chosen as the official editor of the reports that will go out to the secular and religious press, and of the volumes of the official report that will be issued immediately following the conferences.

No reader of The Christian Century needs to be told how worthily this honor has been bestowed on Mr. Morrison. It is the sincere belief of those associated with him in the conduct of The Christian Century, now at liberty in his absence to express themselves freely, that he is the most versatile and brilliant editorial writer among the Disciples. And in this judgment a great company of our people share.

The entire Christian Century family looks forward with eagerness to the beginning of the series of articles from Mr. Morrison's pen in interpretation of the conferences, and in description of the interesting experiences which lie before the members of the Commission. They will combine the fascination of a travel story with the inspirational values of missionary education. Everyone is anxious to learn all he can about South America. All our business men are turning eager eyes in that direction. Our educators are studying its problems. Our missionary leaders are sensitive to the openness of that vast region to evangelical influences today. For these and many other reasons we shall want to read every word of Mr. Morrison's narrative, and shall want our friends to share the experience.

A NEW STEP IN CHRISTIAN ENDEAVOR

IT WILL be remembered that the first week in February is Anniversary Week in the calendar of the Christian Endeavor Societies. At that time Christian Endeavor will be thirty-five years old.

Naturally many of the churches and all of the Endeavor societies will make a good deal of that week, and especially of Sunday, February 6.

Among the Disciples it will be a favorable opportunity to emphasize a new and important step in our Christian Endeavor activities. For we are inaugurating a field secretary of Christian Endeavor, in the person of Frank M. Lowe, Jr., of Kansas City.

For ten years past almost the whole burden of Christian Endeavor promotion, so far as denominational devotion among the Disciples was concerned, has fallen upon the shoulders of Rev. Claude E. Hill, of Valparaiso, Ind., our national superintendent. This service, entirely unrewarded save in the appreciation of the Disciples, was no light obligation. It seems appropriate, therefore, that something of this burden should be shared, and accordingly the new step has been planned.

There are, of course, no funds with which to finance this new venture save those contributed by the Christian Endeavor Societies themselves. It will cost about $2,000

annually. The societies are, therefore, asked to make offerings for this purpose in connection with their anniversary services the first week in February. In this manner they can assist in the extension of Christian Endeavor enthusiasm among the Disciples, and at the same time manifest their appreciation of Mr. Hill's long and continuing service.

BIBLE SCHOOL ARCHITECTURE

THE report of the dedication of the Bible-school building of the Franklin Circle church, in Cleveland, is symptomatic of a widespread movement to give to the church school its rightful place in the life of the church.

From all sides there comes the news of similar efforts to adequately house and equip the Bible-schools of our churches. The study of Bible-school architecture is receiving fresh attention.

The Bible-school movement has passed through several phases. At first it was regarded merely as a somewhat necessary, but hardly important feature of church activity. Later the stress was laid upon attendance, and much interest was aroused by reports of great companies of men and women, running up into the hundreds, who composed Bible-school classes.

It is legitimate to enroll as many persons as possible in the Bible-school, but this is not the most important feature of Bible-school promotion.

Today this phase of number worship is passing, and happily passing. It is recognized that efficient work can only be accomplished in smaller groups and with adequate equipment. This does not mean a diminution in zeal for large attendance upon the Bible-schools, but it means that wise leaders are unwilling to sacrifice efficiency to numbers.

The study of public school architecture has reached an advanced stage of adaptability to the needs of popular education. The church school has the same claim upon public attention, and it is an encouraging sign that it is beginning to receive it.

A DISCIPLE AS A SUCCESSFUL EDUCATOR

THE Disciples are always sensitive to the popular approval of one of their number in any line of public service. Friends of Prof. Ernest P. Wiles, superintendent of schools at Evansville, Ind., regard him as one of the most successful of present-day public school educators. His experience at Muncie, Ind., and other places fitted him admirably for his present work. He has brought the public school system of Evansville to a high state of efficiency. The schools themselves, both district and high schools, are models of efficiency. The physical welfare of the pupils, both as to diet and exercise, receives careful attention. The manual training and domestic science departments have reached a high level of effectiveness. A great stadium has recently been constructed for athletic events. Courses of lectures are maintained both for pupils and teachers. Mr. Wiles' influence has gone far out into Indiana educational circles, and he is a prominent official in the State Teachers' Association. He is now actively engaged in preparing courses of biblical instruction which are to be used under the general scheme of the North Dakota plan in the public schools of the state. Mr. Wiles is a devoted and enthusiastic Disciple, a strength to the church in Evansville and a credit to the brotherhood.

WHAT ARE RELIGIOUS FUNDAMENTALS?

(Continued from page 3.)

Roman captain, may have had some instruction in the theories of his pagan faith, but Peter required of him no technical knowledge of religion in any form. He only said, "In every nation he that feareth God and worketh righteousness is accepted with him." Nor did that other captain with whom Jesus spoke in Galilee know more of the subtleties of religion. But the Master said of him, "I have not found such faith, no, not in Israel." And to the dying thief, who had opened to him his confidence, he said, "This day shalt thou be with me in paradise."

Men have tried to conceal the significance of these great sayings by insisting that in some strange way the conditions of life were changed after the Lord's departure, and the same assessments of life were no longer valid after the Day of Pentecost. But Jesus' words are of an eternal quality. The simple truth is that he cared only for the life of love and sacrifice. Wherever he found it, he was satisfied. Wherever he found it lacking, he was disturbed.

It is sometimes asserted that the church is weak today because the so-called "fundaments" of Christianity are not sufficiently stressed; and to uphold the tottering ark of God men hasten to print articles or pamphlets or books on "revelation," or "miracle," or "prophecy," or "inspiration," or "vicarious atonement," or "the scheme of redemption," and to affirm that a particular view of these and other doctrines is basic as a condition of acceptance with God. And all the time the life and words of the Son of God make clear the fact that what the Father wants is love and the sacrificial life.

To believe in God as Jesus believed in him; to follow Jesus as he bade his disciples do; to use the Bible as a vivid and precious record of the greatest religious experience of the ages, and the disclosures of the life of Christ; to work in the church as the best of the means by which men have been associated for the attainment of the life of love and sacrifice; to practice the life of prayer, of trust and of holiness in companionship with Jesus; to rejoice in the privilege of sacrificial effort in behalf of the world which Jesus loved and helped to save; and in this spirit to begin here and now to live eternally—these are elements worthy to be called fundaments of the Christian faith.

H. L. W.

A PRAYER

This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my sense of beauty; but it has not provided for my heart. Provide thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn in into the mire. Be thou the strength of my heart. Be thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heaviness; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins.

I cannot rule this heart of mine; keep it under the shadow of thine own wings.

GEORGE MATHESON.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

A Conference on Methodist Reunion.

A conference will be held in Evanston, Ill., a suburb of Chicago, and the seat of Northwestern University (Methodist) at which various members of the divided Methodist groups will speak on the problem of reunion. The meeting will be held under the John Richard Lindgren Foundation for the promotion of international peace and Christian unity. The proceedings of the conference will be brought out in the form of a volume before the next General Conference of the Methodist Episcopal church.

Carranza Pledges Religious Freedom.

The relation of Carranza to religious parties in Mexico has been a very interesting question ever since the United States government recognized him. The Washington representative of Carranza has thus stated his attitude: "The Laws of Reform, which guarantee individual freedom of worship, according to everyone's conscience, shall be strictly observed. Therefore, the Constitutionalist government will respect everybody's life, property and religious beliefs, without other limitation than the preservation of public order and the observance of the institutions in accordance with the laws in force and the constitution of the republic." The Catholic hierarchy in America fought bitterly against the recognition of Carranza, and are now compelled to admit their humiliating defeat. Carranza has aided Protestant mission work somewhat in the past and recognizes the value to Mexico of such work, especially in its educational aspects.

Church Statistics Appear.

The statistics for American Christianity for 1915 have made their appearance. The religious bodies have made another good year's growth. The gains in membership reported by the large denominations for 1915 are as follows: Presbyterian, North, 55,000, the largest annual increase in its history; Disciples, 50,000; Baptists, North and South, 145,000; Episcopalians, 26,000; Lutherans, 60,000; Methodists, North, 104,000; and Roman Catholics, increase in population not in enrolled membership, 242,000. It is interesting to note how large a percentage of the religious population is in nine leading religious bodies. These have 33,800,000 out of the reported church population of 38,725,000. The percentage of gain is less than it used to be, and is now less than the percentage of growth in the population.

"Come to Church" Effort in the East.

West Philadelphia has promoted a "Come-to church" campaign with very complete organization. Large bill posters were put over the cities, and cards were hung in the street cars. The population was carefully canvassed and the results given to the pastors. Post cards have been issued to the ministers, fifty thousand in number, which are sent to the people whose absence from church has been noted.

Baptists Talk of City Temple and Headquarters.

The Baptists are still talking of establishing a great building in Chicago which shall serve somewhat the function of Tremont Temple in Boston, and Ford Hall. It is proposed to put Johnston Myers in the field to raise a half million dollars to erect a new building on the present site of the Immanuel church on the south side. This building would be at once a place of worship and an office building for the Baptist interests of the city. Dr. Myers raised last year for his local church about fifty thousand dollars.

Wants Prayers for Animals.

The war is bringing to the front the recrudence of older points of view religiously. Archdeacon Wilberforce of Westminster Abbey in England advocates prayers for animals engaged in the war and himself uses one that was first given to the world by St. Basil in 370 A. D. He expresses faith in the everlasting life of animals and asserts that the following worthies of the past have believed in such a doctrine: Luther, Wesley, Toplady, Cowper, Southey, Tennyson, Bishop Butler, John Keble, Pope, Byron, Charles Kingsley, Dean Stanley and General Gordon.

Antagonism Between Catholic and Protestant.

Bad feeling between Catholics and Protestants has been fostered by certain elements in each camp in recent years. The prosecution of the Menace in the courts has resulted in a verdict of not guilty, which is hailed as an evidence of the truthfulness of the allegations made by this rather strenuous journal. In Buffalo, the Knights of Columbus counsel their members to show tolerance to Protestants. Catholics are exhorted to affiliate themselves with Protestants in civic enterprises, and members of the older church are urged to be more considerate, more charitable and more Christian. The Knights in Buffalo condemn the policy of supporting Catholics for public office just on the ground that they are Catholics. If Catholic defense is always to take on this character, there will be an era of better understanding.

Dr. Abbott Celebrates Birthday.

Dr. Lyman Abbott, editor of the Outlook, formerly pastor of Plymouth church in Brooklyn, was the guest of honor at that church on Jan. 14, on the occasion of his eightieth birthday. Dr. Newell Dwight Hillis presided at the dinner.

Young People's Day.

The first Sunday in February is set apart in the various denominations as Young People's Day. In many denominations, special programs have been prepared which are given by the young people themselves at the evening service.

Churches Observe Community Week.

Rogers Park is a residential suburb of the city of Chicago and five leading churches co-operated in that section recently in a Community Week. The speakers were Dr. Shailer Mathews, Dr. Edgar Hill, Dr. Theodore Soares, and Dr. Graham Taylor. The meetings were well advertised and the community responded to this effort at a get-together week on the part of the churches.

New Book on Bishop Asbury.

Bishop Asbury, the first American bishop of the Methodist Episcopal church, died March 31, 1816. In anticipation of the celebration of the centenary of his death, the Methodist Book Concern is bringing out on February 1 a memorial volume by President Ezra Squire Tipple on "Francis Asbury, the Prophet of the Long Road."

Holy Name Societies.

The Holy Name societies of the Roman Catholic church in the archdiocese of Boston have a membership of 100,000 people. The purpose of this society is to work against the blaspheming of the holy names used in the Christian religion. The members of this society remonstrate against profanity, and where the profane one is drunk or unreasonable, they are pledged to offer to offended deity a prayer to atone in some measure for the sin committed by the other man.

Largest Y. M. C. A. Branch in the World.

By an increase in membership of no less than nine hundred during the year 1915, the New York West Side Branch of the Young Men's Christian Association has become the largest branch of the organization in the world. Its membership is now 7,114, the nearest approach to this figure being Boston, with 7,100; Detroit, with 6,948, and Chicago Central, with 6,061. Under the able and earnest direction of Mr. E. Graham Wilson, the religious department of the West Side Branch ministered to 257,566 men at a cost of $14,596. This work includes noon-hour shop meetings, lobby meetings, meetings held at street corners and in the building auditorium. The educational department at the close of the year had an enrollment of 3,763, with a total attendance for the year of 85,453 and an income of $95,831. The physical department has a membership of 3,338, with a class attendance of 44,975 for the year. The employment department reports having obtained positions for 2,642 men during the year out of 3,428 applications for work and 4,908 calls from employers. The total attendance at the branch during the year was 873,327. The annual report of the treasurer, Gilbert Colgate, places the total budget receipts at $316,903, with expenses reaching practically that amount. Mr. William M. Kingsley will head the Board of Directors as chairman for another year, and an extension of activities is planned for the opening of spring.

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"All wars are follies, very expensive and very mischievous ones. In my opinion, there never was a good war or a bad peace. When will mankind be convinced and agree to settle their difficulties by arbitration?"—Benjamin Franklin, in 1783.

The Sunday School

Lesson for February 20.

THE CHRISTIAN BROTHERHOOD AT JERUSALEM.

(Temperance Lesson.)

Golden Text: Love one another from the heart fervently. 1 Peter 1:22.

Lesson Acts 4:32-5:16: verses 4:32-5:5 printed.

Memorize verses 34, 35.

4 (32) And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. (33) And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. (3) For neither was there among them any that lacked: for as many as were possessors of lands or homes sold them, and brought the prices of the things that were sold, (35) and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

(36) And Joseph, who by the apostle was surnamed Barnabas which is, being interpreted, Son of exhortation, a Levite, a man of Cyprus by race, (37) having a field, sold it, and brought the money and laid it at the apostles' feet.

5 (1) But a certain man named Ananias, with Sapphira his wife, sold a possession, (2) and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. (3) But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? (4) While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto me, but unto God. (5) And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

VERSE BY VERSE.

4:32. **One heart and soul.** The heart is the seat of our deepest emotions and the soul is life. The expression is used to denote the deepest unity of life purpose.—**Not one of them said that aught of the things he possessed was his own.** They counted what they had as in trust for the good of all.—**They had all things common.** It was held for the common good. This was voluntary and not at all compulsory.

4:33. **Great power.** With convincing and persuading effort.—**Gave. Literally, gave back,** as something they were in duty bound to give.—**Great grace was upon them all.** God's gift was helping them, they were filled with his spirit.

4:34 **Neither was there among them** any **that lacked.** Since they held their property in trust for others, no need went unsatisfied. **As many as were possessors.** This was done as the need arose. Human nature is ennobled by the example of generosity.

4:35. **Laid them at the apostles' feet.** A figurative expression indicating the method of giving. It may be following the oriental custom of giving gifts to kings. The apostles were the ones best fitted to receive the gifts. **As any one had need.** No equal distribution, but charitable or generous giving to the needy.

4:36. **Barnabas.** He was a cousin of John Mark and afterwards a companion of Paul. —**Son of exhortation.** This literally means "the son of a prophet." Not so much prediction as teaching.—**A Levite.** Originally the Levites were forbidden to hold land.—**Man of Cyprus.** This may account for the fact that he had land for sale.

4:37. **Having a field.** To support the **poor.—The money.** The sum of money.

5:1. **But.** Suggests a contrast with another man.—**Ananias.** One of the men belonging to the church in Jerusalem.—**Sapphira.** The name means "beautiful."—**Sold a possession.** Property of any kind, but in this case probably land.

5:2. **Kept back.** The verb means "to set apart for one's self;" hence to appropriate wrongfully.—**His wife also being privy to it.** They had planned together the deceit. One was as guilty as the other.

5:3. **To lie to the Holy Spirit.** To deceive the Holy Spirit. A lie may be acted as well as spoken. God's spirit is always present with his children. He is also present when the collection baskets come around.

5:4. **While it remained.** In your possession.—**Remain thine own?** It appears from this verse that the property given was wholly a voluntary gift. The sin was in the pretense that the part they brought was all.—**Thou hast not lied unto men, but unto God.** Ananias had not only sinned against human brotherhood, but also against the spirit that makes it possible.

5:15. **Gave up the ghost.** Died. Used only in Luke. It occurs in the Septuagint, and in medical writings.

* * *

Test Questions.

1. What was the size of this church?
2. Who was the leader at this time?
3. What was the theme of his sermon?
4. Were there many poor in Jerusalem?
5. How were they cared for?
6. What sin troubled the church?
7. What is the meaning of, "They had all things common?"
8. Wherein lay the sin of Ananias?
9. Was the lie spoken or acted?
10. What do you consider a lie?
11. How did Jesus regard shams?
12. How may we keep back part?
13. Contrast the characters of Barnabas and Ananias.
14. What is the temperance application?
15. What application has the lesson for our day?

Brotherhood

The Lesson in Today's Life.

By Asa McDaniel.

He who denies the brotherhood of man in thought, word, or deed, is just as much an infidel as he who denies the fatherhood of God; they are parts each of the other. The one cannot exist without the other. Seneca said, a long time ago that "we are members of one great body, planted by nature in a mutual love, and fitted for a social life. We must consider that we were born for the good of the whole." "None of us liveth to himself, and none dieth to himself."



The foundation of this thought is love. Our Lord said, "By this shall all men know that ye are my disciples, if ye have love one to another." It was this principle that caused God to give, and Jesus to live and die for the highest good of the world. This has been the foundation of a long line of philanthropic and benevolent organizations the world over, and shall continue to be the inspiration of the thought of brotherhood to the end of time. Just as rapidly as this principle is crowned king among the nations war will vanish and all men will be brothers again.

Most of us are quite willing to help the man who is in trouble through no fault of his own; but some of us stumble when we are called upon to help the man who is the cause of his own helplessness. We have not measured up to the ideal of Jesus until we are willing to help the man who plunges himself into trouble.

Just as long as men are not equal in brain, or physical power, to live it will be the duty of those who do possess these powers to help their weaker brothers. It will be their obligation to aid them in such a way as to help them to their higher self and not to pauperize them. Much of the aid given in the past resembles that of the man who robbed a fellow man of his possessions, then donated him enough to get home. What most men want is not charity, but justice.

Until we come to realize that we owe more to our fellows than their wages, we cannot claim to be thoroughly Christian. The head of the house owes more to her cook than wages. The merchant owes more to his employees than their weekly wage. We owe to those we meet on the street every day more than half of the sidewalk. They are our brothers and sisters and they deserve our love and sacrifice.

What shall we say of our brothers from across the seas? They are here and they are in a very real sense our brothers. If the man in need is our neighbor, they are surely our neighbors and have a right to expect our care and leadership. They are human and should receive human treatment at the hands of a Christian nation. Christ died for them just as he did for us, and we cannot claim kinship to Jesus and withhold it from them. "Inasmuch as you did it not unto one of these least, ye did it not unto me."

When we recognize our common brotherhood the community will be a safer place in which to live. Every effort will be made to keep temptation of all sorts out of our brother's path, and give him every inducement to live an upright life. A brother would not put in the hands of another the thing that will take his life, under the guise of friendship. Beware of the man who has no more interest in you than your money will buy.

Americans could, with profit, imitate the church manners of the Japanese. A missionary says: "Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak he is greeted by a polite obeisance from every one in the audience; and when he concludes, another low bow from every one in the room says silently 'I thank you.' After the address, song, a prayer, and benediction, and then what? A grabbing of hats and canes and overcoats and a 'break' for the door? Ah! no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church or break up into little groups."

Disciples Table Talk

W. B. Clemmer Doing Remarkable Work at Rockford, Ill.

On January 23 Central church, Rockford, Ill., celebrated with W. B. Clemmer the seventh anniversary of his coming to the Rockford work. When Mr. Clemmer began his ministry at the Illinois city, the congregation was worshiping in a remodeled frame flat building, the whole property worth about $10,000. On this there was an indebtedness of $4,100, which has made the task of building the new church that much more difficult. On Feb. 13, the new church will be dedicated, worth, without the lot, about $30,000. The congregation has raised in cash during the last three years over $22,000. There is a continually growing membership which now numbers 328 resident with a Bible-school enrollment of 304, of which Mr. Clemmer is also serving as superintendent. The growth during the past two years almost equals the four preceding ones. Mr. Clemmer paid a tribute to his wife at this meeting for her wise counsel and hearty support in his work. The congregation is in most expectant mood looking forward to the entrance of the new auditorium, where they believe the real task of the church will be properly begun in the city. J. R. Golden, of Bloomington, will assist the pastor in a week's meetings before dedication day, beginning Sunday, Feb. 8.

17th Annual Dinner Meeting of New York Disciples.

The big event in the social life of the Disciples in New York is the Annual Dinner of the Disciples' Missionary Union. In 1916 the dinner will be given on Tuesday evening, February 8, at 7 o'clock, reports P. F. Jerome. The place selected is the Fifth Avenue Restaurant, corner 23rd St. and Fifth Avenue. The tickets are $1.25. A large private dining room seating 200, has been reserved for the dinner. The program will be of the usual high order. The topic of the addresses will be "Christian Unity," and the speakers will be F. W. Burnham, of Cincinnati; Finis Idleman, of New York, and M. M. Amunson, of Brooklyn. The toastmaster is W. M. Haushalter, of East Orange, N. J. The Disciples' Missionary Union, of New York, promotes mission work in the metropolitan district at five different locations. The annual budget is about $5,000. Mr. A. U. Chaney is president of the union.

"Each-One-Win-One" Campaign at Memphis, Tex.

Memphis, Texas, church, to which Samuel H. Austin ministers, is planning an "Each-One-Win-One" campaign for the Bible-school. It is hoped to bring about a revival in the community, which is inclined to be cold and indifferent spiritually. This church is in need of a good plumber, a jeweler, cement contractor and osteopath physician, writes Mr. Austin.

"Centurion Band" Promoting Efficiency at Richmond Avenue, Buffalo.

Not long ago Charles M. Fillmore, pastor at Hillside church, Indianapolis, organized a "Centurion Band" among his church members which met with great success. John P. Sala, of Richmond Avenue, Buffalo, N. Y., advised with Mr. Fillmore, and is now promoting this plan elaborately in his church. This is a 100 day campaign through which the following aims will be realized, if Mr. Sala's desires are fulfilled: 100 special pledged workers, 100 additions to church membership, 100 increase in church attendance, 100 calls per week, 100 new pledges to current expenses and missions, $100 per 100 members in every member canvass, 100 singers for the choirs, 100 attending prayer-meeting, 100 attending Christian Endeavor meetings, 100 increase in Bible-school attendance, 100 cents increase per Sunday Bible-school offering, 100 in Home department. Each of these goals will be under the direction of some individual or organization. The campaign began with the annual meeting, January 12, and will culminate April 23.

International Leaders in Louisville.

February 13-18 will be a week of unusual interest to the Bible-school workers of Louisville and Kentucky. The 13th will be a great rally day for all the organized Bible classes of Louisville. It is hoped the number may reach ten thousand men in Sunday-school that day. On Monday night, February 14, there will be a great mass meeting at the Second Presbyterian church, when there will be short addresses by Marion Lawrance, W. C. Pearce, Prof. J. R. Sampey, E. W. Halpenny, Mrs. Mary Foster Bryner, John L. Alexander, J. Shreve Durham, W. A. Brown, and others. Every feature of organized Sunday-school work will be presented in an interesting way. Tuesday at 6 p. m. there will be three banquets for different groups or workers, the Elementary at the Temple Methodist church, the Secondary at Klein's on Fourth St., the Ault at the First Christian church. The mornings and afternoons will be devoted to conferences. A large number of the members of the International Committee, representing all of North America, are expected to be present. The meeting of this committee will be held Feb. 17-18.



W. C. Pearce, who will be one of the speakers at the coming Bible-school rally at Louisville, Ky.

A "Pastor's Class" at Canton, Mo.

Henry G. Burgess, pastor at Canton Mo., has organized a pastor's class of young church school children to meet once a week—Friday afternoon of each week until Easter. The members of this class will be candidates for membership in the church at the completion of this course of lessons on "Christian Doctrines." Mr. Burgess writes that he has examined many texts, but has decided that "The Training of Church Members" published by the "Disciples Publication Society" is the best. On Jan. 9, the Methodist pastor at Canton exchanged pulpits with Mr. Burgess. The congregations were completely surprised by the change, which was for the morning service.

R. A. Doan at Springfield, O.

C. M. Burkhart, pastor at Springfield, O., reports that R. A. Doan visited his church an January 23. He spoke to over 100 men in the Bible-school service and to a full house at the morning church service. Mr. Burkhart is now engaged in a series of evangelistic services, doing the preaching himself and being ably assisted in the music and personal work by Miss Katherine Netz. A feature of the meetings is a Junior Chorus, which sings each Friday evening. Springfield has a Bible-class of nearly 400.

Norwood, O., Makes Record Offering to Missions.

The annual reports of the various departments of the Norwood, O., church, C. R. Stauffer, minister, revealed a grand total of $11,200 raised during 1915 for all purposes, 131 persons were received into the membership of the church; 19 were lost by removal and two by death, making a net gain of 110 in membership. The Bible-school averaged 601 in attendance for the year. The largest amount was contributed to missions, in the history of the church, and over $3,000 was paid on the building debt in spite of hard times. S. J. Corey, F. M. Rains, R. A. Doan, N. F. Dean, J. H. Fillmore and C. R. Stauffer are the elders of this congregation.

Disciples Congress to Meet in Chicago.

The Disciples Congress will meet in Chicago, April 25-27. The plans are going steadily forward, reports F. E. Lumley, secretary, and the program is rapidly taking shape. The outlook for a fruitful meeting is bright. Great and timely themes are to be discussed and big men are to discuss them. Some of the notables to be present are: W. D. Ryan, Youngstown, O.; H. E. Stafford, Massillon, O., Prof. C. E. Underwood and Prof. W. C. Morro of Butler College; Prof. Charles M. Sharpe, of Chicago, and Editor F. D. Kershner, of the Christian Evangelist. It is very desirable, writes Mr. Lumley, that all who are interested should take notice of the date of the meeting and plan to attend. This is the reason for early publication of the date. Further announcements will appear from time to time. Persons wishing further information should apply to Frederick E. Lumley, College of Missions, Indianapolis, Ind. J. H. Goldner, of Cleveland, is president of the Congress.

Birmingham, First Church, Gets Rid of "Dead" Members.

Henry Pearce Atkins has entered upon his fourth year of service with First church, Birmingham, Alabama. In the three years of his pastorate the roll of active members has increased from 325 to 469; the roll of out-of-town members from 79 to 86; and the roll of inactive members reduced from 195 to 140. These 55 on the inactive roll were induced to exchange their nominal membership in the First church for active membership in other congregations. A debt of long standing was recently removed and the church enters upon the new year with its valuable property unincumbered without deficit in its current expenses. Mr. Atkins writes that, of the members of First church who have rendered conspicuous service to the community, Mr. R. M. Goodall stands pre-eminent in his contribution to the Anti-saloon League of Alabama. He is the most liberal contributor in all the state and his generous gifts to the cause supplied the sinews of war for the present state-wide prohibition. Mr. W. S. Stallings, general secretary of the local Y. M. C. A., has brought this association to first place among the cities of the South. Mr. J. R. McWane, president of the American Cast Iron Pipe Co., has inaugurated a welfare work among his employees that is attracting national attention for its contribution to the problem of the uplift of the negro. Mrs. S. P. Moore, president of the Birmingham Graded Sunday-school Union, and field worker for Alabama, has rendered efficient service both in the city and throughout the state; while Mr. E. B. Pennington, as superintendent, has brought the First Church Sunday-school to the best period in its history.

Full-Blooded Indian Addresses New York Church.

On Wednesday evening, February 2, at Central church, New York City, was held a special missionary meeting. The leader of the meeting was Mrs. Finis Idleman. Special interest attached to the meeting on account of the speakers selected. Rev. Henry Roe Cloud, M. A., B. D., special representative for the Roe Indian Institute, of Wichita, Kansas was chief speaker. Mr. Cloud is a full-blooded Winnebago Indian, and is the hereditary chief of his tribe. His subject was "The Present Indian Situation." Miss Rose Armbruster, a missionary of the Foreign Christian Missionary Society, from Tokio, Japan, spoke on "Japan and Christian Missions." Miss Armbruster is at home on a furlough, and taking special studies at the Bible Teachers' Training School.

To Build for Larger Things at East End, Pittsburg.

The annual membership banquet of East End church, Pittsburg, John Ray Ewers, pastor, was held Jan. 19, with a large attendance. Reports show that during 1915, 78 new members were received, 25 by baptism. Twenty-two letters were granted and four members were lost by death. Net gain, 52. The active membership is about 600. A little over $14,860 was the total amount of money raised during the year. The Building Committee at East End is hard at work and it is expected that the new building will be begun within 1916. Probably there will be a large Bible-school house, an auditorium seating 1,300 and a four story dormitory for young men. The minister's salary has been substantially increased, making it possible for him to own an automobile. This church has for its ideal steady, solid, substantial growth, working always for very large ultimate things.

Albion, Ill., Church, Promotes "Century Class" for Christian Training.

About two years ago the church at Albion, Ill., where T. J. Clark ministers, successfully dedicated a splendid $15,000 church home. Too often it is true that a new building breaks the back of a congregation and the work retrogrades. This has not been true at Albion, as reports indicate: The money pledged on the new home is coming in regularly, the Sunday-school keeps at about 200 attendance, and in the last few weeks about fifteen young married people have enlisted in the work of the church. One of the outstanding events in recent months is the organization of a "Century Class" for the training of the church membership for service. Seventy-five persons are now enrolled, with bright prospects for reaching the 100 mark in a few weeks. The Albion work is Mr. Clark's third charge in forty-five years. His former pastorates were at Vincennes and Bloomington, Ind.

Herbert Yeuell Will Lead in Wabash, Ind., Meetings.

Evangelist Herbert Yeuell will assist Frank E. Jaynes, pastor of the church at Wabash, Ind., immediately following the National Convention at Des Moines. Mr. Jaynes states that Mr. Yeuell was not selected at random as the evangelist for this field, but because of the high character of his work and peculiar fitness for that strong and intellectual church. A representative of the Wabash church was present at many of Mr. Yeuell's inspirational addresses and lectures recently given at Memorial church, Chicago.

Secretary G. W. Muckley Goes to Panama.

Secretary Muckley goes to the Panama Latin-American Congress to represent the Board of Church Extension. Mrs. Muckley is making the trip also. They sailed from New Orleans on a fruit steamer, yesterday. Mr. Muckley reports that he attended the Home Missions Council, in New York, ten days ago, being a member of the Rural Fields Committee, also of the Church Building Committee. Secretary Grant K. Lewis was also present, as a member of the Business and Executive Committees.

Baptists and Disciples Co-operate in Meetings.

The members of the Baptist church, at Rialto, Cal., are co-operating in a meeting being held at the Disciples' church there by Bruce Brown. J. E. Pickett is the Rialto pastor. Twenty-six persons were added to the membership in two weeks, large audiences attending each night in spite of rain. Mr. Brown's next meeting will be at Pico church, Los Angeles, with S. M. Bernard.

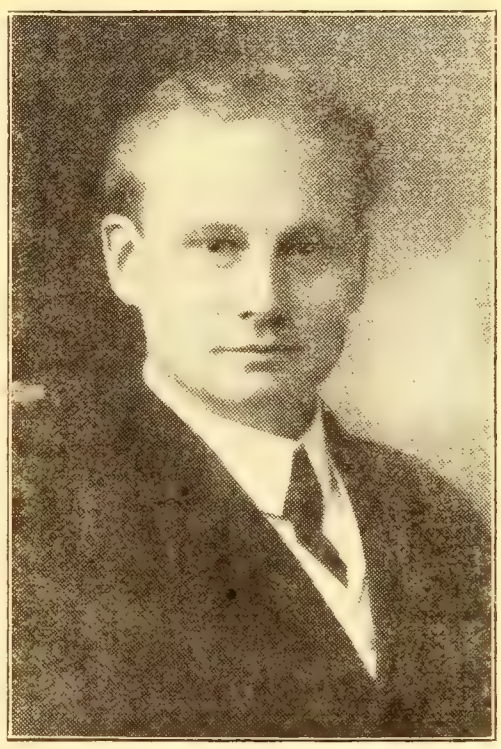
Report of Central Church, Terre Haute, Ind.

J. Boyd Jones, pastor at Central church, Terre Haute, reports that the congregation raised a total of $14,713.25 during the year just closed. This amount came from the following sources: Current fund, $10,044.91; Bible-school, $3,078.84; Social Union, $653.22; Ludeans, $452.06; C. W. B. M., $295.22; the Circle, $45.00; Christian Endeavor, $44. The Bible-school had an average of over 600 attendance for the year. Mr. Jones writes that this is a great united church.

Bible Schools at Work

Danville, Ind., Bible Class Presents Organ to Church.

The Third Anniversary Banquet of the Twentieth Century Bible Class, of Danville, Ind., church, was held in the dining-room of the church, Wednesday evening, January 19. There were 275 who partook of the banquet feast. The wives and husbands of the members of the class as well as the officers of the Bible-school, officers of the church and the Board of Control, were the invited guests of the evening. The menu consisted of 12 turkeys and one deer, besides other bounties. Most of the program was rendered by the class. A challenge was given to this class by 25 of its members that if the class would maintain an average attendance during the next year (excepting August) of 101, they would pay the expenses of the next Anniversary Banquet. This challenge was accepted and last Sunday there were 117 present at the class period. This remarkable class has been a great factor in the church life at Danville. The social spirit which it fosters and its ministries to the sick have endeared it to many people. Its aim is to follow a practical religion instead of a merely theoretical one. When the new building was erected a new organ was needed. An offering was made by Mr. Andrew Carnegie to furnish $1,250, if the other $1250 could be procured locally. This class raised the amount and presented the organ to the church. It also furnished its class room, which is also used for Christian Endeavor, prayer-meeting, and general service room of the church. It also provided the dining room with enough splendid collapsible tables to seat 250 people. The class is recognized as a factor in the community life and these annual banquets are one of the great occasions of the calendar year of the church. The class is taught by the minister of the church, Charles O. Lee.



Rev. W. W. Sniff, in whose school at Newcastle, Pa., the first week's collection in each month goes to missions.

Ohio Has "School of Inspiration and Instruction."

Wilford H. McLain, Ohio Bible-school Superintendent, reports a successful "school of inspiration and instruction" held by the state society for Bible-school workers at the Marion Christian church. Ninety-five persons enrolled, representing sixteen schools, and seventeen persons fulfilled the requirements necessary for an international certificate. C. A. Pearce, the pastor-superintendent, and his workers had secured a large amount of advertising space in the local papers and did much personal work before the school began. The Marion Tribune had a reporter at every session of the school and gave accurate and generous reports of each of the lectures. The faculty was composed of Walter S. Goode, Youngstown; E. W. Thornton, Cincinnati; J. J. Tisdall, Columbus; Mrs. Phebe A. Curtis, and the Ohio State Superintendent. Those in attendance were so well pleased with the work that they set on foot plans to have a similar school each year.

New Castle, Pa., School Gives First Collection in Month to Missions.

Some very interesting figures are gleaned from the annual report of First church school, New Castle, Pa. The average attendance at the school's sessions for 1915 was 430, a gain of 33 over the year preceding; the total collections were $1,395.47, an average of $26.84 per Sunday and an increase over 1914 of $416.14. The school paid $400 on the debt of the church. In this school the first collection every month goes to missions. W. W. Sniff is pastor at New Castle.

F. E. Billington Tells of Pioneer Work in the Northwest.

In the great northwest district of the United States lies a fruitful field for Bible-school development, the more so for the reason that much of this country is sparsely inhabited and the work of the pioneer sort. F. E. Billington has the good fortune to have been chosen to lead the work in the northwest with headquarters at Spokane (Altadena Apts.) Of recent progress made he writes thus interestingly: "We are very happy in the northwest just now to be able to report a decided gain both in the number of schools giving to American missions and in the amount given. Last year we were ahead of the previous year, but for this year, and at this time, our gain over last year is 56 per cent in the number of contributing schools and 46 per cent in the amount sent in. The standard of work in our schools is better than last year. The spirit of our workers is broadening and deepening. The educational idea is beginning to grip our churches in an effective way. We have organized five new schools within the last two months. Three of these are in school houses in the country in eastern Washington, one at Idaho Falls, Ida., and the other among the Chinese people in Spokane. This will be a sort of mission for our schools in the city. There are at least a score of places where we should have Bible schools, but it is a difficult task to find people who will take the responsibility of the work. At Harlowtown, Mont., and Snohomish, Wash., we have committees acting as a sort of "Trust Companies" for organizations as soon as places of meeting can be secured. If our people in the great "Center" knowing of consecrated Disciples living in communities where we have no churches, will give me names and addresses, I shall count it a great favor." * * *

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

Herbert Yeuell at Memorial Church, Chicago.

Dr. Yeuell belongs to Memorial church probably more than to any other congregation of the Disciples. He is rarely there, but Mrs. Yeuell is one of the valued members of the congregation. His homecoming during the holiday season made possible the planning of a two weeks' mission at the church. It was not intended that this should be a revival meeting in the usual sense of the word, but it was felt that a series of lectures and addresses such as Dr. Yeuell could deliver would be of great value. He was there on three Sundays and the two intervening weeks. On Monday and Friday evenings he delivered illustrated lectures on such themes as would interest any audience. Many of his pictures were very beautiful. On the other evenings and the Sunday morning he preached earnest and straightforward sermons such as would promote church efficiency, would accentuate the values of the Christian life, and would bring men and women to decision to become members of the church. The weather was exceptionally unfavorable during almost the entire period of his stay, which greatly limited the attendance, but those who were present profited by the meetings and greatly enjoyed both the addresses of Dr. Yeuell and the singing of Mr. Earl Yearsley, his assistant. There were a number of additions to the church by confession as well as by letter. A longer period of similar work would undoubtedly have greatly increased this number. The people at Memorial were glad to become so well and favorably acquainted with Dr. Yeuell, as they already knew and prized the association of Mrs. Yeuell and their son Don. They can now understand something of Dr. Yeuell's success both as evangelist and lecturer elsewhere.

Miss Josepha Franklin Visiting Indiana Relatives.

Miss Josepha Franklin, who for twenty-five years has been engaged in mission work in India arrived in Anderson, Ind., early last month, and is a guest at the home of Mr. and Mrs. Benjamin Wright, relatives of the missionary. Miss Franklin is one of three sisters who have worked in the mission field of India. One sister, Mildred, who is now married and lives in Utah spent a number of years in heathen lands, and is yet doing mission work in the state where she resides. Stella Franklin is still in India. Miss Josepha Franklin left India early last spring, and in June reached California, where she attended the National Convention at Los Angeles. Subsequently she suffered from nervous breakdown, brought on by constant responsibility in teaching the gospel to Hindoo children. Miss Franklin was ill for many weeks in California, then visited her sister in Utah, following which she was the guest of another sister, Mrs. Grace Homan, in Cleveland. Miss Franklin is the living link in India for the Christian church at Kokomo, Ind. Since she left Anderson, both her father and mother have died. They were pioneer church workers in Anderson and charter members of Central church. Stella Franklin, the sister missionary, will soon reach Anderson on a furlough.

Bloomington, Ind., Church to Build New Bible School Home.

Plans have been ordered drawn for a new church edifice to be erected by the Kirkwood Avenue Church, Bloomington, Ind. It is hoped to begin actual construction work early in the spring. It is the present plan of the building committee to erect a structure not to cost more than $30,000 to be known as the working part of the building so as to accommodate the rapidly growing attendance at the Sunday-school which is now between 400 and 500. Later, the main structure will be erected for the general church work. W. H. Smith is pastor at Kirkwood Avenue.

Activities in African Missions.

W. R. Holder and his new wife write that they have reached Moneika, Africa, in the best of spirits; that they are located in their home there and planning for large things for the station. Dr. and Mrs. J. G. P. Barger, who went out at the same time, are located at Bolenge. This is their initial service on the field, and they write that the outlook, the surroundings, the work and the missionaries have all inspired them more than they had even dreamed. Dr. Barger, Dr. Frymire and Dr. Jaggard are making the rounds of the various stations for difficult surgical operations. Many of these patients have the dread disease of elephantiasis, the cure of which has been very successfully handled by our medical men. Some of these patients have been obliged to wait a year for the operation.

Christian University and the Missouri College Union.

On October 26, a committee appointed from the Missouri College Union visited Christian University, at Canton, Mo., for the purpose of inspecting equipment and organization, with a view to its admission to membership in the union. The committee consisted of J. C. Jones, Dean of the College of Arts and Science of the State University, chairman; Professor Baskett, of William Jewell College, and Professor Vosholl, of Central Wesleyan College. The report of the committee, just out, is favorable to the school. The members of the committee take occasion to say some very complimentary things about the present position of the school and its future prospects, the chairman going so far as to say that, in his opinion, Christian University was destined to become the strongest college in the state.

Michigan Leader Makes Fine Record.

Since State Evangelist J. S. Raum, of Michigan, began his ministry fifteen years ago there have been 2,491 persons brought to decision for Christ and his church.

Central Church, Houston, Texas, Building Up Attendance.

Central church, Houston, Texas, has inaugurated an attendance campaign covering a period of six weeks. The city is divided into four districts with a captain over each. The duty of the captains will be to arouse an interest in the church by a larger attendance from their particular district. Cards for registration have been provided and every one in attendance requested to register the service present and as to whether a member or a visitor, and church preference, if not already a member.

Son of Laura D. Garst Marries.

"Morry" Garst, son of Laura D. Garst, well known and loved in Iowa, and among Disciples of many states, was married to Miss Bertha Lampson of Fairfield, Ia., on Christmas day. The wedding was the culmination of a four years' acquaintance at Iowa State college, Ames. The groom was formerly a West High football player and later an Ames tract star. He was born in Japan, where his parents were missionaries under the Foreign Christian Missionary Society.

Benton Harbor, Mich., Church Soon to Have New Home.

Benton Harbor, Mich., church is making an heroic effort to complete the new church building by April, 1916. It is going to be one of the finest auditoriums in the city The church began a friendly contest with the Dowagiac Sunday-school Jan. 1, and the church at the same time entered upon a great educational campaign, leading up to a special evangelistic meeting in April. Additions are reported nearly every Lord's day. T. W. Bellingham, the pastor, completed seven years' pastorate last November, when the church gave the minister and wife a fine reception.

New Teacher in Chinese University Studies the Field.

Dr. Clarence Hamilton has been enjoying visits to the churches in the Chuchow District with W. Remfry Hunt. The history of these churches around the great evangelistic district of Chuchow covers a period of twenty-five years. Mr. Hunt has been in the Chuchow field since its opening, being the only surviving missionary of the four pioneer founders of our work in that city. Dr. Hamilton says the experience is a wonderful education in the origin and development of mission churches. While in the Chuchow field, Dr. Hamilton is studying the Chinese language and preparing for his work in the chair of philosophy in the University of Nankng.

Missouri Church Meets in Theater.

Meetings of the church at Princeton, Mo., E. T. Cornelius, minister, are being held in a theater owing to the fact that the congregation has sold its old building and has not completed the new one. Because of the absence of the minister, conducting a meeting at Ravanna, the men of the Princeton church have been conducting the Lord's Day evening meetings.

Lowell, Ind., Pastor Cares for Mission Points.

S. O. Landis has received 115 into the fellowship at Lowell, Ind., the past year. The congregation gave more than $7,000 for all purposes and has been mothering a number of mission points, Mr. Landis having preached three and four nights a week throughout the surrounding country. The congregation recently had the joy of ordaining two of its members to the ministry.

"Get Together Campaign" at Berkeley, Cal.

H. J. Loken is leading in a "Get Together Campaign" in his church at Berkeley, Cal. He reports that never before in the history of the church have so many persons taken hold of the church tasks. Hundreds of calls and phone messages are speeding the campaign on its way. Mr. Loken writes as follows of the new ideals which have aroused the enthusiasm of his workers: "We have set our heart on a committee of a hundred boosters who will stand around this thing until it is an assured success. The object is to get together in our common enterprise of bringing the Kingdom of God to men. More concretely, it is to secure the co-operation of every member of the church in making of our church an evangelizing agency; two hundred scholars taking regular work in our Bible-school; one hundred young people brought into touch with the two C. E. societies; at least fifty women, including the young women, enlisted for mission study once a month; a missionary budget of $400 per year paid in monthly or weekly; our current expense budget met promptly every month; at least fifty new members added to the church, and the best and most efficient choir in the city—these are some of the big ideals we are working for."

Independence Boulevard (Kansas City) Has "Whatsoever Circle."

The "Whatsoever Circle" of Independence Boulevard church, Kansas City, Mo., has a membership of 225 women. In the past year they have contributed to the current expense of the church, to seven charitable institutions of the city and to needy families and individuals. They have maintained a scholarship in William Woods College, conducted devotional services at a girls' home, a summer camp and for individuals, and conducted a vacation Bible-school and a "Mothers' Circle." They have pledged $1,000 for the furnishing of the orthopaedic ward of the new Christian hospital.

Missionary Books Become Best Sellers.

The Foreign Society is selling a large number of missionary books this year. The rally teams report that never before have the people been so eager to buy literature. The annual sales of missionary books by the Foreign Society are from 5,000 to 10,000 copies. It looks as though this year would be a phenomenal year in that regard. Among the best sellers are "In Cherry Blossom Land," by Mrs. Madden, "Epoch Makers of Modern Missions," by A. McLean, and "Among Asia's Needy Millions," by S. J. Corey.

Los Angeles Pastor Considers Modern Problems.

A series of Sunday evening sermons was recently preached by Scott Anderson, pastor at South Park church, Los Angeles, on the timely subject, "Is This a Christian Nation?" The question was answered from various viewpoints on successive Sundays, as follows: Is This a Christian Nation—(1) Historically, (2) Politically, (3) Religiously, (4) Educationally, (5) Socially, (6) Industrially, (7) Internationally? Mr. Anderson recently wrote a two-column editorial for the Los Angeles Examiner in criticism of the billion dollar loan made by this country to the allies.

Indiana Churches Making State Survey.

The State Survey of the Christian Churches of Indianapolis is now in progress. The state workers, including C. W. Cauble, Garry L. Cook, Fred R. Davies and Mrs. O. H. Griest, began at the East Columbus church, January 3. The counties of Bartholomew, Jackson, Scott and Jefferson were visited the first week in January. The first thing in order in one of these county surveys is to hang up a map of the county, with the townships and most important towns given. Then every church in the county is located accurately on this map and the condition of every church is investigated.



Garry L. Cook, one of the secretaries leading in the Indiana survey of Christian churches.

Efficiency Institute at Fort Worth, Tex.

Magnolia Avenue church, Fort Worth, Tex., is to have an Efficiency Institute on February 21-25. The subjects and speakers are: Ministerial Relief, Dr. Clinton Lockhart; Benevolences, Otis Hawkins; Foreign Missions, H. D. Smith; Christian Woman's Board of Missions, Mrs. Terry King; American Missions, S. W. Hutton; Education, Clifford S. Weaver; Church Extension, L. D. Anderson. In addition to these features, local church talent will discuss phases of Bible-school work.

A Victory at Ft. Wayne, Ind.

O. E. Tomes and West Jefferson Street church, Ft. Wayne, Ind., are happy over the payment of an old debt of $4,400. They not only pledged the amount needed, but $1,000 additional. Mr. Tomes has been at Ft. Wayne two years, has had 300 additions, and has done a lot of substantial work. West Jefferson Street is ready now for an advance. A revival meeting was scheduled for January, Mr. Tomes preaching and Prof. Sturgis singing.

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Solving the Mid-week Prayer Meeting Problem.

The problem of the mid-week meeting in a New York church bids fair to be happily solved by the new plan inaugurated at Central church. Finis S. Idleman, the new minister, has adopted the plan which proved successful for three years in his church of 3,000 members in Des Moines. The program provides for bunching the week's church engagements into one night and combines a devotional period, a conference session and a social gathering. It is called the 'triangle meeting" combining as it does the three different angles of church work. The devotional period begins at 7:45 p. m. and is distinctively a meeting of song and prayer. Mr. Idleman suggests the various branches of religious activities, general and personal, as the objects for intercession for the meeting and a number of members are then asked to pray for these special topics. A good pianist and chorister insure the right kind of songs. The conference period follows at 8:30, at the close of the devotional period, and the meeting breaks up into different groups representing all the organized activities of the church work. In one corner the young people talk over Christian Endeavor plans. In another corner the publicity committee reviews its work of the week, and plans its campaign for the future. Similarly in different rooms or parts of the church one can find conferences of trustees, deacons, missionary societies, etc. Mr. Idleman believes that successful supervision of church work requires more frequent meetings than once a month, and the new plan of a weekly conference is a fine stimulus to the workers. Persons present not related to any of the conferences are asked to join in any one

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for which they have a preference. The social period begins at nine o'clock. Conferences are over and tea is served by one of the societies, and a half hour of fellowship and acquaintance making closes the evening. This "triangle meeting" has already increased the attendance at the mid-week meeting nearly threefold. The plan will be watched with interest by other churches.

Ashland, O., School Entertains Experts.

The church at Ashland, O., A. B. Robertson, pastor, aimed to have all of the church in the Bible-school on Sunday, January 2, and to have all of the Bible-school in the church the following Lord's day. W. H. McLain, State Bible School Superintendent for Ohio, and Miss Hazel A Lewis, National Elementary Superintendent, were present at the school on January 9.

Every-Member Canvass at Pittsburg Church.

Carl R. Berry, minister to the Hazelwood, Pittsburg, church, led his people in an every-member canvass on January 9, which resulted in more money being pledged to the work.

Most Successful Year at Omaha, First.

At the annual business meeting of First church, Omaha, Neb., it was reported that the past year has been the most successful from every standpoint that the church has ever experienced. The reports showed that all the local expenses have been paid and that there is money in the church treasury. The church mission paid about $1,000 more to these expenses than in any preceding year. There has been a net increase of 246 in church membership. The Every Member Canvass was recently promoted with splendid success. Thirty-seven men reached every member of the congregation.

Moline, Ill., Pastor a Fruitful Evangelist.

Moline, Ill., First church, James A. Barnett, pastor, received during the year 70 members, as follows: By baptism, 45; by letter, statement and reclaimed, 25; making a net gain of 65. The present enrollment is 346. The Bible-school had an average attendance of 224, the banner attendance being 354 on June 6. Total amount of money raised by church and auxiliaries, $3,377, of which $2,980 was expended locally and $397 for missions and benevolences. The church raised $2,525, the Bible-school, $670, the Ladies' Aid Society $202, the Christian Endeavor Society $57, and the C. W. B. M. (recently organized) $18. The pastor reported for the eight months of his ministry with the church as follows: Sermons and addresses, 112; calls, 166. He spent six weeks in meetings elsewhere, preaching 53 sermons and receiving 64 additions. Including his evangelistic meetings before locating at Moline in May, he received a total of 331 additions to the churches during the year 1915.

North Yakima Ladies' Aid Pays $5,000 on Building.

The annual meeting and election of officers in First church, North Yakima, Wash., were held Jan. 13. Reports were heard from every department. Total receipts were $7,034.25. Of this $1,944.60 was applied on the debt and $449.77 to missions. The church property is valued at $53,000. The present debt is $7,500, with a legacy of $3,000, due this month and the balance pledged to be paid within eighteen months. The Bible-school averaged 414 per Sunday in attendance and $10.14 in offerings, with total receipts of $840.49, of which $209 was for missions. Total enrollment in all departments, 783. There were 73 confessions from the school during the year. There are 45 teachers and 18 officers in the North Yakima school. J. W. Tapp is the superintendent and Mrs. Mary Yeager, educational director. Ladies' Aid receipts were $1,106.37. There are five divisions all working harmoniously. This organization has paid $5,000 on the new building to date. The C. W. B. M. has 61 active members. The ministers' report showed 97 sermons, 657 calls, 408 meetings attended, 58 weddings, 44 funerals and 140 additions to the church. The present resident membership is 988, with 156 who live in other towns in the valley. Total, 1,144. The church voted to ask the minister, W. F. Turner, and his assistant, J. W. Tapp, to hold a "home force" meeting this winter. This will be their third in four years.

Sharon, Pa., Church Points to Fine Results of New Pastor's Service.

R. J. Bennett went to Sharon, Pa., from Wilmington, O., Dec. 1. The following Tuesday night the church held a reception. L. G. Batman, of Youngstown, O., an old friend of Mr. Bennett, and D. P. Shafer, his father in the gospel from Central church, New Castle, were present and gave talks in commendation of the new preacher. The "White Gifts" service was given at Sharon at Christmas. One person made the "good confession" at this service. About fifteen families of the community were remembered with baskets, while a barrel of canned goods was sent to the Cleveland Christian Orphanage. The first week of the new year the pastor preached every night in an effort to get the correct addresses of all members. This was called "Enrollment Week." On Thursday night of that week a church social was held after the preaching service. The Sharon Bible-school is alive and thoroughly organized. The classes have monthly meetings and annual banquets. This fosters a good spirit of service. The Christian Endeavor is reorganized with one of the High-school teachers as president. Another High-school teacher is superintendent of the Bible-school. Sunday night, Jan. 23, the church observed Education Day with a special service on "Christian Education." Prof. Robt. W. Peden, of the High-school, spoke on "The Place of Hiram College Among the Colleges of Disciples," and Prof. Elmer Stillings, also a High-school teacher, spoke on "Hiram's Ideals." These men are both graduates of Hiram. Mr. Edwin Stillings, at present a student at Hiram, read the Scripture. Prof. Perry A. Jones, a graduate of Bethany and at present Principal of Sharon High-school, spoke on "What I Owe To Bethany College." The pastor is also a Bethany graduate and he spoke for both Hiram and Bethany. There have been fourteen additions at the church since Dec. 1. The church and Bible-school have voted to adopt as an aim the doubling of the enrollment, attendance, offering and efficiency in five years' time.

The Indiana Plan of County Conferences Works.

Indiana Disciples are proud of the results being obtained by the newly adopted plan of county organization. This is an outgrowth of the old yearly county mass meeting of the churches. It contemplates the continuance and further development of that meeting wherever practicable. The plan provides for an organized co-operative fellowship within the county which shall always be on the alert for the interests of the common cause, which shall continuously study the problems of the churches in their local relations and their co-operative activities, and shall give support to and promote the whole program of work as a brotherhood of churches. Announcement comes of the first series of county conferences planned for late February in the Eastern District: Johnson County at Franklin, February 14-15. Shelby County, at Flat Rock, February 15-16. Rush County, at Rushville, February 16-17. Hamilton County, at Noblesville, February 17-18. Madison County, at Summitville, February 21-22. Grant County, at Marion, February 22-23. Howard County, at Fairfield, February 23-24. Tipton County, at Kempton, February 24-25. Garry L. Cook, Indiana's Sunday-school Superintendent; T. J. Legg, pioneer state evangelist, and Mrs. O. H. Greist, of the State C. W. B. M. will be associated with the Eastern District Evangelist, G. I. Hoover, in this series of conferences.

Charles S. Earley Leaves Oskaloosa, Ia., Church at Close of Fruitful Service.

Two years ago, Charles S. Earley went to Oskaloosa, Ia., to conduct a series of meetings. His effort was successful and of a character that made him desirable as a minister of the church which at that time

Notes from the Foreign Society

Ray E. Rice, of Damoh, India, writes that Mrs. Rice has taken charge of the Girls' School in the town and he has taken the Boys' Orphanage School from Mr. Rioch. Mrs. Rice and he have charge of a non-Christian Sunday-school in the town.

Dr. Mary McGavran reports a busy month in the medical department. The attendance at the dispensary ran 119 a day for the whole month. A great many of these people came from distant villages. The miles traveled by the patients to and from the hospital numbered 4,170. The season has been an unusually bad one for malaria, hardly one escaping.

Dr. C. L. Pickett, of Laoag, P. I., reports 30 baptisms for the month; 74 Sunday-school classes taught regularly, average attendance being 1,774; total number of medical treatments, 1,688; minor surgical operations, 31; major surgical operations, 71; in-patients admitted to the hospitals, 72.

Leslie Wolfe, of Manila, P. I., reports 29 conversions for the month from the various points in the Tagalog provinces.

Dr. W. A. Frymere reports the average daily attendance at the dispensary as being 35; the treatments given in the month, 1,613.

P. A. Davey, of Osaka, Japan, writes: "Last Sunday a student of Waseda University was baptized. Early in December the Tokyo district preachers attended a two days' conference. Eleven Japanese evangelists and F. E. Hagin had dinner and a social hour in the Davey home.

F. E. Hagin reports that the Christians in Hachiojo Islands are conducting their own Sunday-school and prayer-meetings. They have no preacher.

D. O. Cunningham, of Bilaspur, India, writes that the average attendance of the Sunday-school for the month was 486. He writes ,also, that a hearty welcome was extended to Mr. and Mrs. Saum, and to Mrs. Benlehr, also to the workers to the Woman's Board.

Word has been received of the death of two children, one the child of Mr. and Mrs. McCall, of Akita, Japan, and the other the child of Mr. and Mrs. Geo. B. Baird, of Luchowfu, China.

Two series of rallies are being conducted: The one in the West led by Bert Wilson and H. C. Hobgood and C. E. Robinson; the one in the East conducted by R. A. Doan and M. B. Madden. The Anderson church, under the leadership of J. W. Underwood, made most elaborate preparation for the raily. It was announced three times in the daily papers, and announced at all the services preceding the rally. The ladies of the church served both dinner and supper. A male quartet rendered two selections. The aim was to have 300 present at the supper. With such enthusiastic preparation the rally could not but be a success.

Stephen J. Corey, Secy.

Cincinnati, O., January 26, 1916.

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was without a pastor. A call was extended Mr. Earley and he accepted the same conditionally—that he be permitted to return to his evangelistic field after a certain term of service for the church. He assumed charge of the pulpit on the first Sunday in January, 1914, Mr. Earley now feels called to the wider field of evangelism, and has resigned the Oskaloosa pastorate against the wishes of the congregation. Mr. Early went immediately to Capitol Hill church, Des Moines, where he is engaged now in a revival. Oskaloosa will continue to be the permanent home of Mr. Earley's family and the headquarters of the evangelist. During Mr. Earley's administration the church at Oskaloosa has prospered, as the following record will show: Three hundred and thirty-three persons have responded to the invitation extended by the minister. The Sunday-school has averaged the largest in its history and has been more efficiently organized. Attendance at the regular services has been the largest for years. The Christian Woman's Board of Missions Auxiliary has increased about 50 per cent. A Mission Circle has been organized among the young women of the church, which is the largest ever organized in a Disciple church in Iowa. This circle is increasing in membership and interest. The Y. P. S. C. E. has increased in efficiency and interest and an Intermediate Society organized which is doing good work. Gospel team work has been launched among both the men and the women, and much good work done by them. The Aid Society and Philadora Club have both done splendidly in their respective fields of work. The church has made its largest contribution to missions, and is supporting its own missionary in India. It has undertaken its largest budget for the year 1916—$6,500—and has this amount nearly subscribed.

Evanston, Ill., Pastor Interprets Last Year's Work.

O. F. Jordan has considered the 1915 work of his congregation critically and reports some interesting findings. He writes: "The economic factor has had much to do with church work the past year. We had the largest number of baptisms and the smallest number received by church letter, of any year in our history. The latter fact was due to nothing but economic causes. The smallest number of weddings was celebrated of any year in eight years, which is symptomatic of the economic conditions! If the church had had the same expenses as in 1914, there would have been no deficit. Three hundred dollars less were received on pledges than in the previous year, but special enterprises enabled us to meet all obligations. There are many encouraging facts about the work. The membership made a net gain of four, in spite of conditions unfavorable to recruiting. The attendance gained in both our morning and evening services, and for the morning service is the largest in our recorded history. Less than one-half of one per cent of our personal pledges defaulted. We gave through our various organizations nearly a hundred dollars more for missions than the previous year, the largest amount we have given since we have been in the new building. Only one year since our building was dedicated have we given more money for all purposes than we gave last year. The Every-Member Canvass starts us off on the new year with much more favorable footing. The 105 pledges are thirty per cent more than we have ever had before at this time of year, though not enough to finance our present budget entirely."

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Facts and Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Springfield, O., C. M. Burkhart, pastor, preaching; Miss Katherine Netz, singing.

Los Angeles, Cal., Pico church, S. M. Bernard, pastor; Bruce Brown, evangelist.

Des Moines, Ia., University Place, C. S. Medbury, pastor; W. T. Brooks, evangelist; 96; closed Jan. 24.

McAlester, Okla., Mark Sexson, pastor; J. N. Crutcher, evangelist; 48; closed.

Garden City, Kan., M. O. Dutcher, pastor; R. H. Fife, evangelist.

Des Moines, Ia., Capitol Hill, T. F. Paris, pastor; C. S. Early and the Saxtons, evangelists.

Emporia, Kan., C. R. Scoville company, evangelists; union meeting.

Bloomington, Ill., Centennial church, B. L. Wray, evangelist.

Ft. Worth, Tex., University Place, J. H. O. Smith, evangelist.

Indianapolis, Ind., Downey Ave., C. H. Winders, pastor; B. F. Daily, evangelist.

East Rochester, O., F. G. Strickland, evangelist.

Greensburg, Pa., B. S. Johnson, pastor; E. N. Duty, evangelist. Began Jan. 31.

Toluca, Ill., S. H. Zendt, evangelist.

Des Moines, Ia., Grandview, W. T. Brooks, evangelist.

Coshocton, O., C. H. Hood, pastor; O. M. Walker, evangelist.

CALLS.

A. E. Ewell, to Palestine, Tex. Accepts.

W. L. Reese, to Rich Hill, Mo. Has begun work.

E. T. Edmonds, Jackson, Miss., to Lexington, Ky., (Woodland Ave.) Accepts.

C. N. Williams, Ripley, O., to Princeton, W. Va. Accepts.

F. L. Wolff, Shirley, to West Point, Ind.

George W. Bullock, Terre Haute, Ind., Second, to Clyde Kan. Accepts.

Wallace R. Bacon, Richland Center, Wis., to Keokuk, Ia. Accepts.

B. T. Wharton, to St. Joseph, Mo. (Woodson Chapel). Accepts.

J. C. Hanna, to Jewell City, Kan. Accepts.

E. J. Gilshop, to Troy, Ida. Accepts.

W. S. Hood, Adrian, to Cleveland, Mo. Accepts.

RESIGNATIONS.

W. B. Harter, Montrose, Colo. Will probably locate in Nebraska.

J. E. Rains, Kinsley, Kan. April 1.

L. A. Chapman, St. Louis, Fourth. Resignation not accepted. Will remain in St. Louis.

F. W. Kearns, Whiting, Ia.

W. H. Storm, Lexington, Ill.

T. R. Rust, North Vernon, Ind.

* * *

NATIONAL TEMPERANCE BOARD NOTES.

The work of the board under the direction of the new secretary, L. E. Sellers, is developing in a most encouraging way.

Word from every quarter of the country is of the most cheering character. The fact is, our preachers and churches are simply going to support this work as they support our other national interests. Nothing can block the progress of Prohibition, and our churches know that through this regularly organized medium, the disciples of Christ can best help on to glorious victory. Loyalty to our own church board in the great national struggle with the liquor traffic will be the best way, and with many churches the only way, of helping on to certain victory.

The board hopes that every church in the brotherhood will accept the apportionment for this work or arrange for an offering for it as a special cause.

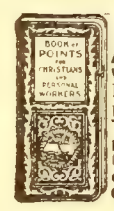
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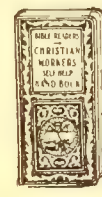
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700 E. 40th St. CHICAGO

THE CHRISTIAN CENTURY

Vol. XXXIII February 10, 1916 Number 6

The Great Refusal
Editorial

Faith and Fortitude
By Edgar DeWitt Jones

Lincoln the American Ideal
By Brand Whitlock

Abraham Lincoln
Editorial

CHICAGO

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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of THE CHRISTIAN CENTURY

Will be the most significant period in the history of the publication. As readers of the "Century" know, Mr. Morrison has been chosen Editorial Representative of the Panama Congress, with the task of interpreting its deliberations to the secular and religious press of North America. Mr. Morrison will also accompany the deputation of sixteen from Panama to the series of Regional Conferences to be held in four capital cities of South America—Lima, Santiago, Buenos Aires and Rio de Janeiro. He will interpret these conferences also to the press and will compile their deliberations into a volume to constitute Volume Four of the "Proceedings" of the Panama Congress.

Readers of The Christian Century will be pleased to learn that Mr. Morrison has promised to send articles concerning the Congress and Conferences for **first publication** in the columns of The Christian Century. These will be the **first authoritative reports** of this great religious council, second in importance only to the Edinburg Conference, held in 1910.

HERE IS A SUGGESTION

You will wish your friends to enjoy these stirring reports of the achievements of these epochal meetings. Here is the way for you to realize this desire: The publishers have arranged to furnish The Christian Century during these eight months at a special rate of 75 cents per subscription. Get your friends themselves to subscribe for the paper at this special rate, or pay for their subscriptions yourself. You can do them no greater favor than to enlist their interest in this

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII FEBRUARY 10, 1916 Number 6

The Great Refusal

AN ATTITUDE OF UNWILLINGNESS TO RECEIVE LIFE WITH ALL ITS INSPIRING POSSIBILITIES IS ESSENTIALLY THE GREAT REFUSAL.

When Dante walked with Virgil through the menacing gateway of the Inferno, he found himself in a desolate and arid region where sighs and wailings were heard, and where brooded the dim twilight of a lifeless world. It was not yet the abode of the damned, but only the place where those without blame and without praise were left to wander. There, too, was that caitiff choir of angels, neither rebellious nor faithful in their former celestial home, but for themselves. Heaven chased them forth to keep its beauty from impair, and the deep hell received them not, for the wicked would scorn them, men and angels alike.

There Dante saw the shadow of one he knew, the wretched man who from cowardice made "the great refusal." The commentators have supposed this to refer to an Italian churchman who was elected to the papacy in 1294 with the title of Celestine V. But the papacy was a dangerous honor in those times, and after five months the craven pontiff resigned his office. To Dante, with his stern views of the divine character of both church and state, this seemed an act of unspeakable recreancy, and the vigorous term he used to describe the cowardly act has become classic. He could not bear to look upon the shadow, and eagerly yielded to Virgil's suggestion regarding the entire company of neutral souls, "Let us not speak of them, but pass on."

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Human nature sometimes reveals itself in this negative form. There are those who decline to live, as much as it is possible to put away the gift. They fear to take up life with vigor, but prefer to remain half-born.

Mrs. Gilman has a suggestive poem about the worm who was shocked to find himself becoming a butterfly, and protested against the tendency of his wings to grow. He did not want to be a fly, he only wanted to be a worm. And the last seen of the unhappy insect, he was madly trying to crawl back into his chrysalis.

Whenever a human being puts life aside for something less valuable he makes the great refusal. Thousands are committing that sin in the effort to find comfortable ease. The vigorous effort of living irks them. They do not want to accept the obligation of a straight-out, earnest career. They only want to be comfortable.

Others choose popularity rather than life. In the effort to make no enemies, but to steer a smooth middle course where forthrightness would imperil their chances to avoid giving offence, they sacrifice the whole in order to gain an unsubstantial part.

Another group of people, particularly women, are trying to achieve certain social preferments. These are

Not less true is it that wealth is desirable provided it comes honestly in the effort to serve the community by industry or commerce. But when it becomes an end in itself instead of one of the by-products of worthful endeavor it degrades character and endangers higher success. Many a man has made the great refusal of life, many a woman has paid a ruinous price, for one or another of these secondary possessions, and at the last has found that even the gathered fruits were but apples of Sodom.

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The people who are neutrals in the odious moral sense are never worthy world-makers. They are for themselves alone. Duty can never be accomplished with doors closed against danger and sacrifice. When the cry comes for help no one dares to sit comfortably by his fire in the hope that some one else may answer the call. Every enterprise that has the promise of benefit to humanity requires toil and peril for its achievement. The people who excuse themselves from activity in noble attempts to accomplish needed reforms or to take a worthy part in the world's work are among those who make the great refusal. Such are the men and women who yield to, or actually devise, some form of sickness to save them from the distress of really living a vigorous and worthful life.

It is the fear of living that turns multitudes into mere tenants of the twilight.

The business world has its numberless illustrations of this truth. There are plenty of men who are content all their days to work for others, because they have neither the courage of independence nor the power of initiation. Many a man could break away from the leading strings of his small salary and achieve success for himself and for others in some new commercial adventure if he could gain his consent to make the first plunge. But timidity overpowers him at the thought, and he goes on through life treading the beaten path of routine.

The fear of living a full life with its needed sacrifice and struggle prevents thousands of young people, particularly young men, from marrying and creating a home. It is so much easier to live in the comparative independence of bachelorhood, with no obligations or restrictions, and the years slip away and the best of life is cast to the winds. Unconsciously, perhaps, the great refusal has been made.

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Nor is selfishness of this kind confined to the unmarried. The gift of life is declined by multitudes of married people on the ground that they do not wish to be inconvenienced by the presence of children. There are many unborn little ones knocking at the doors of childless homes only to receive the refusal of entrance on the part of the selfish and pleasure-loving men and women within. In

Faith and Fortitude

BY EDGAR DE WITT JONES

"For we walk by faith, not by sight."

THE second Epistle of Paul to the Corinthians is a most human document. Students of the Scriptures are of the opinion that nowhere else do we get so close to the heart of the great Apostle as in this letter. Having dispatched his first Epistle to the Corinthians by the hand of Titus, Paul awaited the news of its reception with no small anxiety. Six months passed and then in Macedonia he met Titus, who reported that the Corinthian Christians had received the Epistle cordially and immediately set about the accomplishment of the reforms advised by Paul. This information greatly encouraged the Apostle and he at once wrote the second Epistle, the first part of which is given over to expressions of gratitude and affection.

"THE EVERLASTING ARMS."

The Apostle's gratitude overflows like a river in time of flood. He is sure of God. He walks by faith. Whatever his weakness he rests upon the divine power of the Everlasting Arms. His anxieties have been more than compensated for by the willingness of the Christians at Corinth to correct the abuses that had crept into the church there, and by the repentance of the wrongdoers.

As for any affliction, he calls it "light," and but for the moment, working all the time "an eternal weight of glory." The decay of the outward man, he explains, means the growth of the inward man, and as the temporal fades away the eternal becomes more and more luminous and glorious. Then, the Apostle sets forth a most enchanting view of death. He believes that as the bodily frame fades and dissolves, it exposes to view a building from God eternal in the heavens. The tent gives away to the mansion, the mortal body to a spiritual body; it is as if there is a body within a body; as the one decays the other grows and at death the spiritual emerges from the physical. The mortal is swallowed up of life. The poet builds upon Paul's words for his great lines:

"This body is my house, it is not I;
Herein I sojourn till in some far sky
I lease a fairer dwelling, built to last
Till all the carpentry of earth is past."

This servant of Christ is constantly thinking of his Lord and of his meeting him shortly face to face and he writes: "Whilst we are at home in the body we are absent in the Lord." And here it is that he throws in by way of parenthesis the words, "For we walk by faith, not by sight," and affirms that he and his fellow-workers make it their aim whether at home (with Christ) or absent (from Christ) to be well pleasing unto him.

BUSINESS RUN ON FAITH.

"For we walk by faith, and not by sight," or "appearances." That we do, and not only in the sense in which the Apostle uses the word here, but likewise in another sense of the term we walk by faith every day of our lives. It is not optional with us, we are compelled so to walk; our daily affairs are done by faith,—not necessarily faith in God, but faith in one another, faith in institutions, faith in organizations, faith in something. Two or three homely instances of this fact are in order.

A man takes a long journey, he plans to cross the continent. He will travel in the course of that journey several thousand miles, and he will perforce travel by faith. A train on which he is riding may be wrecked and his life crushed out. A hotel in which he is sleeping may burn and consume him. He may become ill on the way and die far away from home and friends. There are a dozen ways in which his life may be lost or his body bruised and mangled on that journey. He will simply have to make that journey by faith. True, if he is a wise man he will minimize all the risks and safeguard his life and facilitate his traveling in every way possible; he will purchase his ticket over the best road, or roads; he will run no unnecessary risks; he will attempt to keep himself in the best physical condition. And yet, withal he will have to make that trip by faith.

Here are two men who are about to embark in business. They have formed a partnership. They purpose to establish a store or a manufacturing concern, and they are compelled to do this by faith. They are running certain risks; one of the partners may prove dishonest, they may be unable to establish their credit, they may not be able to keep pace with the fierce current of competition. And, inasmuch as above ninety per cent of business enterprises fail, they are certainly making a venture of faith. If they are wise men, however, they will reduce their risk to a minimum; each will endeavor to satisfy himself as to the integrity of his partner; both of them will look well to their credit; they will consider the wisdom of a good location; they will be cautious in outlays and seek to keep expenses down. But even so, they will have to make their business venture by faith.

IN THE SPIRITUAL WORLD.

Here are two young people about to build a home—not a house but a home—an enterprise that calls for faith at one of its highest ventures. There are a hundred and one things that may make that home building process a wreck and ruin. They may be incompatible in temperament and unable to live in peace; one or the other may be extravagant; their kinspeople may interfere and bring about annoyance and domestic infelicity; sickness or adversity may come and death may leave either husband or wife to face the future with a family of helpless little ones and no money. If they are wise young people they will reduce these risks to a minimum. They will not let the little blind god delude them and they will be reasonably certain that they can live together happily and usefully. They will have some outlook financially before they make a venture so important as this, and they will, if they are wise, deal gently and patiently with any family relationship that might threaten to mar their marital happiness. Yet, even so, they will have to build their home and plan their wedded life by faith.

"For we walk by faith, not by sight." Indeed, if we do otherwise we can not walk at all. We live every day of our lives by faith. We get up in the morning by faith and at night we lie down to sleep by faith. We mail letters by faith, we send telegrams by faith. We eat and drink by faith. We sow and plant by faith. We put our money in the bank by faith, and we draw our checks by faith. We came down town this morning by faith. We are in this building now by faith, and by faith we shall be returning home in a little while.

SOWING AND PLANTING FAITH.

Not only do we live by faith daily and walk by faith hourly and conduct our business and build our homes and take our place in society by faith, but every now and then our faith receives a tremendous shock. Men and women in whom we have had faith disappoint us and fail us, and some betray us with a "Judas kiss." Institutions in which we have believed with all our heart go down over night to wreck and ruin. Organizations in which we put our faith disintegrate and dissolve in failure. Yet, nevertheless, while these experiences are not uncommon, they are the exceptions rather than the rule and despite them we continue to walk by faith, for if we try to walk otherwise our days of usefulness are ended and we are stranded on the barren shores of doubt and distress.

SOME DIFFICULT "WHYS?"

"For we walk by faith, not by sight." In the sense that Paul meant this, we walk by faith scarcely more than in the daily conduct of business and home and our relation to society in general. Strangely enough, (or is it strange?) when we turn to the real of the unseen and consideration of the great questions, "Whence am I?" "Whither am I bound?" we are prone to stumble and to stop at the very thought of walking by faith. We want to see, we want to know. We crave certainty. We plead for proof. And little wonder! The mystery of life perplexes us. We come into this world and we are not here very long until we learn that it is a world of inequalities, of tears, of pain, and of suffering. We look about us and we see that righteousness is not always rewarded here. We behold some of the best and most unselfish souls suffering poverty and heavy affliction. We see others who do not live lives of honesty and sobriety and helpfulness, yet they are prosperous and live in luxury. We see some men and women bearing grievous burdens of mental and physical stress who deserve the best that life can bestow; we see death strike down the most useful members of society and leave untouched for years characters that are worthless to themselves and to the community. And we are perplexed, we are sorely distressed, we wonder why?

"This is the cry
That echoes through the wilderness of earth,
Through song and sorrow, day of death and birth:
'Why?'
"It is the high
Wail of the child with all his life to face,
Man's last dumb question as he reaches space:
'Why?'"

Frankly, there are only two ways that we can meet these vicissitudes of life

and the mystery of death; one is to try to think them through, to reason them out; and the other is to meet them in simple faith, "believing where we can not prove."

GOD BOTH GOOD AND ALMIGHTY.

And, if we are wise men and women we will do in this great matter as we are doing daily in other matters. We will reduce the risk and the chance to a minimum. We will take advantage of every provision for the life of faith in God. Princely provision has been made for us; the father hath sent his son, and the son has shed upon life's dark mysteries a great and mellow light. His was a life of faith, and such a faith the world has never known before nor since. It was steadfast and stable. It was captivating and contagious. He was sure of God, Jesus was. No experience, however dark, could hide the Father's love. For a single brief period on the cross, enshrouded by thick clouds, he thought himself forsaken and then, breaking out of the darkness, light and love from the Father flooded his soul. With this father he lived in daily communion, he conversed with him freely; he found a fellowship with him unto the end. Even so, the life of our Lord was fraught with suffering, and the author of the Hebrew Epistle declares that he was made "perfect through sufferings." Jesus' faith triumphed over pain, over misunderstanding, over malignment, over rejection, over the cross, over the grave. As faith saves us, so faith saved our Saviour. The great founder of the Christian Faith did not accept the dilemma that if God is good he is not almighty, and if he is almighty he is not good. He taught and believed that God is both.

KNOWING GOD IN THE GARDEN.

A study of Jesus in Gethsemane should help us all to walk by faith the sorrowful way over which, sometimes, our feet must go. It was in the garden that the great souls of earth have come to know God best. It is in the garden that we shall meet the ministering angels. The Apostle, from whose letter the text is taken, declares to the church at Rome that "all things work together for good to those who love God." "Work together for good," yes, but this process is a long one and we can not see the end now. And, yet, there are those who have lived long enough to know that some experiences which overwhelmed at the time with grief were for the best. Before we can determine that loss and separation and death of dearly beloved have in them naught but ill we must survey them from a distance, we must view them from the high hills of hope where the horizons widen wonderfully. Time is a sure and stalwart vindicator of all God's plans.

Some years ago I was talking with a business man who was sorely perplexed and distressed. There had taken place in our community the sudden, though not unexpected, death of a splendid man in the full strength of mature life, a man of integrity, of keen insight, and a citizen of high ideals and wide influence. The man who had died was formerly a business associate of the man with whom I was conversing. We were speaking about his untimely death, the brave fight he had made for life, and the business man voiced the doubt and difficulty of thousands when he said to me with some emotion: "I can not understand it. Walking the streets of our city this morning are men that you and I know are worthless. They are hindrances instead of helps both to their families and to the community. Some of these men humiliate and even harm their families, and yet they are living today and this good man is dead. It is all dark and doubtful, and I can not think my way through it." I did not answer him at once. I could not. But after a little silence I replied: "No, we can not think our way through a problem of this kind. We have to trust our way through. We have to walk by faith." And I remember his serious face and how he solemnly shook his head as he said: "Yes, I suppose that is the best way, but it is not an easy way." Then a silence fell upon us again. At some time or another I dare say we all feel as this man felt. Faith is seldom, if ever, easy at first. Yet, even so, the way of faith is easier than the way of doubt which darkens more and more to the dismal night, and faith shineth more and more unto the perfect day.

THE GAIN FROM DEATH.

I recall a memorable conversation I once had with a man for whom I cherish an abiding affection. We were talking of this problem of suffering, of separation, and of death, and he told me that many years ago his sister, after a little more than a year of married life, died in a far western state leaving a motherless babe. He described to me the coming of the funeral party to the old home of the young woman. It was in midwinter and the snow lay deep upon the face of the earth. He said he recalled that together with other members of the family he sat up until midnight talking in subdued tones of their great loss, the first great loss that had come to that home. He told me that his sister was one of the most beautiful characters he had ever known and that it seemed to him and the other members of the family that if either the mother or the child had to die it would have been better that the beautiful life of the young mother be spared. He said they welcomed tenderly the little life to that home, yet cherishing still the feeling in those first days of bitter grief that it would have been far better had the child died and the mother lived. That was more than thirty years ago, so he told me, and the child had grown into sturdy manhood and a useful career, and he said: "My sister has spoken through the life of her son and through him served the world as she, perhaps, never could have done had the child died and her life been prolonged for many years."

The testimony of that earnest man is eloquent, but not so eloquent as the fact that thirty years of his life were necessary before he could bear such witness. By faith we must walk, else we shall faint and fall by the way. With John Henry Newman, let us learn to say: "I do not ask to see the distant scene, one step is enough for me."

WHAT IS FAITH?

Faith? What is faith? Like "love" and "light" and "truth," it is a hard word to define. Some have called faith the sixth sense, the eyes of the soul, the sense of the unseen. Yet, while faith is difficult to define, it readily yields to illustration. And I can recall no lovelier illustration of faith than a letter written by Robert J. Burdette on the bed of pain from which that preacher-poet went to be with his Lord not long after his tired fingers penned these words:

"Ever since June, 1912, when I made my last public appearance, we have been living in our summer home down here by the sea. 'Eventide,' Mrs. Burdette named it, because it faces the sunset. It is very pleasant, this 'afternoon land,' in spite of sickness. I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that.

"Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen anyone who has been there; but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this Heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused. But that other world,—that I know. And as the afternoon sun sinks lower, faith shines more clearly, and hope, lifting her voice in a higher key, sings the songs of fruition."

What music that! What a swan song of the soul! And who but a follower of the Christ could so shout "Halleluiah" in the presence of death?

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care."

Lincoln the American Ideal

By Brand Whitlock.

On the arch at Washington square, New York City, there is a sentence of Washington's which I like, "Let us here erect a standard to which the wise and honest may repair." It is a standard which to be effective must be erected in the life of each citizen, and no one can erect it there but himself. In no citizen did it ever attain such beautiful and symmetrical proportions as in Lincoln's life.

Once in a foreign city, by some strange chance, I happened to pick up a penny in the street, and it proved to be one of those pennies that bear Lincoln's head. It seemed to me that no more significant medallion could have been made in Lincoln's honor.

I thought that nothing could have been more beautiful and significant than that Lincoln's noble head should have been engraved on our smallest coin, a token of our universal daily need in hands that humbly break the bread their toil has earned.

In him the American ideal was most perfectly exemplified, and it was exemplified in him because after the illusions of life had gone he retained his ideals and his faith in them.

EDITORIAL

ABRAHAM LINCOLN

IT IS a noteworthy fact that whatever be the public mood, which so regularly changes from year to year, the recurring anniversary of Lincoln finds the American people ready to stand with uncovered heads in the presence of this great, patient and suffering leader.

We are all of us close enough to the soil to appreciate the homely simplicity of his life. In it there was almost no opportunity for romance of any sort, and over those phases of his career where in other lives romance is sought, the kindly hand of discretion draws the veil.

Perhaps this fact adds to, rather than detracts from, the mysterious and solemn majesty of the man. No figure could have been less impressive than his as he was viewed by his intimates and contemporaries. Public opinion in his time was fitful and uncertain in its approval of him. The press was full of pleasantries at his expense, and the social leaders of the capital, both men and women, thought him impossible.

And yet history has abundantly proved his greatness. In spite of the limitations of his earlier years, his angular and unpleasing body, and the homely simplicity of his speech, he was a divinely gifted leader, the true embodiment of the great democracy of our land, a man of faith and of the future.

Most of all, he knew his own soul and the needs of the time. Men often disliked him because he was little open to an easy change of view. His was a poised and balanced nature. He reached his convictions slowly, but held them to the end.

What would he have thought if he could have foreseen the present tragedy across the sea, and its strange effects upon American souls? How would he have felt about this sweaty haste to coin the blood of Europe into munition money in American factories? How would he have construed the theme of "preparation," he who believed that the sword is a terrible flash in the dark, but that right is an eternal ray? How would he have had America prepare for the new responsibilities which stricken Europe and wistful Asia are going to lay at our doors tomorrow?

One cannot think of that lonely yet commanding figure without recalling Mr. Lindsay's sympathetic lines in his poem, "Abraham Lincoln Walks at Midnight":

"The sins of all the war lords burn his heart.
He sees the dreadnaughts scouring every main.
He carries on his shawl-wrapped shoulders now
The bitterness, the folly and the pain.

"He cannot rest until the spirit-dawn
Shall come;—the shining hope of Europe free:
The league of sober folk, the Worker's Earth
Bringing long peace to Cornland, Alp and Sea.

"It breaks his heart that kings must murder still,
That all his hours of travail here for men
Seem yet in vain. And who will bring white peace
That he may sleep upon his hill again?"

THE PRESIDENT'S JOURNEY

MR. AND MRS. WILSON have made their promised visit through the central west, and everywhere were received with marked cordiality.

The impression made by Mr. Wilson was in every way satisfactory to the average citizen. It is the feeling of the great majority of those who saw and heard him that he is a gentleman worthy of the high honor that has been bestowed upon him.

His discussion of the question of preparedness was dignified and constructive. It is well understood that his has been a difficult position. A year ago he was not in favor of increasing the armaments of the United States. The tremendous development of the war spirit among our people has apparently forced him to take more radical ground or run the risk of endangering his leadership. We have been sorry to see him yield to the clamor of the militarist groups about him. We believe that there was a fine opportunity for a constructive and statesmanlike policy which places emphasis upon higher forms of preparedness than increase of ships and regiments.

But the President has evidently taken the step that seemed to him most practicable at this time. And we believe that he has spoken everywhere with discretion. The best proof of the comparative wisdom of his course is the criticism which is being heaped upon him by the aggressive militarists. They are raising the cry of timidity and conservatism. This ought to show that the President's course is wise and leaderlike.

His tour was nominally in the interest of a suitable increase of our defensive equipment. With those who believe our present forces are entirely adequate his speeches have had the commendable effect of information and arousal. But so sane and balanced have they been that the total effect will be rather to turn public attention from the hysteria of so-called "preparedness" to the broader elements of national discipline, self-control and international good will.

THE BIBLE AND THE SCHOOLS

THE question as to whether the Bible and religious instruction have a place in the educational system provided by municipal and public funds is an ever-present problem in the minds of men and women who are sensitive to the ethical and religious values of education.

Formerly there was no difficulty. Almost from the beginnings of the national life the Bible was one of the chief text-books in the schools. This was an inheritance from the English custom. The Bible was the least expensive and most valued book in use, and it was easy to employ it for almost all the exercises of literary education, such as reading, spelling, copy for writing, and other disciplines.

With the increasing insistence upon the divorce between religion and the state this practice was gradually abandoned. It was already under ban in theory when Jefferson and his associates prepared the Declaration of Independence and the Constitution of Virginia. And although Jefferson himself was a reader of the Bible, he was careful to provide for the total severance of religious authority from all connection with politics and education.

This point of view was recognized as implicit in all educational theory, but was not applied severely until our population, particularly in the cities, became so largely dominated by Roman Catholic, Jewish and secularistic influences. Today in many parts of the republic any use of the Bible in the public schools is expressly prohibited by law. And this is not felt to be inconsistent with the free admission of any other so-called sacred book into class-room or even public school exercises.

Naturally, this condition has led to serious thought on the part of men and women sensitive to moral and religious conditions in the field of public education. The

question is freely asked, Is the present condition tolerable? Ought the Bible to be reinstated in the public schools?

It goes with the saying that there is a very considerable sentiment in favor of this step, and in some states laws are being enacted granting permission to school boards and teachers to use the Bible either in public instruction or in introductory devotional exercises.

On the other hand the majority of modern educators believe that this is not the best way to accomplish the purpose. The Roman Catholic, the Jew and the secularist have as much right to their opinions regarding the character of public education as have Protestants. It seems probable that the same results can be accomplished in other and better ways.

One of these methods is the so-called Gary plan, which provides for the religious instruction of children during school hours in the churches to which they and their families belong. This instruction counts as a regular credit part of the school work.

Another and apparently even more practicable plan is the North Dakota method, by which units of religious and biblical instruction given under competent supervision in churches or other suitable places, quite outside the range of public school hours, may count for credit in the school system.

It is a satisfaction to all friends of religious education that under one form or another biblical instruction is making steady progress in public education in various parts of the country. Leaders in public school and state university work are promoting this good cause with discretion and diligence, and it is not too much to hope that in another half-decade we may see notable advances toward the inclusion of scientific Bible study in the educational system of many of the states.

EXPLAINING THE MIRACLES

NOT long since there was in this city a teacher from a neighboring theological school, who delivered a course of lectures on the miracles of the Bible, and especially those of the Old Testament.

He has the reputation of being very conservative and very orthodox. It has frequently been said of him that he insists upon the literal veracity of the biblical records in reference to the wonder-working powers of the prophetic leaders of Israel.

Strange to say, however, this lecturer in his presentation of the subject made it clear that such supposed miracles as the crossing of the sea, the lengthened day in Joshua's campaign, the fall of the walls of Jericho, and other incidents of similar nature, were not to be regarded as actual outputtings of divine power, but as perfectly natural events whose providential timeliness was utilized by the leaders of Israel to accomplish their purposes.

In other words, the "miracle" consisted not in the wonder-working power of prophets and chieftains, but in the coincidence of natural events with Hebrew needs.

In just what manner this view, which appears to be hailed by the defenders of the old supernaturalism as a scientific vindication of their thesis, leaves miracle any actual basis of reality it would be difficult to affirm.

The advocates of the older view were at least consistent in maintaining that the miracles were direct forthputtings of divine power, mediated through the great men of Hebrew history.

This compromise interpretation attempts to avoid the clearly recognized difficulty of the miraculous by practically reducing it to the vanishing point, and yet insisting that thereby it is completely vindicated!

Those who have a sense of humor will hardly fail to find this view of things somewhat diverting.

ANOTHER REASON FOR UNION

BOOKER T. WASHINGTON, speaking not long before his death to the Congregational Home Missionary Association's annual meeting at New Haven, admitted that Congregationalism was not very popular with his race, although much good work is done by its Home Society in the South. He explained the weakness of the denomination among his people thus: "The black man wants to feel that he is really baptized, and he gets that feeling better by immersion than any other way. And not even a baptistry in a church can take the place of the river."

Here, by implication, would seem to be yet one more reason for union of Congregationalists and Disciples!

THE GREAT REFUSAL.

(Continued from page 3.)

called Christian people whose sluggish indifference to the welfare of the church makes them an actual menace to its success. Men and women who can permit their names to remain on church records year after year with no pretense of Christian work, and with but indifferent attendance upon church services, have no right to recognition in the membership. They are missing the noblest opportunities that life affords. They are constantly summoned by the demands of Sunday-school classes for teachers, of church committees for workers, of opportunities to gain life by using the means provided for Christian living, and yet they are content to remain in the twilight. Of such Virgil would have said, "Let us not speak of them, but pass on."

And what shall one say of church officers who make the great refusal? Such there are who have never given more than a grudging assent to their choice for the important activities of the church. They are the ones who rarely can be depended on. If there is any honor in the office, they do not object to it, and they may even make a struggle to attain it. But no opportunity of service lures them into effort. These are usually the people who present plausible excuses for their lack of interest. Yet ministers and honest church workers know what value to put upon such evasion. People always contrive to do the things they really wish to do, and church attendance and activity are no exceptions to this rule. No man or woman ought ever to accept a church office who can gain his own consent to refuse it. Unless in some true sense it is a holy call, it is not for him.

There are notable examples in Scripture of those who made the Great Refusal,—Esau, the Rich Young Man, the Laodiceans. Also there are noble examples of the Great Acceptance,—Abraham, who traversed half a world to find the city with foundations; Isaiah, who answered the call of God, saying, "Here am I, send me;" Paul, who, humbled and eager, cried, "What wilt Thou have me to do?"; and Jesus, with his solemn self-dedication, "Lo I come to do Thy will, O God."

In which company would one prefer to stand? With those who have made the divine acceptance or those who have made the Great Refusal? H. L. W.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

A Quiet Zone for the Churches.

Many unnecessary noises disturb the hours of worship in the churches. It is to the credit of Angus S. Hibbard, an Episcopalian layman of Chicago, vice-president of the Church Club of Chicago and chairman of the civic co-operation committee of the Industrial Club, that the matter of greater quiet around places of worship has been agitated. Chief of Police Healey has issued an order forbidding unnecessary noises in the vicinity of churches.

Wish More Religious Liberty in Russia.

The Bishop of Cufa in Russia has created some stir by criticising the methods of religious administration in that country. The church in Russia is treated as a department of state. Though there is no pope, there has been an increasing tendency to the centralization of church government. The hope of the future lies in the Duma, the Bishop declared. Though the Duma has ultra-conservatives who are wholly devoted to bolstering up the government, and radicals who make no pretension to religious faith, there is a great body of Christian men in the representative body who might be looked to for the larger liberty of the church.

Negro Episcopalian Priest Dies.

Rev. J. B. Massiah, a well-known Episcopalian clergyman, of Chicago, died recently. He came to this city ten years ago from Detroit to take charge of St. Thomas Episcopal church. A church of a thousand communicants has grown from his work, and Bishop Anderson commended the parish as a model to white congregations for orderliness and system. When he visited England some time ago, he was honored by being asked to preach in St. Paul's Cathedral, telling of his work in America. The cause of his death was pneumonia.

Presbyterians Will Promote Bible Teaching.

It is the hope of the Presbyterians to place a teacher of the Bible in every Presbyterian college in America. This teacher would be expected to make the undergraduates familiar with the English Bible. Though this seems so obvious a feature of a Christian college, only a few of the denominational institutions have yet arranged to give this kind of instruction.

Preachers Balk at Socialist.

The formation of the Clergy Club, of New York, has been noted previously. Recently the Congregationalists engaged Bouck White, the well-known socialist, and pastor of the "Church of the Social Revolution," to speak to them at this club. Members of the club objected strenuously to the presence of the celebrated author of "The Call of the Carpenter." It was finally agreed that Mr. White might deliver his address in another room of the same building where he was originally booked to speak.

The Panama Congress Opens Sessions.

The Panama Congress is scheduled to meet from February 10 to 20 in the city of Panama to consider the religious condition of Latin America. The Congress is separate from the organization of the Edinburgh Conference, but will operate on the same general plan. There are a number of sub-committees which were appointed in advance and which will present printed reports to the five hundred delegates that will be in attendance. These committees are as follows:

1. Survey and Occupation. 2. Message and Method. 3. Education. 4. Literature. 5. Women's Work. 6. The Church in the Field. 7. The Home Base. 8. Co-operation and Union. The committee reports and the resulting discussion will occupy the meetings during the day time and at night there will be inspirational addresses by great church leaders.

Following the Panama Congress.

After the Congress a group of church leaders will proceed down the west coast of South America, putting in to port at the leading cities. At Santiago, they will start inland across the continent to Buenos Aires. After visiting Brazil, the party will return to the United States, arriving here some time in May. In each of the cities visited by the deputation, there will be a congress held on the general plan of the Panama Congress. Thus the conditions of the Congress will be taken immediately to the fields where mission work is being done.

Unitarian Paper Criticises Voluntary Chapel Attendance.

It has been many years since Harvard University ceased to compel chapel attendance. When the change occurred it was strongly at the advice of Phillips Brooks who was preaching in Boston at the time. Recently the Christian Register, a Unitarian journal, noting the great decrease of attendance at prayers in the chapel, suggested that the voluntary system of worship is founded on a wrong assumption. Arguing that the university does compel many important things in the student life, it draws the deduction that chapel attendance should also be compulsory.

Professor Haeckel Thinks War Ends Christianity.

Professor Ernst Haeckel, the veteran biologist and philosopher of Germany, and the leading exponent of materialistic monism, sees in the present war the end of Christianity. He says there will be an end to the "illusions" of the existence of a providential God, predestination and immortality. It did not require the war to produce this change of belief in the professor, and if reports from the field are to be trusted, the war has produced a religious revival rather than otherwise.

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GOSPEL AND "STUFF."

HENRY J. ALLEN IN WICHITA BEACON.

An eminent bishop is quoted as having said: "Giving to the poor man a little more 'stuff' is a poor substitute for salvation." He added: "The world will not be saved by ministering to man's "physical needs."

True and not true. More "stuff" is a poor substitute for salvation; but it may be a means to salvation. You can't get many of the graces into or out of a man who hasn't enough to eat.

"Stuff" as "stuff" isn't worth much; but if "more stuff" means opportunity, more of a chance in life, better clothes and less hopeless drudgery for the wife, better schooling for the children, less fear of being pushed over the edge of the abyss, a sense of greater justice, then surely it is to be desired.

If the bishop were deprived of three meals a day and forced to wear rags and sleep in a slum, could he keep up his optimism and remain a light to righteousness?

Possibly; but we notice that he isn't eager to try the experiment.

We don't undertake to say just how the world is to be saved.

We're not sure we know.

But we'd rather take chances on every man getting the full value of his toil and a fair chance to earn it than on a gospel of contentment while the toil of the many serves the greed or lust or vanity of a few.

"Jesus," says James A. McDonald, "set out to establish a brotherhood in which no man should eat his bread by the sweat of another man's brow; where there should be no social parasites, high or low, but one in which a man should be ministered to in proportion to his need and a man should serve in proportion to his possession of power."

You believe that, don't you, Bishop Candler?

Then take our advice and don't hesitate to preach it.

* * *

You must love, in order to understand love; one act of charity will teach us more of the love of God than a thousand sermons; one act of unselfishness, of real self-denial, will tell us more of the meaning of the Epiphany than whole volumes of theology.—F. W. Robertson.

THE SPIRIT AND UNITY.

In nothing is there greater need for the realization of the dependence of the church upon the Divine Spirit than in the movement toward Christian unity now in progress. A common experience alone can supply the basis and bond of unity. The essence of Christianity has been made too exclusively either a historical or a philosophical problem. Both of these it is, in fact. But the question, what constitutes the essence of Christianity formally and doctrinally, is subordinate to its essence as spiritual experience. It is only as we grasp that which is common in Christian experience in the first century and in our own, and in all that intervene, that we understand the essence of Christianity, which is a filial communion and co-operation with God so deep and real as to transform life. This spirit came through Jesus. Not that it was absolutely new with him, but it was so intense and fructifying as to exercise an almost creative influence upon those who came to share it with and through him.—From "Mysticism and Modern Life," by John Wright Buckham.

The Sunday School

THE SEVEN HELPERS.

Lesson for February 27.

Golden Text: Bear ye one another's burdens, and so fulfill the law of Christ. Galatians 6:2.

Lesson Acts 6: verses 1-7 printed.

Memorize verses 2, 3.

(1) Now in those days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. (2) And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. (3) Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. (4) But we will continue stedfastly in prayer, and in the ministry of the word. (5) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch; (6) whom they set before the apostles: when they had prayed, they laid their hands upon them.

(7) And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

VERSE BY VERSE.

1. **Now.** Indicates a contrast with the condition of the church mentioned in the last chapter.—**Was multiplying.** The disciples continued to preach Jesus Christ, and as a result the company of disciples grew.—**There arose a murmuring.** Complaining among the people.—**Grecian Jews.** These were Jews who spoke Greek. Having absorbed some of the Greek culture they were more liberal than the Jews.—**The daily ministration.** The reference is clearly to the distribution of provision, as verse 2 seems to indicate.

2. **The multitude of the disciples.** This does not mean that all the disciples came together; but those who responded to the call of a general meeting of the church.—**Forsake the word of God and serve tables.** They did not neglect their preaching to superintend the distribution of food to the poor. From the word translated "to serve" comes our word deacon.

3. **Seven men of good repute.** Seven was the sacred number. Men of good repute were men having witness borne them, attested. It may have been by the church.—**Full of the Spirit and wisdom.** These men needed a spiritual insight and a keen religious sense of values to administer the temporal affairs of the church. They would find cases calling for the exercise of great wisdom in the dispensing of charity.

4. **Continue steadfastly in prayer.** This was public and private prayer in the process of their work.—**The minister of the word.** Preaching and teaching the word of God. In this case it was the message of God as it was used by Jesus.

5. **Pleased the whole multitude.** They agreed with the disciples in their plan of Christian work.

6. **Set before the Apostles.** This was done at the suggestion of the Apostles and it would be natural for the people to hand the names of the men chosen to them.—**They had prayed.** Prayer at the very threshold of a great task is valuable.—**They laid their hands upon them.** As a symbol exhibiting the divine communication of power and grace. This was a common practice among the Jews and has grown into an ecclesiastical rite in all communions.

7. **The word of God increased.** The Apostles being liberated from all but the task of preaching, their message would have great power.—**Disciples multiplied.** As a result of the division of labor all would be more effective, and the company would increase.—**To the faith.** When all the facts are in, the meaning of faith here is "an active faith in Jesus Christ as the ideal of Life."

TEST QUESTIONS.

1. How many disciples were there at this time? Acts 1:15; 2:41, 47; 4:4; 5:14.
2. From what classes did they come?
3. Of what nationality were they?
4. Why were the people murmuring?
5. What was done to quiet them?
6. Ought the church do the same today?
7. Should there be a social center?
8. What qualities had the men chosen?
9. Why just seven helpers?
10. What significance had numbers in the Hebrew mind?
11. What is meant by "multitude" in verses 2 and 5?
12. Who are the leaders in the church at this time?
13. What does the word "priest" mean in verse 7?
14. What is the content of "the faith" in verse 7?
15. What was the condition of the priesthood at this time?

Social Servants

The Lesson in Today's Life.

By Asa McDaniel.



These seven men chosen by the primitive church were to be of good report because they were to be public functionaries, whose decisions were to allay commotions and murmurings; and therefore they must be men of weight, in whom the public had confidence. But, further, they must be men "full of the spirit and wisdom." Piety was not the only qualification; they must be wise, prudent, sound of judgment as well. Piety is no substitute for wisdom, neither is wisdom a substitute for true piety; both should be combined in men chosen to give the highest service in administration of church affairs. Even in charitable distributions and financial matters the church should seek men actuated by religious principle, guided by religious truth, swayed by divine love, and possessing common sense of the highest degree. It may be true that God can make the weak things of this world to confound the high and mighty, but it would be presumptuous in us to think that we can do the same. It is our business, therefore, to select instruments best suited in every way to do God's work and accomplish his great purpose.

In this service some of the very best workers are to be found among the young people of our churches. The capacity for spiritual service which our young people possess is not sufficiently recognized by the churches. Our problem, then, is to discover and organize opportunities for service and helpful, expressional activities for the religious life of our young people.

It is a common principle in life that we are interested in the thing in which we put our life, and it is also true in church work. If, therefore, we want to tie our young people to the church we must give them something to do. As the young are united to the church in vital and helpful service, do they have a real and growing interest in it. They grow in grace by doing the things here and now that Jesus did while on earth. He reacted on his environment helpfully and he expects us to react upon our environment helpfully. If we can get our young men and women to look at the church in this way, it will become a real factor in their life.

One of the great lessons Jesus teaches us is the joy of bearing the burdens of the weak. If there is a higher joy than paying our debt to society it is that of helping others to pay theirs, which we do not owe. Of all the great teachers of the world Jesus alone came to add this to the beauty, dignity, and joy of this brief life. In this we may walk in his footsteps.

The streets of our cities are filled with burdened people, wounded people, and sorrowing people; and many times people who are carrying the heaviest load keep at the same time a smiling face. Hence it is not becoming in us to be brusque and thoughtless in our speaking. We need to move with care and sympathy among our fellows.

We can help the man with a temper like a powder magazine into mastery, or we can throw a lighted match into it by the way we conduct ourselves in his presence. It is our duty to spread cooling influences about his life.

Our Lord has taught us that no man liveth to himself. We need one another, and without each other we should be heavily burdened; and to live a selfish, self-centered and exclusive life is to rob humanity of its due, and to dwarf and impoverish one's own life.

"The heart can only live in loving.
And by serving this love will grow."

* * *

THE MAN ON THE CROSS.

Whenever there is silence around me, by day or by night, I am startled by the cry that it came down from the cross. The first time I heard it I went out and searched, and found a man in the throes of crucifixion; and I said, "I will take you down."

And I tried to take the nails out of his feet, but he said: "Let them be, for I cannot be taken down until every man, every woman, and every child come together to take me down." And I said, "But I cannot bear your cry; what can I do?" And he said: "Go about the world; tell every one you meet there is a man on the cross."—Elizabeth Gibson Cheyne.

* * *

GOD'S PATIENCE.

God has such patience in making us into vessels of honor! in teaching us to be his children. And shall we find the human heart in which the germs of all that is noblest and loveliest and likest to God have begun to grow and manifest themselves uninteresting, because its circumstances have been narrow, bare and poverty-stricken, though neither sordid nor unclean?—George MacDonald.

Disciples Table Talk

Secretary Corey Seriously Ill.

F. M. Rains, reports that Secretary Stephen J. Corey is a very sick man with grippe and inflammatory rheumatism. He has been confined to his bed more than a week. The watchful care of the physician is assuring him the best of attention. All the missionary leaders felt quite concerned about him. Mr. Corey's engagements for February have been cancelled. Thousands will be praying that this great and useful man will be soon restored to perfect health and strength.

Eureka College Promotes Agricultural and Household Science.

Last year Eureka College, in co-operation with the city and surrounding community, conducted a short course in Agriculture and Household Science. The course was such a decided success that there was a unanimous request that a similar course be conducted this year. In accordance with the request it was arranged to put on a short course in Eureka to be held during the present week of February. The University of Illinois, through its Agricultural Extension Department, is furnishing most of the instructors for this work.

No Pastor Yet Found for Central, Des Moines.

Dr. Herbert Martin, of Drake, is supplying the pulpit of Central church, Des Moines. The church has no one in view to take the pulpit occupied so long and so efficiently by Finis Idleman. However, there are a number of men under consideration. It seems especially urgent to secure a good leader just at this time because of the coming national convention to Des Moines in October. W. A. Shullenberger, of Mexico, Mo., occupied Central pulpit on a recent Sunday.

Lincoln, Neb., Churches Moving Forward.

The cause of the Disciples in Lincoln, Neb., is booming, according to reports. The Joint Board contributed to the vigor and power of the Lincoln and vicinity churches a few years ago when it called upon them for special co-operative work aside from that being done in the regular fields. The churches thought they had all they could do, but they yet listened and did these few things more, and today the new Tabernacle church is a marvel of vital energy in a fine residence section of the city. Each of the three churches, First, East Side, and Bethany, are in new quarters, with the First church out of debt, East Side in a fine basement, and Bethany ready to make the last race for a clear-of-debt goal, while Havelock has had its financial burden largely reduced and the work put in a secure place.

Father and Son Celebration in Cleveland Churches.

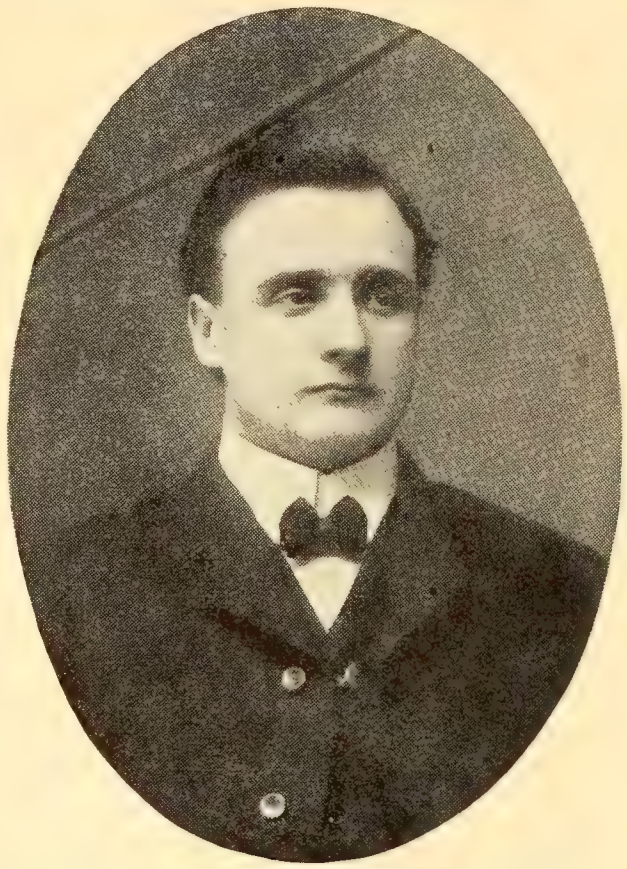
"Father" was taken to task for his lack of interest in his son on the evening of Jan. 21, at Cleveland, O., when six thousand fathers and sons banqueted together in fifty churches in celebration of the second anniversary of the founding of the movement to bring father and son into a better understanding of each other. Franklin Circle Christian church carried off second honor for attendance. Robert E. Lewis, secretary of the Y. M. C. A., and founder of the father and sons movement, spoke at the Broadway Christian church. L. N. D. Wells made the address at Franklin Circle.

Charles L. Dean Re-elected to Colorado State Board.

Chas. L. Dean, pastor of First church, Canon City, Colo., was re-elected to the State Board of Managers of the Colorado Christian Missionary Society. Mr. Dean served on this board four or five years during his pastorate at Loveland, prior to going to New Mexico.

Houston, Tex., Church Fights Crime With Clean Entertainment.

The good work of W. S. Lockhart still continues in Houston, Tex., although he is now ministering to the South End church, rather than to Central. Mr. Lockhart's strong point is community work, and at present he is serving as "Superintendent of Municipal Entertainments" in the south part of the city. By the municipal entertainments held for the past four years in Houston, under Mr. Lockhart's supervision,



Rev. W. S. Lockhart, who has become a factor in the improvement of the amusement life of Houston, Tex.

a new day has come for the amusement life of Houston. The police say that through the influence of these uplifting programs 15 per cent of the accustomed crime of the community has been eliminated. Last year's Christmas entertainment was notable for the fact that 4,000 street car tickets were sent out so as to give the poor children an opportunity to come to the celebration. These tickets were distributed through the public schools and thus was reached nearly every deserving poor child in the city. This tree stood for the dissemination of the Christmas spirit throughout the entire city.

F. D. Kershner Declares that "Christianity is On Trial."

F. D. Kershner, editor of the Christian Evangelist, recently visited Canton, O., and in a most timely address made the declaration that Christianity has reached a critical point in its history. "Christianity is on trial in America and in my judgment America's greatest danger is the danger of losing a grip on spiritual things and worshiping mammon," Mr. Kershner said: "We have heard that Christianity is declining in Europe. But Christianity is not dying and men and women are not drifting from the cross. There will be more Christianity in Europe when this war is over than when it began. Here in America, where we boast that we alone have kept the faith we are growing rich at the expense and by the sufferings and woe of our fellow men. We are talking about taking the markets of the world and of the gold that we will gather. I am afraid that we are in danger of losing the cross as we gather the gold."

How a "Gospel Team" Helps.

The gospel team idea is being taken up by many churches, especially in the middle Western states. Carl A. Green, pastor at ready accomplished much in real results. In October, while engaged in revival services, Mr. Green arranged for the gospel teams from several neighboring towns to come to the church on a Sunday afternoon. A mass meeting was held, and a team organized with 34 members—men only, preachers not included. Preachers are welcome to attend the meetings, but are not allowed to become members or monopolize things, says the Albany pastor. Regular meetings are held every Tuesday night; the band now numbers about eighty.

Building a "Workingman's Church" at Des Moines.

Norman Brighton, pastor at Park Ave., church, Des Moines, has closed a three weeks' meeting with 98 confessions and consecrations. Mr. Brighton has been in charge of this work for only two years, during which time seven or eight hundred members have been added, the tabernacle built and foundation laid for a great working people's church. Mr. Brighton is a graduate of Drake university, and is an Englishman. He is reported to be a wonderful leader of men. He served several years in the Salvation Army which fits him in many ways for the work at Park Avenue. He is a man among men—warm-hearted, sympathetic, helpful, everlastingly hopeful, and there seems to be no limit to his industry, writes Charles Blanchard, of the Christian News. The church has just given him an increase of $300 at the beginning of his third year. The motto of the Park Avenue pastor and people is—"Anywhere, Any Time for Jesus," which accounts for much of their success.

Schools of Methods in Texas.

S. W. Hutton, Bible-school superintendent of Texas, reports schools of methods being held during the present month at the following points: Dallas District—Corsicana, Jan. 31-Feb. 4. San Angelo District—Comanche, Feb. 28-March 3. Central West Texas District—Midland. March 13-17. Temple District—Taylor, March 20-24. Panhandle District—Memphis, March 27-31. University District—Fort Worth, April 3-7.

Fresno, Cal., First, Enjoys Annual Banquet.

Late in January the women and ministers of Fresno, Cal., First church, gave their annual banquet to the men members and friends of the church. H. O. Breeden is pastor at First, and Roy O. Youtz is assistant pastor. The toasts given during the evening were as follows: "Automobiles and the Church," "Naming the Babies," "Our Home City, the Best Place to Live In," "Preparedness, a Principle and a Practice." "The Wrecking Crew, (by Dr. E. G. Smith, superintendent of the Fresno Union Rescue Mission"), "Religion, a Man's Job," "My Job as a Christian," "Our Wives and Sweethearts," "Some Things I Like Not Found in Ezekiel," and "Our Home Church, the Best Church to Serve In." The address by George W. Brewster, Jr., new state Bible-school superintendent, was the climax of the occasion. Mr. Breeden is now leading his church in a home force meeting.

Helen Keller at University Place, Des Moines.

Helen Keller, the wonderful woman who learned to talk, notwithstanding she is blind, deaf and was dumb from infancy, appeared at University Place church, Des Moines, on January 28, under the auspices of the Mothers' Clubs of the city. She was at Des Moines two years ago and lectured to a great audience. There is something almost uncanny, reports the Christian News, in hearing her voice, which is not natural, but sounds like the voice of one from another world.

Concerning Cedar Rapids, Ia., Church and its Leaders.

Walter M. White, pastor of First church, Cedar Rapids, is assisting John M. Alexander, of South Bend, Ind., in a three weeks'

church. The "Iowa School of Methods" is to be held this year in First church, February 14-18, under the direction of R. M. Hopkins, national Bible-school superintendent, assisted by other of the national workers and by Leon S. Dudley, Iowa Bible-school superintendent, and acting secretary of the Iowa Christian Missionary Society.

A. B. Philputt Conducts Own Revival.

The two weeks' revival services at Central church, Indianapolis, A. B. Philputt, pastor, closed Jan. 23, with audiences that tested the capacity of the church. The Sunday-school attendance was 866. Nineteen persons took membership with the church during the day, making fifty-five during the meetings. The preaching was by the pastor. The annual congregational meeting of Central church was held Thursday evening, February 4.

Keokuk, Ia., Finds New Pastor.

Wallace Bacon has accepted a call to the church at Keokuk, Ia. At the time of his choice for this field, Mr. Bacon was considering calls from Duluth, Minn., Great Falls, Mont., Fargo, N. D., and Keokuk. Mr. Bacon graduated from Drake university a few years ago. For nearly three years he has held the pastorate of a church at Richland Center, Wis. Mrs. Bacon was formerly Miss Bessie Blanchard, daughter of Charles Blanchard, proprietor of the Christian News of Des Moines.

A New Editor for the Christian Courier.

W. M. Williams, pastor First church, Bonham, Tex., has been made managing-editor of the Christian Courier, succeeding A. E. Ewell. Mr. Ewell has resigned the position with the paper and also the pastorate of the Oak Cliff church to accept the pastorate of First church, Palestine. Mr. Williams has been a successful pastor and has been prominently identified with the activities of the Disciples in Texas. He started his career as superintendent of the public schools at Taylor, but later joined the ministry and was pastor of First church, Belton, for a number of years. He was at one time financial secretary of Texas Christian University, resigning to become pastor of the Bonham church.

A. F. Hensey Tells How Africans Like Stereopticons.

The missionary rally at Central church, Anderson, Ind., the last week of Jan., had as one of its features an address by A. F. Hensey, of the Congo region in Africa. Mr. Hensey told of his personal experiences with the stereopticon in the foreign field. He described how the natives fled in terror when they first saw the pictures thrown upon a curtain hung between two trees in the forest, and how they had to be assured that they would not be injured before they returned and gathered around in a semi-circle on the ground to hear the story of Christ told by the missionary and illustrated by the pictures. R. A. Doan had charge of the rally in the absence of the president, A. McLean, who could not arrive in time for the meeting at Central. Other speakers at the rally were W. S. Goode, of Youngstown, O.; Robert Sellers, of Elwood, Ind., and Miss Josepha Franklin, missionary in India for twenty-two years.

"Fathers and Sons" Banquet at First Church, Cedar Rapids.

The annual "Father and Son" banquet, which has been a noteworthy event in the work among boys in Cedar Rapids, Ia., for the last five years, was held this year in First Christian church. February 9 was the date set. Each year it has been customary to obtain a speaker of national note to make the principal address. Last year Governor George W. Clarke made the leading address. For the banquet this year the principal speaker was Rev. John Timothy Stone, pastor of Fourth Presbyterian church, Chicago.

its coming to self-support. The mother congregation, Englewood, Chicago, will share in this jubilee program. Chicago Heights has helped to the support of the work at Harvey to the extent of $300.

The Pathfiinders' Club, Austin, Tex., has selected Dr. J. W. Lowber to deliver their lecture this year on "John Ruskin and His Problems." This lecture will be delivered this month.

ton, Mo., during her lifetime, died at St. Mary's hospital, Quincy, Ill., on Jan. 14. Mrs. Allen was born in Kentucky about 83 years ago. As a mature woman she went to Canton, Mo., where she taught in Christian University for several years. When she grew too old to teach any longer, some five years or so ago, she went to Quincy to spend the rest of her days in St. Mary's hospital. She was a member of the Chris-

Bible Schools at Work

J. J. Tisdall on "Story Telling" in Religious Education.

No man among the Disciples has brought the art and science of story-telling so helpfully into the field of religious education as has J. J. Tisdall, pastor at Wilson Ave., Columbus, O. In the Bible School Institute recently held at Marion, O. Mr. Tisdall delighted those present by his address on "The Why and How of Story-Telling." He showed how, through all the ages of humanity, the story had been the chief means of instruction, both intellectually and morally. "The teacher who fails to employ the story method in his teaching, misses one of the simplest and most powerful methods of which we know," said Mr. Tisdall. In a second lecture Mr. Tisdall said, among other things: "Jesus Christ was the greatest story teller of all times and, as his followers, we should employ the story-telling methods to enforce, in a pleasing way, the wonderful truths which we would impart to others, as well as to ourselves. While no story should be 'preachy,' yet every story told, especially to young people, should have a moral lesson. The story that does not make those who hear it better, had better never be told." W. S. Goode, of Youngstown, was also a favorite speaker at the institute.

"Fellowship Study Class," First Church, Springfield, Ill., Awards Prize for Essay.

Frank Waller Allen, pastor at First church, Springfield, is growing a civic consciousness in the capital city of Illinois in many ways. A method that he has chosen especially for the benefit of the young people of the church, is the organization of a "Fellowship Study Class," one feature of which is the preparation of essays on municipal problems. A short time ago, prizes were offered to the five members of the class presenting the best essays on the question, "How to Make Springfield a Better Place in Which to Live?" Twenty persons prepared papers and the contest closed Sunday evening, January 30. The first prize was awarded to Miss Margaret A. Devlin.

Teen Age Club Organized at Topeka.

There is no phase of Bible-school work that has been more sorely neglected in past years than the so-called "Teen Age." And there is no phase happily that is receiving more serious attention today than this critical period of life. The six Christian churches of Topeka, Kan., have recently organized a "Teen Age Club." A two days' meeting was held, closing with a banquet. An address was given, during these meetings, by R. P. McPherson, pastor of Central Park church. Final work of organizing the club was in charge of David H. Owen, state superintendent of the Bible-schools of the Christian churches of Kansas, and Miss Cynthia Pearl Maus, of Cincinnati, Ohio. Superintendent Owen acted as toastmaster at the banquet.

Men's Class Presents Memorial Window to Church.

The Progressive Men's class of the church at West Mansfield, Ohio, has purchased a memorial window in the new church edifice now being constructed in Bellefontaine, O. The Progressive class is taught by J. C. Moore, who has served in that capacity for more than thirty years. The class is the largest in the county outside of Bellefontaine, numbering over 150.

Ohio Governor at Men's Bible Class Banquet.

With Governor Willis and R. W. Archer, state treasurer, as guests the men's Bible-class of Wilson Avenue church, Columbus, O., held their third annual banquet at the church on a recent evening. "If more men belonged to Bible classes and lived up to the teaching of the Golden Rule there would be no demand for a larger army and navy, and no occasion would ever arise for a state executive to call out troops to put down mob violence," Governor Willis told more than 200 men who attended. J. J. Tisdall, pastor, and instructor of the class, presided.

Ohio Bible-schools Lead in Home Mission Offerings.

Recent reports show marked gains in the offerings to American missions from the Bible-schools throughout the nation. Ohio schools have the honor to lead in this gain. Wilford H. McLain, state secretary, may well take pride in this fact. For the first three months of the present fiscal year, Oct. 1, 1915, to Jan. 1, 1916, 154 Ohio schools gave $3,346.81, a gain of $1,290.23 over the same period last year. One encouraging feature is the fact that 52 of these 154 schools are schools which did not give last year at all. Akron, High Street, leads with an offering of $375. Mr. McLain is proud of this record, but urges that schools which have not yet forwarded their offering for American missions should be stirred by this to do so. The Ohio Christian Missionary Society is doing much to lead the schools of the state to greater efficiency. During the months of January a school of methods was conducted and six two-day institutes were held. The state superintendent was assisted in each of the latter by an elementary worker. Thirty schools were reached by these meetings.

Chairs, Tables, etc. for Sunday School Departments



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Pennsylvania Church Will Hold Annual Memorial Service for Deceased Members.

Central church, Sharon, Pa., R. J. Bennett, pastor has voted to hold an annual memorial service the first Wednesday night of every February in memory of all friends and members of the church who will have passed away during the preceding year. Mr. Bennett also reports the death in his congregation of R. H. McCleery, on Jan. 30. Mr. McCleery was elected as one of the elders of the church in 1889, which office he filled until his death, a period of nearly twenty-seven years. He served the church as Bible-school superintendent for a period of sixteen years. The funeral services were held at the home on Feb. 1. The pastor conducted the service.

Schedule of County Conferences, Eastern Indiana District, Feb. 14-25.

Feb. 14-15, at Franklin, Johnson County. Feb. 15-16, at Flat Rock, Shelby County. Feb. 16-17, at Rushville, Rush County. Feb. 17-18, at Noblesville, Hamilton County. Feb. 21-22, at Summitville, Madison County. Feb. 22-23, at Marion, Grant County. Feb. 23-24, at Fairfield, Howard County. Feb. 24-25, at Kempton, Tipton County. These conferences will be held in the Christian churches of the places named, the conference at Marion being held in the First church. Mrs. O. H. Greist, Garry L. Cook, Carl Vanwinkle, T. J. Legg, and G. I. Hoover, will be the state representatives of the Woman's Missionary work, Sunday-school and Christian Endeavor, Educational and Evangelistic interests in these conferences. It is earnestly desired that every church be represented at its respective county conference by a good delegation.

Carey E. Morgan to Speak Before Kansas Preachers.

Carey E. Morgan, pastor at Nashville, Tenn., will be chief lecturer of the Kansas Ministerial Institute to be held at First church, Topeka, the last week in March. His subjects will be: "The Preacher," "The Church," "The Book," "The Task," "The Plan." Mr. Morgan, on January 23, commenced a meeting with George H. Combs and Independence Boulevard church, Kansas City, Mo. On January 26 he addressed a meeting of the Women's Missionary Council held at the Linwood Boulevard church, Kansas City.

Ft. Worth, First Church, is Proud of its Women.

First church, Ft. Worth, Tex., L. D. Anderson, pastor, may well be proud of its women. The Ladies' Aid Society pledged $1,500 to be paid last year into the building fund. This entire obligation has now been cared for. The women had previously paid a like amount into this fund.

Bellefontaine, O., to Have Splendid New Building.

The costliest church structure in Bellefontaine, O., and one of the handsomest, the new church building is nearing completion and will be dedicated in April. The church will cost $41,000, of which all will be paid by dedication time save $10,000, which will be raised that day, the date being set for April 16, 23 or 30. C. R. Scoville will be present to assist Traverce Harrison, the pastor, in the dedication services. The building stands 100x87 feet, the largest public building in the city save the Court House and the school buildings, and adjoins the largest public park in Bellefontaine. The site is admirable and is the land upon which the former church stood, that building burning on January 30, 1915, and this new structure being commenced on May 5, 1915. The dedication service will be followed by "Fellowship Week."

Healdsburg, Cal., Pastor Recovering from Serious Illness.

C. H. Hilton, the pastor of Healdsburg, Cal., church, has been dangerously ill. He was taken ill in October, and gradually became worse until it became evident that there was something serious. He went on the operating table in San Francisco, January 12, passed through the operation successfully, and is now on the high road to complete recovery.

Kansas Church Becomes Living Link.

The church at Cheney, Kan., is rejoicing in a recent victory. Through the efforts of Secretary Bert Wilson and Missionary Hobgood, this church became a "living link" in the Foreign Society. This congregation has less than 200 resident members, but they cheerfully subscribe to the cause of Foreign Missions, after paying apportionments in both Kansas and American Societies, also Ministerial Relief and benevolence.

El Paso, First, in Campaign for "Bigger, Better Church."

A most important field for religious work is that at El Paso, Tex., especially in consideration of the present situation in Mexico, just across the border. P. J. Rice has toiled in this field for several years, and recently refused an opportunity to take the



Rev. Carey E. Morgan, who has been selected as chief lecturer at the Kansas Ministerial Institute to be held at Topeka next month.

work at Central, Denver, because he believed he was needed at El Paso. Mr. Rice is now leading his people in a campaign of betterment, to continue until Easter. "Quiet, dignified, intensive" is the way Mr. Rice describes the proposed campaign. The primary purpose is to increase the number of attendants at all services. He has sent out to a number of members the following request: "In pursuance of our plan for a bigger, better church, I am asking a number of our people to accept definite assignments. I should like you to take a friendly interest in, and seek to influence for Christ and the church people whose names appear on the enclosed list. Note carefully the information conveyed with reference to each one. Call upon them at your earliest convenience. If they are members of our church, talk with them about the church and its plans, and encourage them to take an active part in its work and worship. If they have grievances try to meet them in a friendly spirit. If they are members of the church elsewhere urge them to unite with us at once, with or without church letters. If they are not members of any church seek in such ways as you may to win them for Christ. In no case let it be known that you have been assigned by anybody to do this service. Let it appear to be entirely voluntary on your part. Be wise, tactful, earnest and prayerful. I shall ask for reports from all who have been assigned to this kind of service at frequent intervals. I should like to ask you to make a preliminary report on next Wednesday evening at a conference of personal workers at the close of the mid-week service." This year First church is attempting, more definitely than ever before, to be a real religious center for the neighborhood. It aspires, as a downtown church, to be particularly mindful of the strangers and transients who have no present church affiliation. Its doors are open seven days of the week. Mr. Rice reports that January was a banner month for First church, with the largest attendance in its history.

Oklahoma Church Gives $18 Per Capita During Year.

E. T. Law has ministered to University Place church, Oklahoma City, Okla., for six years. A gain of sixty members during the last year has brought the enrollment up to nearly two hundred. When Mr. Law took the work, there were but thirty members, only four of these being men. There has been raised during 1916, by church and auxiliaries, for missions and benevolences, $225. Congregation contributed $18 per capita during 1915. Many have been added to the church who have removed to seek employment elsewhere. The church property, with organ, is valued at $25,000; there is an $1,800 debt, owing to Board of Church Extension. Every current bill is paid at the end of every year.

Angola, Ind., Has Financial Jubilee.

George L. Snively reports that the Angola, Ind., congregation, led by Paul Preston, pastor, gave and pledged over $22,000 on the church debt of five years ago. At this time the new $58,000 plant was dedicated, but with a large indebtedness. The amount raised by Mr. Snively more than takes care of the entire obligation.

Memorial Meeting at Jacksonville, Ill., Central.

M. L. Pontius is pastor at Central church, Jacksonville, Ill. He reports the 1916 annual memorial service held on January 19. This service is held each year in memory of the members of the congregation who have died during the year. There is no leader. A program, with special music, Scripture and prayers, is prepared and printed, and members ars asked to speak memorial words for each departed one. The printed program is followed without any announcements. Mr. Pontius recommends that such a service be adopted by churches generally.

Pasadena, Cal., Church Sets High Goal for 1916.

Frank G. Tyrrell, the new pastor at Pasadena, Cal., is a born idealist and he reveals his temperament in the "goal" set for the church for the present year. The following are the items: Increase in church membership (net) 300; increase in Bible-school attendance, 200; increase in current expense pledges to 150 per week; pay on building debt $2,000; pay for missions and benevolence, $1,600.

South Bend, Ind., Pastor Scores Local Vice.

Prominent business men's organizations of the city which during the winter have substituted for speeches of men of national note cabaret shows and "dancing women who put their feet where their heads ought to be," were severely scored by John M. Alexander, of First church, South Bend, Ind., a few evenings ago, when he addressed his congregation in place of Walter M. White, the evangelist, now aiding in the revival at First church, but who was ill on this particular evening. Mr. Alexander denounced in no uncertain terms the cabaret show with its "base attractions designed to appeal to the lower passions of men instead of to their minds." He also took occasion to score a business man who "refused to attend the revival meetings because of the business care attendant upon the approach of his big, annual sale."

Missouri Christian College Gets New President.

Roy L. Thorpe, who graduated from Drake two or three years ago, and has since been preaching in Missouri, engaged in religious education work a good part of the time, has been elected as president of Missouri Christian College, Camden Point, Mo., a school for girls. He is a very young man to be called to such a position, but is reported to be by temperament and training well fitted for this task.

Seattle Churches Evangelizing.

A simultaneous evangelistic campaign is being organized by the evangelistic committee of the Ministers' Federation of Seattle. Simultaneous meetings are to be held in every Protestant church during the month preceding Easter.

Disciple Laymen of Southern California in Meeting.

One hundred men representing about one-half of the congregations in Southern California gathered at First church, Los Angeles, on Thursday, January 13 to formulate plans for bringing about the registration of 1,000 men from the churches for the Laymen's Missionary Movement Convention, to be held in Los Angeles, February 27-March 1. Addresses were delivered by Ex.-Lieut. Governor A. J. Wallace, E. Guy Talbott, secretary of the Interdenominational Committee, James A. Francis of the First Baptist church and Charles C. Chapman.

Men and Millions Team in St. Louis.

For the past two weeks the Men and Millions leaders have been working quietly in St. Louis. The high water-mark of the effort so far was at the mass meeting held at Union Avenue church, on Sunday afternoon, January 30. The auditorium was filled with men from the various churches. The speakers were Dr. R. J. Dye, Ernest Gordon, H. P. Shaw, H. J. Derthick, John H. Booth, W. R. Warren, J. H. Mohorter, Mrs. H. S. Latshaw, E. M. Todd, Miner Lee Bates, R. H. Miller and A. E. Cory. The present activities of the leaders of Men and Millions in the cities are in pursuance of the newly formed plan to attack the great city centers at the present high-tide of prosperity which is blessing—or cursing the cities.

Canvass Trebles Benevolence and Missionary Offerings.

Second church, Washington, Pa., T. C. Horn, pastor, recently made an every member canvass for current expenses and missions, and increased the pledges for local work 35 per cent, and those for missions and benevolences 200 per cent. The number of contributors to local work was increased 85 per cent, and those for missions 124 per cent.

At the Indianapolis Ministerial Association.

Walter S. Smith read a paper on "The Incarnation" before the Christian Ministerial Association of Indianapolis, Ind., January 10. C. M. Fillmore read a paper on "The Efficient Church," January 31. On February 14 Dr. Morton C. Pearson will address the association on "The Possibilities of an Organized Brotherhood," and February 21 E. E. Moorman will read a paper on "The Changing Order and the Church."

Los Angeles Pastors Discussing Church Union.

The ministers of the Los Angeles Baptist and Christian churches held a joint meeting in Berean Hall, near the center of that city, on Monday, January 17, at which time Dr. Windbigler, a Baptist minister, of Washington, D. C., delivered an address on the subject of the points that unite and those that divide the above-named churches. He enumerated the points on both sides and said that the points of agreement far outweighed the points of disagreement. Several Disciple preachers made kindly remarks on the subject as did the Baptist ministers, reports S. M. Bernard.

Laymen's Convention in the West.

A Laymen's Convention is being held in Seattle, February 9-13. Much enthusiasm is reported, the Disciple leaders having taken an active part in the preparations. W. E. Morris, an elder of First church, and treasurer of the state board, is the leader among our own men. Tacoma had an enthusiastic get together banquet in preparation for the Laymen's Convention.

W. H. Book Preaches on Visiting Sparrow.

A sparrow that flew into Tabernacle church, at Columbus, Ind., while the pastor, W. H. Book, was preaching, took the attention of the large congregation from the sermon. The pastor saved the situation by leaving his text and preaching a sermon on the sparrow, which his hearers say was better than the preaching he was doing before the sparrow interrupted him.

At Central Church, Rockford, Ill.

W. B. Clemmer and his people, at Rockford, Ill., Central, are making thorough preparations for the dedication of the fine, new building on Feb. 13. John L. Brandt, of St. Louis, and John R. Golden, of Bloomington, will lead in this service. A week's special services are being held prior to the great day, Mr. Golden preaching. A recent Sunday was observed as Men's Rally Day, in honor of the pastor's seventh anniversary of continuous service. The Sunday following was Women's Day.

Passing of Well Known Disciple Veteran.

Word comes of the death of Charles L. Schell, at Walla Walla, Wash., at the age of eighty-four years. Mr. Schell passed away early in January. The deceased had lived at various periods of his life in Somerset, Pa.; Bloomington, Ill.; Eureka, Ill., and Bethany, Neb. Since his wife's death, about two years ago, Mr. Schell has lived with his children: Basil W. Schell, Walla Walla; Mrs. David C. Kratz, Gridley, Cal.; Mrs. Richard W. Grant, Beatrice, Neb.; Mrs. Harvey H. Harmon, Lincoln, Neb.; C. D. Schell, Wellen, Ore.; and Robert A. Schell, pastor of the church at Boulder, Colo. Mr. Schell made the good confession at Somerset, Pa., when about thirteen years of age. From that time, writes J. A. Beattie, of Lincoln, Neb., "he lived not simply a consistent life, but he was in addition to that an earnest, sincere advocate of the life as it is in Christ, the Lord. He was active, capable, and devoted in all the enterprises of the church. He was public-spirited and intelligent on citizen and community welfare. He gave his time, his means, his energy and his prayers to every good work." Funeral services were held in Lincoln, and were in charge of Chancellor W. P. Aylesworth. The interment was at Beatrice, the exercises being conducted by the pastor, C. F. Stevens.

Business Men Boost Oklahoma Disciples' Convention.

Claremore, Okla., is to have the state convention this year, May 8-11. As an evidence of enterprise on the part of Claremore's citizens and of their appreciation of the convention the secretary of the Chamber of Commerce, Mr. H. A. Lane, is sending out to all ministers of churches, superintendents of Bible-schools, presidents of Christian Endeavor, presidents of C. W. B. M.'s and many leading laymen asking them not to fail to attend the convention.

El Reno, Okla., Pastor Does Home Mission Work.

Frank H. Lash, pastor at First church, El Reno, Okla., is intensely missionary in temperament. So is his congregation. So Mr. Lash reports that he has recently held a two-weeks' co-operative missionary meeting with the struggling little church at Waurika, Okla. The El Reno church loaned Mr. Lash to the little church there, and two of the consecrated young people, Mr. Ed. H. and Miss Lydia Menger, gave their services without charge as chorister and soloist respectively. Mr. Lash reports that he found the work in very bad shape, but notwithstanding disorganization, bad weather, and an opposition meeting, much good was done. The church was re-organized and an official board of fourteen men constituted. Nine were added to the church, all being adults. Money was raised and materials purchased to overhaul the building, and $600 cash was raised and turned over as payment in full of mortgage long past due to the Board of Church Extension. This meeting was made possible, Mr. Lash writes, through the co-operation of the El Reno church in furnishing the preacher and his assistants, the Waurika church in furnishing the field for work, and the state missionary organization in bringing the two together. An offering was taken for state missions at the close. The present resident membership at El Reno, First church, is 670. Over a hundred members were added during the past year. For all departments there was raised during the year a total of $3,971.83. For the building fund a total of $11,249.19 is reported.



Kansas City Congregation of Young People Thrives.

On January 31, J. B. Hunley completed four years of service with the Ivanhoe Park church, Kansas City, Mo. This is a vigorous young congregation composed largely of young people and located in the new southeast section of the city. The membership is 425, with a Bible-school of 500. There has been a steady, normal growth along all lines. During the past year the Bible-school attendance averaged 345 and the average offering was $13.26. There were 51 additions to the congregation. The church and its organizations gave to missions and benevolences a total of $1,035.28, which was divided proportionately among all the agencies of the brotherhood.

Fowler Orphans' Home Will Raise Poultry.

The Board of Trustees of the Fowler Orphans' Home, Dallas, Tex., has decided to utilize the fifteen acres of land now owned by the Home by converting it into a first-class poultry farm. Arrangements have been made for its efficient management, and even now the farm is a reality. Several churches have already made generous donations of poultry to start the work.

D. E. Olson Doing Epoch-Making Work in Minneapolis.

A work that stands out almost in a class by itself is the work of D. E. Olson and his associates in Minneapolis, Minn. For years Mr. Olson, himself a foreigner, has dreamed of the time when the Disciples of Christ could do something great for the 40,000,000 foreigners in the United States. Mr. Olson has found that the geographical center of this continent is the Twin Cities. Here is also located the university having the largest attendance of foreign students. The State University of Minnesota has an enrolment of 13,252 students at the present time. Within 500 miles of this spot there are living three million Scandinavians, one million Poles, one million Germans and millions of other foreign peoples.

New Evangelist for Dallas, Tex., District.

Tolbert F. Weaver has been engaged as Evangelist for the Dallas, Texas, District. Mr. Weaver was recently married to Miss Elizabeth Cruse, of Woodville, Tex.

D. Y. Donaldson Will Take Emporia, Kansas, Work.

D. Y. Donaldson, recently resigned from South Broadway, Denver, is assisting the Emporia, Kan., church, in the union revival being conducted there by C. R. Scoville and company. The Emporia church has asked Mr. Donaldson to become its pastor, and Mr. Donaldson writes that he will accept the work upon his release at Denver. F. E. Mallory, pastor at East Side, Denver, will succeed Mr. Donaldson as chairman of the State Board of the Colorado Christian Missionary Society. C. H. Morris, the new pastor at Central, becomes a member of the State Board and Executive Committee, succeeding Mr. Donaldson.

Church Reports 118 Added Members at Regular Services.

The following excellent report comes from Jackson Boulevard church, Chicago, Austin Hunter, pastor: Raised for all purposes, $7,640.62. Of this amount $1,452.17 was for missions and benevolences. Average attendance of Chinese Missions, 51. Additions, 118, all at regular services; 66 were received by baptism, 52 by letter and statement, 15 Chinese by baptism. Funerals, 47; weddings, 43.

Buffalo, N. Y., Pastor Preaches "Why?" Sermons.

Total receipts during 1915 at Jefferson St., Buffalo, N. Y., were $7,502.06, of which $4,219.10 was for local expenses. The church gave $1,390.42 for missions and $192.93 for benevolences. The Bible-school raised $1,052 and gave $434 for missions. The C. W. B. M. has 72 members and raised $216.30. The Ladies' League raised $403.62. The Boy Scouts, Camp Fire Girls, Junior, Intermediate and Senior Christian Endeavor Societies are represented in the church. The pastor made 1,675 calls, had 19 weddings and 26 funerals, and received 153 into the church. Losses by death and removal, 26; net gain, 127. The pastor, B. S. Ferrall, is preaching a series of Sunday evening sermons on the general theme, "Why?" The following is the list of questions being treated: "Why I entered the ministry?" "Why I do not baptize infants?" "Why my creed is short?" "Why God permits trouble?" "Why I wear the name of Christ?" "Why a copy of the New Testament is presented to each convert?"

Dr. Breeden Discusses Hell.

It was no fire and brimstone place of punishment that H. O. Breeden painted for the congregation at First church, Fresno, Cal., during the revival being held by Mr. Breeden in his own church. The hell he preached was something worse. He outlined in epigramatic expressions the "place of torment," showing the fires of memory burning with fiercer flame than the zealots of early days set forth. A few of Dr. Breeden's most striking statements follow: "The boundary of hell is the sphere of the soul. Sin spells hell. Hell is a state, a condition. Hell is your own soul. Hell is consequence." The evangelist summoned a new aid to fasten the effect of his sermon when he closed with the words of condemnation pronounced by the Master to the unbeliever, repeated them in almost a whisper, and then sent the congregation out into the night without benediction or parting hymn. "Can wickedness exists without wretchedness," the speaker asked. "Or sin without suffering? Can a cause exist without an effect? No! No! Sin spells hell in this world and the next. Hell is the logical sequence of sin. Hell is no nightmare of medieval priests and preachers to terrify disbelievers, nor yet the hallucination of a discordant brain, but an awful reality in the nature of things. Hell is a state, a condition; hell is anywhere sin is, and is as eternal as sin is eternal." Dr. Breeden then took up the parable, and analyzed it, and as he had finished, he observed: "One shudders at the

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Disciples Publication Society

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Laymen's Day at Eaton, O.

January 16 was Laymen's Day at First church, Eaton, O., About twenty laymen had charge and conducted both morning and evening services. The pastor occupied a place in the pew for the day. "Making Good in the Local Church," was the theme for consideration. Special music, quartettes, solos and instrumental, were features.

Le Roy St. John to Leave Spokane Field.

Le Roy St. John, who served with favorable reputation for a number of years as song evangelist and assistant with some of our leading evangelists, has been music director and superintendent of the Bible-school of Central church, Spokane, Wash., for the past year and a half. This work he has resigned and will conclude this month to return to the evangelistic field to assist located ministers or evangelists as a song leader. While laboring with Central church he has also been teaching evangelistic music and hymnology to the students of Spokane University.

Conference on Men's Work in Pennsylvania.

W. J. Clarke, the superintendent of the adult work of the Bible School Department of the American Christian Missionary Society conducted a series of conferences on men's work in the Western District, Pa., during the second and third weeks of January. Conferences were held at East End, Knoxville and Hazelwood, Pittsburgh, Homestead, New Castle, Beaver Falls, Altoona and Johnstown.

What Bloomington, Ill., Needs Most.

The work of R. P. Shepherd at First church, Bloomington, Ill., as instructor in an institute of religious education proved quite popular. It may not be generally known that Mr. Shepherd is now managing director of the Community Efficiency Commission with headquarters in Cleveland. This commission hopes to reach all the north central states with a uniform pro-

the first in the state, for efficiency in economic, social and religious work. They have adopted a program for from five to ten years' work for the building up and betterment of the community life. Mr. Shepherd said there are a number of men in Bloomington who are real leaders for this community building and that he hoped to be in touch with them personally before leaving the city. He said further that he hoped to return to Bloomington at some future time and outline a definite program for the up-building of the city. Mr. Shepherd says the most important thing needed in the city of Bloomington is one or two municipal directors of physical education. They should be supplied with at least 6 acres of ground to equip and make into playgrounds for children and young people. He says that more mischief is arranged during the play hours than all the rest of the twenty-four, and that they could be used for good if conditions were so arranged that play life might be properly directed.

C. R. Scoville at Emporia, Kan., in Union Meeting.

Fully 5,000 persons heard Charles Reign Scoville, union evangelist at Emporia, Kan., preach his sermon on "booze." The crowds began gathering before 1 o'clock and by 3 o'clock, the hour for starting the service, not a vacant seat was to be found. Nearly 200 persons enlisted with the Emporia churches during the day, making a total of 3,008 in three weeks of invitation. Guy A. Williams writes that First church is very fortunate in having filled its pulpit, left vacant by the resignation of Lee Sorey, before the campaign had gotten into full swing. D. Y. Donaldson, formerly of Denver, arrived several days ago and both he and the large congregation are working enthusiastically for the success of the meeting. Mr. Scoville will open his Keokuk, Iowa, campaign on Feb. 15. A tabernacle which will seat approximately 5,000 persons already is being built in the Iowa city.

* * *

Those who live on the mountain have a longer day than those who live in the val-

Facts and Figures from Disciples Field

CALLS.

D. Y. Donaldson, to Emporia, Kans. Accepts.

W. R. Bacon, to Keokuk, Ia., First. Accepts.

George Darsie, Portland, O., First, to Lawrence, Kan., First. Accepts.

L. Hulser, Deer Lodge, to Great Falls, Mont. Accepts.

Laverne Taylor, Lebanon, to Hillsboro, O. Accepts.

R. R. O'haver, to Delphi, Ind. Begins work Feb. 13.

Robt. S. Wilson, Aberdeen, Miss., to Midway, Ky. Accepts.

Price Christian, to Pineville, Ky. Accepts.

James A. Hawes, to Richwood, O. Accepts.

G. L. Eaton, Center Point, to Washington, Ia. Accepts.

S. M. Smith, Allerton, Ia., to Joliet, Ill. Accepts.

D. W. Moore, Carthage, to Avilla, Mo. Accepts.

C. M. Morton, of College of Missions, Indianapolis, to Scotts Prairie, Ind. Accepts.

Fred B. Powell, to Elk City, Okla. Accepts.

C. E. Nichols, Vinita, Okla., to Shelbyville, Mo. Has begun work.

Otto B. Ireland, to Weleetka, Okla. Accepts.

A. K. Matthews, San Luis,, Obispo, to Hemet, Cal. Accepts.

T. S. Percell, to Pampa, Tex. Accepts.

E. M. McEntyre, to Washington, N. C. Accepts.

E. U. Smith, to Maroa, Ill. Has begun work.

J. J. Payseur, to Yale, Ia. Accepts.

Clarence A. Hanna, to Cleveland, O., Glenville church. Accepts.

A. E. Hottell, to North Bend, Neb. Accepts.

Frank W. Zook, to Tulare, Cal. Accepts.

RESIGNATIONS.

Charles A. Young, South Berkeley, Cal. Resignation to take effect March 1.

James A. Barnnet, Moline, Ill. May 1.

Ralph C. Hardin, Waitsburg, Wash.

Gilbert H. Easley, Bristol, Tenn., Central.

Cephas Shelburne, Sulphur Springs, Tex. Jan. 23.

D. C. Tremaine, Buffalo, N. Y., Englewood. Will evangelize.

W. P. Walden, Platte City, Mo.

John Grimes, Charles City, Ia.

E. G. Haley, Chandler, Okla. Feb. 1.

T. R. Rust, North Vernon, Ind.

Ira M. Boswell, Chattanooga, Tenn., to Georgetown, Ky.

R. E. Stevens, Scottsburg, Ind.

L. W. Klinker, Los Angeles, Cal., South Main St.

EVANGELISTIC MEETINGS.

Wellsville, N. Y., W. A. Young, pastor; Herbert Yeuell, evangelist; began Jan. 23.

Uhrichsville, O., J. A. Canby, pastor, preaching; began Jan. 23.

Bethany, W. Va., J. J. Morgan, pastor, preaching; began Jan. 31.

Dallas, Tex., Rosemont church, T. F. Weaver, evangelist; began Feb. 3.

South Bend, Ind., J. M. Alexander, pastor; W. M. White, evangelist.

Ravenna, O., L. F. Drash, pastor; N. Zulch, evangelist.

Alliance, O., C. B. Reynolds, pastor; E. A. Hibler, evangelist; began Feb. 13.

Worthington, Minn., Rochester Irwin and wife; began Feb. 3.

Fresno, Cal., H. O. Breeden, pastor, preaching.

Columbus, O., Indianola Church, W. A. Guy, pastor; W. H. Boden, preaching.

Tonkawa, Okla., W. A. Lovell, pastor; G. A. Hendrickson, evangelist; began Feb. 6.

Hobart, Okla., Oscar Ingold, evangelist; began Jan. 23.

Fullerton, Cal., F. M. Dowling, pastor; Paul E. Wright, evangelist.

Niles, O., W. W. Sniff, evangelist.

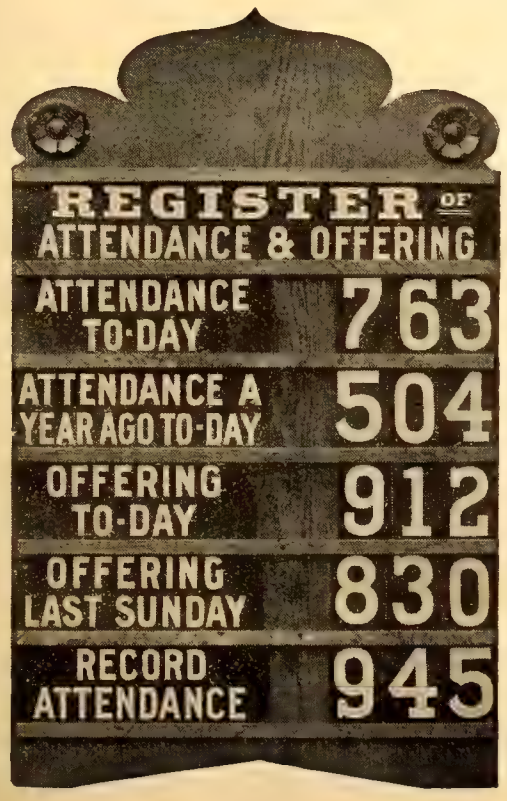
Hannibal, Mo., G. A. Campbell, pastor; R. G. Frank, evangelist; 35; closed.

North Tonawanda, N. Y., Geo. W. Brown, pastor, preaching; J. Wade Seniff, singing; 35; closed.

Indianapolis, Ind., Central, A. B. Philputt, pastor, preaching; 55; closed.

Traverse City, Mich., F. A. Ellis, pastor, preaching; 47; continues.

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FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

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Would You Advise a Young Man to Enter the Ministry?

This is the question that is to be answered by some of our leading preachers in the Symposium to be featured in an early issue of "The Conquest." Among those submitting answers to this question are the following: Dr. E. L. Powell, Dr. Peter Ainslie, Dr. J. H. Garrison, Dr. Burris A. Jenkins, Rev. John R. Ewers, Rev. Howard T. Cree, Rev. William Dunn Ryan and Rev. E. F. Daugherty.

The replies sent by these men are intensely interesting. One of them says the ministry "is not the noblest calling." Another says it is. One writer declares that, "Taken by and large, the ministry has more mollycoddles, spineless sissies and posing pious martinettes than any other profession"; another one says, "In the councils of politicians, educators and ministers my experience has been that the minister measures up equally to the best."

BUT—All these men agree that there is no calling that is more fruitful and satisfying than the ministry, and all with one accord declare that they most certainly would advise serious and capable young men to enter its ranks.

READ THIS EXCERPT FROM ONE OF THE REPLIES:

"To a young man contemplating the ministry as a career, I'd say, 'Don't!' For the second time I'd say, 'Don't!' For success, on any scale of worldly measurement, is impossible in the ministry. Don't take the ministry unless God and His righteousness are the only things counting in your life philosophy. Don't enter the ministry if you can throttle and deny and push off your life map—its call. But if you can't choke off its call—if you have simply got to preach, why, then, God bless you, go to it, and you'll be happy through all the tides of misery you will be called to wade in carrying the burdens and solving the troubles of others."

DO YOU WISH TO READ THIS SYMPOSIUM? WOULD YOU LIKE TO HAVE YOUR YOUNG PEOPLE READ IT.

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Every church and every individual that has put a dollar into this cause, can now rejoice over the great results.

We are only at the beginning of our splendid opportunities. Only a few foundation stones have been placed. Our great task of evangelizing the whole great wide world is yet before us. The superstructure is yet to be completed. We must press this work as never before.

It behooves us to make a substantial advance in these March Offering days. The voice of God is speaking to us in clear, definite tones to move forward!

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It is important to all our work, both at home and abroad. If we fail in March we will go limp and maimed all through the year. A big March Offering insures a successful missionary year. Many churches look forward to this day as the most joyous during the whole year. It should be made a day of the very greatest importance.

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The outlook for the Offerings is fine. Orders for supplies are pouring in by every mail. New Living-Link churches are being enrolled constantly. The words of encouragement were never more numerous or more emphatic. There seems to be a determination all along the line to do a worthy part. Let there be a united, determined, enthusiastic effort to make this a memorable year.

Prompt action should be the word to send all down the line. Please order March Offering supplies today that they may reach you in good time.

Address, F. M. RAINS, SECRETARY, CINCINNATI, OHIO.

THE CHRISTIAN CENTURY

Vol. XXXIII February 17, 1916 Number 7

Enroute to Panama
A "Visitor" Article by the Editor

Following the Gleam
Editorial

Friedrich Nietzsche Philosopher
By Charles H. Forster

The Modern Man's God
By Frank Waller Allen

CHICAGO

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The Christian Century

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE NEXT EIGHT MONTHS

of THE CHRISTIAN CENTURY

Will be the most significant period in the history of the publication. As readers of the "Century" know, Mr. Morrison has been chosen Editorial Representative of the Panama Congress, with the task of interpreting its deliberations to the secular and religious press of North America. Mr. Morrison will also accompany the deputation of sixteen from Panama to the series of Regional Conferences to be held in four capital cities of South America—Lima, Santiago, Buenos Aires and Rio de Janeiro. He will interpret these conferences also to the press and will compile their deliberations into a volume to constitute Volume Four of the "Proceedings" of the Panama Congress.

Readers of The Christian Century will be pleased to learn that Mr. Morrison has promised to send articles concerning the Congress and Conferences for **first publication** in the columns of The Christian Century. These will be the **first authoritative reports** of this great religious council, second in importance only to the Edinburg Conference, held in 1910.

HERE IS A SUGGESTION

You will wish your friends to enjoy these stirring reports of the achievements of these epochal meetings. Here is the way for you to realize this desire: The publishers have arranged to furnish The Christian Century during these eight months at a special rate of 75 cents per subscription. Get your friends themselves to subscribe for the paper at this special rate, or pay for their subscriptions yourself. You can do them no greater favor than to enlist their interest in this great gathering which looks forward to the conquest of South America for Christ!—Office Manager.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII FEBRUARY 17, 1916 Number 7

Following the Gleam

WHAT SHOULD A MINISTER DO WHO IS CONSCIOUS THAT HE HOLDS VIEWS IN ADVANCE OF THOSE HELD BY MOST OF HIS PEOPLE, YET LOVES HIS WORK AND HIS CONGREGATION, AND WANTS TO BE OF REAL SERVICE IN THE MINISTRY?

Not a few men have found themselves perplexed by such a situation, and have wondered if candor did not compel them to resign their pulpits.

Others there are who today are facing the same problem, and do not find an easy answer to their questions. They want to be true to themselves and their convictions, and yet they do not want to injure the cause of Christ by unwise boldness.

What should a minister do in such a situation?

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Let it be frankly understood at the beginning that no man who is intellectually alive, whose mind has not grown stagnant with inaction, can prevent or wholly close up a certain distance between his own thinking and that of all but the most alert of his people.

In the nature of the case he will read books to which his parishioners do not have access, or in which but few of them would be interested. He must live in part in the world of intellectual experiment and discipline to which few other men are accustomed. He will be but a poor shadow of a minister if he does not pay this price of spiritual leadership.

Let him fully understand that truth is progressive. No man who is using his mind with sensitiveness to his intellectual responsibility to the age in which he lives and the needs of the people to whom he ministers, can ignore this fact.

There will be many themes, educational, political, social, religious, upon which he gains insight and reaches conclusions quite unsuspected by the members of his church, or at least the majority of them.

Some of these opinions may be truisms to some, and highly revolutionary to others. What does the wise minister do? Does he resign his pulpit because he has become convinced that single tax, or free trade, or the propaganda of peace, or sex education in the schools, or the fight for the destruction of the saloon, or the abolition of segregated vice, or the government ownership of public utilities, or the philosophy of pragmatism, or any other of a hundred interests, has become to him a matter of conviction?

He does nothing of the kind. If he is wise, he understands that these are views which are to him of more or less vital importance, but that they have no right so to control his message that it shall be rendered partisan thereby. If they are worth anything to him as convictions, his people will come to know it. But if they are not convinced or interested, or even are hostile, they will recognize the minister's right to do his own thinking and reach his own conclusions. Now suppose he shares with the great body of studious ministers of the present day the conviction that the principle of evolution is the most satisfactory explanation of the divine activity in the material world; or the knowledge that the most valid interpretation of the Bible is that which has been made available by the work of the higher criticism; or the feeling that the new values of religious education are indispensable in his thinking and work, or that the religious character and standing of Christian people who are not of his "faith and order" must be recognized. In most instances he will be confronted by the knowledge that a bald avowal of his view on these themes would trouble the minds of many of his people, who unembarrassed by any knowledge of the facts or loyal to early training, are quite free to yield to the alarm which an unknown or prejudged topic is sure to arouse. The difficulty is the same as in any of the former cases.

The wise minister knows that on many themes he will not be of the same mind with at least some of his members. He would be of little value as teacher and inspirer if he were. But he knows that regarding the essentials of the Christian faith, he and they are of one mind. And if he has been considerate and tactful in his leadership, they have learned to trust him, even when they cannot quite understand.

If he knows himself to be loyal to the deep fundamentals of our holy faith, and if he is convinced that in matters of opinion, like those named, he has the fellowship of men who are to be trusted as leaders in the church universal, he will go forward without wavering.

What would be the effect upon the church if the men who have seen the larger vision of Christian truth had grown discouraged by opposition or misrepresntation, and had withdrawn from its fellowship? That act would have deprived them at once of all power to assist in the realization of better things.

A few of the reformers, when the situation became intolerable, have left their older relationships and started out on new lines of religious leadership, and with success. But the vast number of such spirits have remained in the churches of their nativity, and have helped bring them to higher grounds of vision.

The man who finds himself committed to new ideals of Christian truth, by his study of the Word and the works of God, is in duty bound to remain where he can make his message most effective,—with the people who know and trust him.

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But he ought to be very sure that he really has a vital truth, and not mere illusion. He ought to pay the price of discrimination between the transient and the permanent. He ought to be able to draw a clear line between matters of belief and matters of opinion. And in so doing, he will remember that the church has always suffered from the zeal of those who have tried to force the latter items into the former category.

But more than all, he will be sensitive to the fact that no man can lead who strips himself of his following. He must understand that his is a pedagogical task, the duty of interpreting new truth to the unprepared. This always calls for discrimination, tact, large patience, and sincere appreciation.

H. L. W.

Friedrich Nietzsche, Philosopher

BY CHARLES H. FORSTER

NO ONE can be intelligent concerning the present European situation who has not made it his business to know something about the philosophy of Friedrich Nietzsche, the man who wrote a religion which many militarists have made the rule of their faith and practice.

The average American knows nothing about this remarkable man, yet the extent of his influence upon modern life is tremendous. In a large measure he is responsible for the manner of conducting the present war, and for the conscience which has allowed so many shocking things to happen. His teachings, and the writings of his disciples have become a menace to the future of the human race and the foe of the ideals we hold most dear.

OF TREMENDOUS INFLUENCE.

In Germany his books have gone through forty editions and more. In English we can count at least twenty-eight editions, nineteen in French, seventeen in Spanish, nine in Swedish. Over a thousand articles and reviews dealing with his teachings have appeared, not counting the wide discussion concerning him which has been carried on since the beginning of the war. A number of works of fiction have been written with Nietzsche as the central figure. Much of the finest German poetry has found its theme in his philosophy, and many dramas have been written under the spell of his teaching. Strauss' great symphony, "Thus Spake Zarathustra," had its inspiration in Nietzsche's book of that name. His influence in the United States is subtle, indirect, but tremendous just the same.

We must not be frightened by the fact that Nietzsche was a philosopher. Philosophy is the most interesting stuff when told in the tongue of the average man, and if a certain type of philosophy is held to be responsible for the present situation in Europe, and also a danger to the future, it is the duty of us ordinary folk to know something about it.

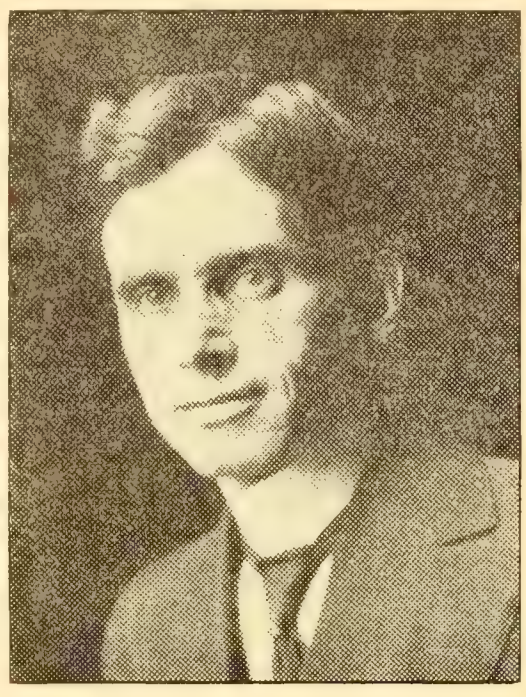
In the first place, Nietzsche is the greatest exponent of pure individualism. He expresses supreme contempt for Christians, Socialists, humanitarians, democrats and all after their kind. He is the philosopher of pure aristocracy. He accused the above mentioned types of being unnatural. He reviled them because he considered that they were a menace to the future of the human race. The Christian takes care of the cripple and keeps him alive, when, according to the decree of nature, the cripple should be killed off to make room for a better creature. Who would think of nursing with tender care all the poor, weakly cabbages in the vegetable garden, but in our so-called modern civilization we build statues to the memory of those benevolent statesmen who spend their hours making laws the sole purpose of which is to coddle the runts.

DOCTRINE OF THE SUPERMAN.

This is what Friedrich Nietzsche told Germany, and he did it in the most picturesque style. He attempted to upset all our conventional notions about being religious and good. He would have us believe that the big, bad pagan, with a knotty club, with blood clots on the knots, is just the kind of Superman the world needs in these weakly, effeminate days. All recognize these ideas of Nietzsche as quite familiar, but all do not know they were Nietzsche's. He incidentally told the Prussians that the world needed a Super-nation, and it is too bad that the philosopher is dead, now that his countrymen are trying to fill the bill.

He did not advocate such startling ideas offhand. He was a thorough student of science and history, and it would be hard to beat him as a logician. German scholars are good at that. He never said anything that he couldn't back up.

I will now attempt to give the chief line of argument out of which Nietzsche de-



Rev. Charles H. Forster.

veloped his philosophy. His purpose was to establish a new standard of morals.

We all know something about Darwin and the doctrine of evolution. This doctrine changed our ideas about the place of man in the world and the relationship he holds to the lower forms of animal life. Now, Darwin set down for all time the indisputable fact that the highest ends of nature have been reached by carrying out the law which is now known as "a struggle for existence and the survival of the fittest." He also proved that if anything hinders the carrying out of this law all nature will start on the road to ruin and decay.

"SURVIVAL OF THE FITTEST."

Nietzsche took this law and worked it for all it is worth, and it will stand a lot of working. It is a universal law and we cannot escape it in any realm of life. We can discover it at work in history and in modern life. If we pulled it out of our present day world by the roots, we would have a shapeless, meaningless mass, and not the millennium, as some good people would try to make us believe. Taking this law as his premise, Nietzsche reasoned after this fashion: If the highest ends of nature have been and are attained by the survival of the fittest in physical and mental superiority, then it is righteousness to be strong, and sinfulness to be weak, unprepared and unfit. It is also a sin to sympathize with weakness, or to have compassion for the unfit. Such sympathy and compassion are a conspiracy against the true development of the race. Following this line of argument he declared that the only true ethical standard for a mighty race is to consider it a duty to subdue all weaker races in order to leave the world in the control of the strongest, the mightiest and the ablest. This is the kind of stuff German "Kultur" is made of. It all came from Nietzsche, the man whose philosophy prepared Germany for the Great War.

A few paragraphs from the philosopher's writings will fit in right here, and I have chosen some of the choicest, as well as those which will give best a general idea of his teachings. I will attempt to translate Nietzsche's intricate German sentences into the language of the every-day American. In doing so I may call forth the criticism of academic persons, but I shall above all things be accurate in conveying the idea, and that is what we want to know.

CHRISTIANITY DANGEROUS!

"Christianity is a danger to the future," wrote Nietzsche in a paragraph which gives in a condensed form his attitude toward European Christianity. "It was invented by a lot of weak, good-for-nothing Jews because they hated their military masters—the noble and mighty Romans. These Jews labeled the Romans as 'bad' and as 'Barbarians'. But it is very natural that the subdued, resentful, pusillanimous Hebrews would label their conquerors as 'bad'. The Christian religion is just the result of a grudge, on the part of a despised race, toward a mighty Super-race. It was 'bad' to be a Roman and 'good' to be a Jew. The good according to Christianity are the poor, the meek, the to-be-pitied. Of course it is quite natural for a lot of little lambs to bear a grudge against the big birds of prey, but there is no reason in blaming the big birds of prey for carrying off the small lambs and eating them. If the lambs say among themselves: 'These big birds of prey are bad, and he who is as little as possible like a bird of prey, but rather the opposite, like a lamb, is good; we cannot find fault with them for establishing such a standard of morals."

"MIGHT IS RIGHT."

Following this line of reasoning, we can choose a paragraph which explains the German doctrine that might is right. This is the way Nietzsche puts it: "The big bird of prey has a right to display its strength and superiority in the destruction of the lamb and in the use of the lamb's body for food. Pray, why not? It is the right of strength to use its strength. How can anyone reason otherwise? It is the right of strength to search for enemies, for resistance, for triumph! Europe should beware of Christianity. It is absurd for a strong, virile nation like Germany to take for its religion a Christianity that exalts weakness, meekness, sympathy and humility as virtues. The religion of the Germanic heroes and the Scandinavian Vikings is far more virile." Thus Nietzsche puts the theory that might is right upon a philosophical foundation.

A study of this philosophy will lead us to understand how Germany can regard a treaty as a scrap of paper. Nietzscheanism teaches that the State is the maker and the master of conscience. If the existing standard of conscience proves itself to be an injury to the State, it then has a right to make a new conscience

better suited to its purposes. This is what Germany has done in the present war.

His explanation regarding the origin of conscience is very interesting. In the beginnings of history all men were roving savages, void of all sense of responsibility to society. After a time they organized themselves into clans. Gradually laws and customs were established, and the once free savage placed himself under obligation to the clan of which he was a member. He ceased to be a law unto himself. Conscience, therefore, had its origin in the demands of the State upon the individual. As the State developed and became more highly organized, making larger and more complex demands upon the individual, so also the idea of conscience became more complex. The State is therefore the originator and the master of conscience. It has a right to cast aside all notions of right and wrong if they do not serve its higher interests. Nietzsche has done a great deal for Germany. He has set her free.

He has molded the "Kultur" of the military caste and through them his philosophy is shaping the destiny of the nation. He has freed German militarism from the trammels of conventional morality!

Vacaville, Cal.

The Religion of a Modern Man--His God

Synopsis of a recent sermon by Frank Waller Allen.

SCIENCE and the idea of democracy are changing the modern man's conception of God. With his test of fact and service he can no longer think in the terms of the "glory and majesty" of the medieval "King of Heaven and Earth," but must necessarily seek a God who is related to him by loveliness of character.

This removes God from some distant star, bringing him to earth in human and cosmic life. He is the cosmic consciousness. He is in and through the universe, the energy which we call life. He is in the forces which hold the planetary systems in their places, the sap that climbs each returning spring into the greening trees, the yellow crocus that smiles over night on the world. This makes clear the meaning of St. Paul, "God and Father of all, who is over all, and through all, and in all." God is immanent in cosmic as well as human life.

Democracy, with its test of service, has unthroned the Sovereign-God, bringing the worker with the people. Always men have explained the God idea in the terms of government. To the ancient Hebrew he was first a patriarch: an Arabian raised to the nth power. With Saul and David God became a king. The early Latin church interpreted him in the terms of the Roman empire. Today the democratic spirit deplores a God of a privileged class. The modern man resents the implication by the three rulers of Europe that God is uniquely and particularly their king, or kaiser or czar. When the kaiser insists that God is with him, a sort of "heavenly" militarist, we are more likely to remember the reply of Lincoln when, upon being asked whether or not God was on his side in the civil war, he replied, "I do not know, but I hope that we are on God's side." No man save one very humble of spirit and who thought in the terms of human welfare, could have made such a reply under such exacting circumstances. God has become one of the people. "Now," says Gladden, "so far as the relations of God and man are concerned, what has happened to the old theology, what has transformed it into the new theology is simply this, that the ruling conception of God as sovereign, ruler, moral governor, has been exchanged for the ruling conception of God as father."

Jesus explained God in the terms of fatherliness. To the carpenter he was the father of all men, and the source of all life. He did not use the hard and exacting terms of sovereignty. He used the just and gentle expressions of father and children. And when he made God father, all of us children, therefore brethren, he exemplified the democratic spirit.

Between brothers of a common father there can be no fundamental basis of life save that of justice and love. With Jesus fatherhood personified justice and love. Here again is the modern test of fact and service. The modern man no longer talks in the terms of clemency and mercy: he wants justice only, and a chance to love and be loved. To him God is love and justice incarnate in life beautifying the world and creating a brotherly society.

Prayer

By Frank G. Tyrrell.

THERE are burdens that exhaust and struggles that fatigue in domestic experience, in the world of affairs, and in the decrepitude of old age; but sadder than all these is the shipwreck of a soul! The real tragedy of earth is not a disaster like the Titanic, but the dilapidation and demolition of an immortal soul. A friend said the other day: "I do not often speak to man on the subject of personl religion. But some time ago I did, and my friend promised to think about it. Now," he added with a touch of sadness, "the poor fellow is in jail, accused of embezzlement." There went a full rigged ship on the rocks, hammered to pieces by the Euroclydon of covetousness.

Better the grave that wounds the earth and breaks the heart than moral overthrow. But now, when sheeted storms sweep over and smite the earth, when the hurricane like a writhing dragon is in the sky, ready to devour, when Apollyon assaults, where is your refuge? A fair weather religion is no religion at all. A plantation darky, thinly clad, went shivering along the road to a Texas town, feeling the biting fury of a blizzard that escaped from Medicine Hat. Finally, remembering the excessive heat of the summer, he said to the furious blizzard, "Look ahead, honey, wha' was yo' las' August?"

"Men ought always to pray, and not to faint." This is the "Line of Reinforcements"—prayer, earnest, tenacious, persistent, importunate, prevailing prayer. You need not be discouraged and despondent, you need never lose heart, if you will pray. Prayer is as definite, real and actual a force in God Almighty's universe as the law of gravitation, and science can explain one as easily as the other.

There are latent forces in nature which we have not yet learned to harness. As it is, the amount of energy of steam and machinery in the world is estimated to furnish fourteen mechanical slaves to every family of five. But the vast reserves of mental and moral energy infinitely surpass all this. Great reservoirs of power are hid in God. Prayer is the cable that will connect us with and distribute this power.

Would you be always at the top notch of efficiency? Always feel as if you could "run through a troop and leap over a wall?" Would you find every finger and muscle and nerve, every brain cell, every faculty, ready to serve your regnant will in the day's grind? Pray. Pray without ceasing. Pray importunately, and do not despair. Never let the words of prayer petrify on your lips.

When in the house of lords recently, his former colleagues were paying their respects to Lord Roberts, the gallant field marshal, the most significant tribute was uttered in his own words—an extract from a letter to Lord Curzon, in which he stated that in his home they had held family prayers for fifty-five years. If Field Marshal Lord Roberts could find the time for fireside devotions, may it not be that the ordinary man could also?

How Much Owest Thou?

THE path made smooth beneath thy feet,
The way made plain before thy face,
He brings thy soul, with patience sweet,
Into his love's appointed place.
And how much owest thou?
The thing thou could'st not be, He is;
The goal thou could'st not, He has won;
About thee throng his ministries,
Before thee shines the light of home.
And how much owest thou?
Yet thousands wander, far from light;
Poor sheep look up, and are not fed.
His loved ones perish in the night,
Thy brothers faint for lack of bread
Then how much owest thou?

—H. L. B.

THE CHRISTIAN CENTURY

EDITORIAL

THE DEEPENING OF LIFE

WHILE it is true that the European plunge into the abyss has greatly depressed thoughtful people regarding the efficiency of the Christian religion after two thousand years, yet on the other hand, the experiences of the war have brought to multitudes in the belligerent nations a deeper sense of the value of their Christian faith.

A notable series of letters has been sent from university professors in Germany to friends in America, telling of the religious awakening that has been felt in their land as the result of the sacrifices and sufferings of the war.

France is not usually credited with much religious fervor. In spite of the fact that it has produced some of the greatest saints of the church, and that men of the type of Sabatier and Pastor Wagner are today rendering notable service to religion, we usually think of France, and especially Paris, as light-hearted and non-religious. Yet the past year has brought many recitals of the most fervid faith and the deepest religious consecration, the evident results of the war's hardships.

And in England even more notable, perhaps because more accessible to us, are the instances in which the treasures of faith have been revealed. Many of the most notable English ministers have served as chaplains on the west war front, and all through England and Scotland the struggle to rise to imperial demands in a time of war has enlarged the field of religious experience and deepened the springs of faith.

An exchange quotes from a letter received from a Belgian city, which is somewhat typical of an entire body of such writings now issuing from the heart of suffering Europe. A paragraph is quoted:

"We here in this stricken, impoverished, devastated country have learned one thing, and that is, that there is no safety, no permanency, no refuge, no certain joy, no consolation except in religion. Those who have not Christ here are of all men most miserable, for the world has failed them. Everything human has failed,—armies, treaties, diplomats, governments, Hague courts, money—everything has failed. There is no certainty anywhere. I have lost half my family—all my neighbors have lost some one. We have all lost our homes, although perfectly innocent people, having nothing to do with the war. My salvation has been in Christ. I have to seek security in this world. I have risen unto Him, finding my refuge above the inevitable vicissitudes of life. How rich one is who has Christ Jesus—how utterly helpless, poverty-stricken, those who have only the world."

CHURCH STATISTICS

FOR many years Dr. H. K. Carroll has issued an annual bulletin of church statistics under the direction of the Federal Council of the Churches of Christ in America.

In the table representing the constituent bodies of the Federal Council, the Disciples occupy fifth place in the number of communicants, with 1,363,163, being exceeded by the Methodist churches north and south, the Baptists and the Presbyterians. In number of churches they occupy sixth place, with 8,494, and in the number of ministers they also hold sixth place with 6,161. In the table which shows the net gains for 1915 the Disciples do not appear, but there is a note to the effect that the returns for the Disciples for 1915 are not yet ready. They are, however, given in the summary for 1915 a total of 1,522,821, whereas in the column for January, 1916, they have only 1,363,163.

It may be however that as the former enumeration includes the two groups of Disciples, the second may have omitted the returns from our non-co-operating churches.

The report of Christian progress in America during the year is on the whole encouraging. The Catholics added 188,000, the Methodists about 144,000, the Baptists nearly 131,000, the Presbyterians about 70,000, and the Episcopal church nearly 26,000.

There has been however a net decrease in the number of churches. The actual loss is about 160 as over against a gain during the previous year of over 1,300.

The grand totals are: of ministers, 180,607, an increase of over 1,700; of churches, 225,334, a decrease of 158; and of communicants 39,380,718, a gain of 653,640.

AN IMPORTANT MEETING

THERE are few public school instructors of the first rank who do not recognize the absolute necessity for some form of ethical and religious instruction in the public schools of the land.

Very timely, therefore, is the announcement that the Religious Education Association is to discuss this theme at its thirteenth annual meeting, to be held in this city February 28 to March 2.

The gathering is not a convention, such as the Association has held at various times in the past. It is to be a special conference arranged by the Council of the Association,—and is devoted to a study of this very important topic. Some of the outstanding figures in the religious and educational world are to be present, and the papers and addresses announced are certain to provoke discussion and to furnish light on this deeply significant problem.

Among the Disciples who are scheduled for addresses are Prof. W. M. Forrest of the University of Virginia; Prof. W. S. Athearn of Drake University; Dr. Robert P. Shepherd of Chicago; Rev. Myron T. Settle of Gary, Ind.; and Mr. Robert E. Hieronymus of Urbana, Ill.

The sessions of the conference are to be held at the Congress Hotel. Programs will be furnished upon application to the General Secretary, Henry F. Cope, 332 Michigan Ave., Chicago.

Almost everyone has some decided opinion regarding the place of religious instruction in public education. Few however have examined all the facts and know the difficulties surrounding the subject. This conference will be an admirable place to learn what steps have been taken and what experiments tried in the effort to solve the problem.

THE DISCIPLES' CONGRESS

WE NOTE the early announcement of the Disciples' Congress which is to be held in Chicago April 25-27. As it has now been two years since our last Congress we may expect a large and interested assembly of the men who are most alive to the vital problems of our religious thought and life. That such are the problems discussed in our Congress would readily appear if one should read over the programs since its inauguration in 1898. Practically no theme of importance has been

neglected, and every type of thought has been ably represented. It has been a real Open Forum of ideas.

The program of the present year is in the competent hands of Secretary Lumley and President Goldner. We may expect, therefore, a feast of good things second to none that has been spread in previous meetings. We await with interest the early announcement of the full list of subjects and writers.

We are informed by the local committee that Congress Headquarters will be at the Sherman Hotel. The sessions will be held in the Crystal Room of the hotel and every possible convenience will be enjoyed. This is one of the most complete popular hotels in our city, and innumerable gatherings of such character are held here. Recently the hotel has entertained the Association of American Colleges, and the President's Section of the National Fraternal Congress of America. It was also Headquarters for the great Christian Endeavor Convention. It is believed this will be a thoroughly acceptable arrangement for the sessions of our Congress.

FOR THE MARCH OFFERING

THE neat volume of travel experiences in the far east, prepared by Stephen J. Corey as a journal of the work of the Commission last year, is an admirable campaign document.

The title is "Among Asia's Needy Millions." In paper covers the book costs twenty-five cents, or it can be purchased in cloth for half a dollar. It gives an interesting account of our missionary work in the Philippine Islands, China and Japan.

The story is told in an easy, attractive manner. It does not read like an argument, and yet it has all the force of a constant appeal for missionary awareness and activity.

It would be a capital idea if each of the churches would secure a suitable number of copies and distribute them, either by purchase or gift, as campaign material for the March offering. No one who reads this book will need to be urged to take a part in the annual festival of missions.

NEW THEOLOGICAL BUILDINGS

ANNOUNCEMENT is made this week of the donation by an unnamed friend of the sum of two hundred thousand dollars for the construction of a theological building to be the home of the Divinity School of the University of Chicago.

Since the foundation of the University the Divinity School has been without a home of its own. At first it carried on its work on the upper floor of Cobb Hall. When Haskell Oriental Museum was built, the Divinity School was housed there in spite of the fact that the original intention was to confine the building to the uses of the oriental departments. For years the Divinity School has worked under the severe limitations imposed by this crowded condition. The third floor is entirely devoted to library purposes.

The new building will be situated just north of Haskell Museum, and will furnish ample and much needed room for the rapidly growing departments of the Divinity School.

Further relief will be found from the present crowded condition by the occupation of the building recently purchased by the Chicago Theological Seminary at the corner of Fifty-eighth Street and University Avenue. Their work, as well as that of the Disciples Divinity House, has hitherto been carried on in Haskell and adjoining buildings.

The new building promises to add very greatly to the efficiency of the Divinity School, already one of the leading institutions for theological education in the world.

A HOME VISITATION CAMPAIGN

AT VARIOUS times during the past five years the International Sunday-school Association has conducted campaigns of home visitation in various cities, and with remarkable results.

The latest enterprise of this sort was undertaken at Dayton, O., on Wednesday afternoon, Dec. 8, between the hours of 2 and 4. The work was under the direction of Mr. J. Shreve Durham, the General Superintendent of the Home Visitation department.

Leaders in the religious, social, educational, commercial, industrial and civic life of Dayton affirm that the effort was most valuable in its influence upon the city. The public press of Dayton gave strong editorial endorsement to the movement.

About 124,000 people were visited, and more than 57,000 who were not connected with any church expressed their religious preferences and were placed in connection with the church and Sunday-school of their choice.

Of course such a movement as this is only valuable as it is followed up by the churches. But it would seem to have the greatest possibilities for good if so utilized.

It is a significant spectacle to see Protestants, Roman Catholics and Jews co-operating heartily, as they have done in each one of these home visitation campaigns. It is the promise of a closer unity of interest among religious forces in the future.

A WOMEN'S JUBILEE

THE fiftieth anniversary of the Young Women's Christian Association of the United States is to be observed this month.

Fifty years ago the ladies of Boston formed a society in behalf of self-supporting girls who came to the city to seek employment.

Today there are nearly a thousand Associations, city, county and student, with an enrollment of 343,000 members.

The Young Women's Christian Association is performing in a quiet and yet efficient manner a most notable work. It deserves the heartiest good will and support of Christian people.

PROVIDING FOR AGED PREACHERS

A NOTEWORTHY example of denominational arousal to a great obligation is exhibited by the Methodist Episcopal Church, which has gone far already with its campaign to create an endowment fund of fifteen million dollars for the care of aged ministers, and the widows and orphans of ministerial families.

Already nearly six million dollars has been raised for this purpose, and during the past year one million eight hundred thousand dollars has been distributed among two thousand seven hundred and twelve veterans, three thousand ministers' wives, and about five hundred orphans of deceased preachers. It is believed that by the end of the current year the fund will reach eight million dollars.

This is a splendid example of efficiency in a most needed cause.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Religious Education Association Will Meet.

The thirteenth annual meeting of the Religious Education Association will be held at the Congress Hotel, in Chicago, Feb. 28 to March 1. This will be a specializing conference on "The Relation of Instruction in Religion to Public Education." A number of special investigations have been carried on this year which will be reported through pamphlets. Besides these, there will be a series of strong addresses by those who have given the subject under consideration special study.

Presbyterians Care for Aged Ministers.

The movement for the care of aged ministers is now nation-wide and has affected nearly every denomination. The Presbyterians have asked for a ten million dollar endowment fund and it has been recently reported that four million had been raised already for this purpose.

The Oldest City Missionary Society.

Does any one know an older city missionary society than the one supported by the Congregationalists in Boston? It recently celebrated one hundred years of history. This society is not bowed down with the weight of years as is shown by the reports. Twenty-five missionaries have been in the field each serving for the full year during 1915. Rev. D. W. Waldron is the executive and his term of service extends over nearly forty years.

Honor Washington Gladden.

Rev. Washington Gladden of Columbus, O., celebrated his eightieth birthday on Feb. 11 and the Congregationalist got out a special edition of this paper in his honor. Well known men of the nation print congratulatory paragraphs. He was pastor for thirty-three years in Columbus and for seven years served in Springfield, Mass. He has been a pioneer among those making the results of social investigation known to the church. His activities in getting better labor legislation are noteworthy. He has been a theological writer of some ability and his poem, "O Master, let me walk with thee," is sung over the Christian world. He is still very active in teaching in his church, and in writing, though he no longer preaches regularly.

Wife of Bishop Hartzell Dies.

Mrs. Jennie Culver Hartzell, who has shared the labors of the veteran Methodist bishop of Africa passed out of this life on January 27, at Oklahoma City. Mrs. Hartzell was one of the first honorary vice presidents of the Woman's Home Missionary Society of the Methodist Episcopal church and it was largely due to her initiative that the society was organized. She was married in 1869 and her early married life was spent in New Orleans. In this city in 1877 she started a mission school for colored women in which they were taught to read and given the beginnings of industrial training. She made many journeys to Africa with her husband. The funeral was held in Chicago and the services were participated in by Bishop McDowell, President Charles M. Stuart of Garrett Biblical Institute and Dr. Charles Bayard Mitchell of St. James Methodist Episcopal church.

Newspapers Report Sermons.

Newspapers evidently do not regard all sermons as "dry." The Brooklyn Eagle for a number of years has had a page devoted to the sermons of New York divines. The Chicago American now has a preacher, Rev. W. H. Carwardine, who gathers sermons from the city pulpits, and writes an interpretative word about them each Monday.

Dan Crawford Writes Home.

Dan Crawford, the well-known African missionary and writer, writes that the European war is stirring the heart of Africa. The Arabs have espoused the German cause, and since Mr. Crawford has had occasion to oppose the Arab slave dealers, he finds the conditions surrounding his work very much disturbed.

Dishonor the Name of Quaker.

To what length liquor dealers will go is illustrated by the fact that there is an "Old Quaker Pure Rye Whiskey" and more lately a "Quaker Beer." The Friends have caused to be introduced in Congress a bill prohibiting the commercial use of their name. It is complimentary to the Quakers that commercial firms find their name one possessing favor with the people but surely every right-minded Christian will join in their protest against this latest outrage against them.

Honors Come to George Adam Smith.

Word has recently been received that the king has knighted George Adam Smith, the well known Old Testament scholar of Scotland. He has also been unanimously chosen as the moderator of the United Free General Assembly to be held in Edinburgh this coming May.

The Sunday School Grows.

The Sunday-school Council of the Evangelical Denominations met in Richmond recently and reported that the past year the evangelical schools had gained in enrolment nearly a million. This is an age of prosperity for the Sunday-school.

Club Brings Good Speakers to Town.

The Chicago Sunday Evening Club, meeting in Orchestra Hall is not a church but an organization to provide preaching for the transients of the city and it has several years of successful operation. Good speakers are secured from all over the nation. The addresses this year have been made by the following men: Hon. Louis F. Post, Prof. F. G. Peabody, Bishop W. F. McDowell, Sec. A. J. McKelway, Mary Antin, Dr. Cornelius Woelfkin, Professor Steiner, Dean Brown, Bishop C. D. Williams, John R. Mott, Henry J. Allen, President Vincent, Bishop Anderson, Dr. J. A. MacDonald, Bishop F. J. McConnell, Charles Stelzle, Rev. James E. Freeman and Pres. W. H. P. Faunce.

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Disciples Publication Society

700 E. 40th Street **Chicago, Ill.**

The Sunday School

THE DEATH OF STEPHEN.

Lesson for March 5.

Golden Text: Be thou faithful unto death, and I will give thee the crown of life. Revelation 2:10.

Lesson Acts 7:1-8:3; verses 7:54-8:3 printed. Memorize 7:59, 60.

7 ((54) Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. (55) But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, (56) and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. (57) But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; (58) and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. (59) And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. (60) And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. 8 (1) And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. (2) And devout men buried Stephen, and made great lamentation over him. (3) But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

VERSE BY VERSE.

7:54. **Now when they heard these things.** The speech of Stephen recorded in the first part of the chapter and part of the sixth. Read it! **They were cut to the heart.** The Greek means "sawn asunder." Their hearts were torn with rage. They were angry with Stephen.—**They gnashed on them with their teeth.** This is a very common expression for extreme anger—the brute-like grinding of the teeth.

7:55. **He.** Stephen.—**Being full of the Holy Spirit.** Stephen was saturated with the life and teaching of Jesus as a sponge might be saturated with water.—**The glory of God.** The brightness in which God appears.—**Jesus standing.** Some one has said, to welcome the first martyr to heaven.—**Right hand of God.** A position denoting a place of authority.

56. **I see the heavens opened.** This expression denotes insight into divine things.—**The Son of man standing on the right hand of God.** Words expressing the exaltation of Jesus. See Matt. 26:64.

57. **They cried out with a loud voice.** To drown his words for themselves and others, and to excite some to violent action.—**And stopped their ears.** Thus indicating that the words of Stephen were "blasphemous."

58. **They cast him out of the city, and stoned him.** See Lev. 24:14-16. They treated him as a blasphemer.—**The witnesses.** The false witnesses; see Acts 6:13. These witnesses, according to the law in Deut. 17:7, were the leaders in the stoning.—**Laid down their garments at the feet of a young man named Saul.** These were their outer garments. They were in the way. This is the first mention of Saul, who afterwards becomes Paul.

59. **The Lord.** Jesus. Not found in the Greek.—**Lord Jesus, receive my spirit.** On the cross Jesus commended his spirit to his father, and now his faithful follower commends his spirit to him.

60. **Lord, lay not this sin to their charge.** Fix not this sin upon them, would be the literal rendering of the text. Jesus on the cross expressed the same thought in different words. To have this spirit of forgiveness is better than to have protection.—**He fell asleep.** Indicating his calm and peaceful death. It is a beautiful expression for death. Our word "cemetery" comes from a Greek word which means a "sleeping place."

8:1. **Saul was consenting unto his death.** He was not throwing the stones, but he was glad to see it being done by others. The Greek word indicates that he was consenting with pleasure. See Paul's words in Acts 22:20.—**There arose on that day a great persecution against the church.** The death of Stephen stimulated them to greater persecution. Because of this the church began a new era in its history. God's law is moving on, for men and churches.—**Judea.** As the word is used here it probably indicates Galilee and Perea.—**Except the apostles.** Their attitude toward the temple may have sheltered them.

2. **Devout.** A cautious, careful observance of the divine law. The term would include both Christians and pious Jews, and both may have been coworkers at the funeral.

3. **Saul laid waste the church.** Saul in his own words (Acts 26:9-11) was a bitter persecutor of the church. He did not do things in a half-hearted way. While we deplore the deed we admire the zeal and courage of the man.

* * *

TEST QUESTIONS.

1. Describe the character of Stephen.
2. What was the aim of Stephen's speech?
3. What part of it was offensive to the Pharisees?
4. Was the stoning of Stephen lawful?
5. What effects had the dispersion?
6. In what respect was the trial of Stephen like that of Jesus?
7. In what respect was it different?
8. Why was Stephen so successful?
9. Was Saul as guilty as those throwing the stones?
10. How did God help Stephen at his trial?
11. What is the meaning of the word "martyr?"
12. Where did Luke get the conception of death as a sleep?
13. What effect did the death of Stephen have upon Saul?
14. What two other cases of shining faces are reported in the Bible?
15. What is the meaning of the lesson for our day?

The Martyr Spirit

The Lesson in Today's Life.

By Asa McDaniel.

Horace Mann said it is more difficult, and calls for higher energies of soul, to live a martyr than to die one. Some one has said that the way of the world is to praise dead saints and persecute living ones. It is the cause and not merely the death that makes the martyr. To die for the truth is not to die merely for one's faith, or one's country, it is to die for the world.

In this we find the true martyr spirit. We do not want men to die but live for the cause. The man who lives in his every day tasks the martyr spirit will be of the greatest value to his day and generation. The world is coming to see that we do not so much need men for large places as men to enlarge small places.

Stephen was chosen a deacon, for the purpose of "serving tables." He dignified the service by a noble life. He was habitually a man of spiritual power. This power was recognized as a valuable qualification, and hence his name has remained a source of inspiration centuries after his life went out. He was a "son of thunder" and at the same time a "son of consolation." A rare combination of power and grace. He was the first Christian martyr and his spirit passed to multitudes of men later in the history of the early church. In fact the early Christians under the Roman persecution endured the most dreadful tortures gladly, counting it joy to suffer because their Lord had suffered. They had not the slightest fear of death, but coveted the martyr's crown.

The Roman rulers, Trojan and Marcus Aurelius, who had sought to put an end to Christianity by putting its promoters to death found that it only made others the more willing to live and die for the church. Tertullian observed that "the blood of the martyrs is the seed of the church."

The danger with individuals as well as with the church is that they make Christianity too easy. "Be thou faithful unto death and I will give thee a crown of life," is the voice of success in every field of human endeavor.

Let him who feels that the spirit of the martyr is passing take his place in the ranks of those on the firing line and observe their devotion to the cause they love.

The eleventh chapter of Hebrews might be written every year from the heroes on the mission fields.

From the many, one incident will serve to illustrate all. Some ten years ago many missionaries were murdered in China; among those who lost their lives were two young missionaries who had arrived just the day before. Their companion at home, who was to have gone to that field but decided to study one year longer, upon hearing the sad news of his martyred friends, said: "I cannot help thinking that had I been more faithful, it would have been I that had gained a martyr's crown, and a better than I spared for the work. Now I earnestly seek the privilege of taking the place of the martyred heroes, and if in your judgment this sad event and the increased need justify my leaving my studies and proceeding at once to China, I am ready to sail."

While you read, your thought is bowing in reverence at the graves of other heroes who have given their lives as a willing sacrifice for those they love in every field of human experience. No! the martyr spirit still lives!

Some on has said, that

"Beautiful thoughts make a beautiful soul,
And a beautiful soul makes a beautiful face."

The soul that really lives, ascends frequently, and runs familiarly through the streets of the "Holy City," visiting the patriarchs and prophets, saluting the Apostles and admiring the martyrs, until it stands in the place of the great King. After a visit of this sort the face will shine like "the face of an angel," and the world will feel the power of such a life.

The Visitor

Enroute to Panama

ANOTHER missionary conference! Who that attended the great gathering in Edinburgh in 1910 can hear the announcement of any kind of missionary conference without a desire to go? And when such a conference is inspired by the same men who invested the Edinburgh meeting with epoch-making significance, its pull upon one's impulses is irresistible. The Congress on Christian Work in Latin America —that is the official title of this new conference, and the magic names of Mott and Speer and many others made world-famous at Edinburgh head the list of those responsible for its program and purposes. Panama was planned for at Edinburgh. A group of missionaries from Latin America in attendance upon the Edinburgh Conference met together several times to discuss the possibility of a similar conference being held especially for the needy fields of the Western Hemisphere, which had been excluded from the purview of the great gathering then in session. In accepting the chairmanship of the Continuation Committee of the Edinburgh Conference, Dr. John R. Mott candidly announced that he did so with the express understanding that his relationship to the committee must not be construed as inhibiting in any degree his active service on behalf of a future conference to deal with the missionary problems of Latin America. This it has now been proved was a wise precaution. Had there been no such understanding it is not unlikely that strong pressure would have been brought to bear upon Dr. Mott by the particular Episcopalian influences responsible for the exclusion of Latin America from the consideration of the Edinburgh Conference, and persuading him against lending his name and service to the great movement now about to come to its consummation at Panama. But fortunately for the cause of Christian progress, this leader of missionary strategy kept his hands from being tied with any such possible obligations, and as a result the Panama Congress, projected on the same plane as the Edinburgh Conference and with the same inspiring leaders is about to convene.

* * *

It is not my purpose to discuss the Congress in this letter. There will be enough time for that after the gathering has been held, and the readers of The Christian Century may be assured that I shall keep them informed of the discussions and findings at Panama. I have allowed myself to be loaded up with a considerable burden of work in interpreting the Congress for other journals and magazines as well as in preparing a volume telling the story of the Regional Conferences to be held in South American cities after the gathering on the Isthmus has adjourned. But The Christian Century will be first in my thought all the time, and I will find a very particular pleasure in taking a rather familiar and personal point of view for this correspondence. When one is a long way from home it is something of a relief to one's homesickness to write down one's experiences for the eyes of one's friends. An editor gets to think of his readers as making up a sort of family. This is especially true, I think, of "Century" readers, and I intend to allow considerable freedom to my pencil in recording experiences and observations which have interest to me personally, whether or not they might be considered to have significance to the general reader upon whose sympathetic feeling of member-



Charles Clayton Morrison, Editor The Christian Century.

ship in our "family" I would have no right to presume.

I spoke of homesickness. But in spite of the two thousand miles that at this writing stretch between myself and my home, and in spite of the wistful and yearning tenderness with which any traveler bound for the farther side of this round earth turns his thoughts toward the dear ones left behind, it can hardly be said that I have experienced as yet any mood answering to the description of homesickness. The fellowship of the boat has been delightful and inspiring, while the weather has so far been as if made to our order. This blessing of good weather is reckoned as a sort of special providence by those among us who, like myself, are poor sailors.

* * *

To begin with, we were given a gracious bon voyage by Dr. and Mrs. Finis Idleman and a group of their Central church members who came down to the New York dock at noon Wednesday, Jan. 26, to see us off on the good ship Almirante. While the boat delayed more than an hour to start I had a good visit with Dr. Idleman. He had been three Sundays in his new pulpit, and spoke hopefully of the situation as he finds it. It is very different from old Central in Des Moines, he confessed, and if one looks merely at the outward and visible one could easily make disheartening contrasts. But Dr. Idleman feels that there are certain services a minister can render the Disciples of Christ in New York City which will not appear in the statistical reports of his church, but which all discerning men may see and estimate at their true worth. With this conception I heartily agree, and I also agree with the wise men of Central church who sought out Dr. Idleman and called him to their pulpit, for I believe he is singularly well qualified for the great responsibility he has undertaken.

Yet from what I have said it must not be inferred that Dr. Idleman is content to accept the church as it is and allow it merely to mark time. On the contrary, he has begun his metropolitan ministry with an aggressiveness and courage which has already set a new mark for attendance and interest in the church services. A Sunday evening service has been re-established, the mid-week service organized with practical and attractive features, and the Sunday-school's work augmented. Somehow, I cannot help feeling that a new era is being begun in this the oldest congregation of our Disciples' fellowship.

* * *

When I say that Dr. Idleman and his companions came down to see us off I do not mean to use the pronoun "us" in any editorial sense, but literally, for there were several Disciples in whose departure these New York friends had very personal interest. First and chiefly there were Mr. and Mrs. S. G. Inman, members of Central church, in whose honor the congregation had a few days before given a reception, presenting them at the time with a valuable token of the affection in which they are held. Mr. Inman, as Secretary of the Panama Congress, has made a large place for himself in the confidence and program of missionary leaders in America. I feel certain that the scope and thoroughness of his work as it will be revealed at the Congress will surprise and impress all the delegates. Then there were President and Mrs. Charles T. Paul, of the College of Missions, that unique institution at Indianapolis, which is coming more and more into favor among not Disciples alone, but the missionary authorities of all the churches. Dr. Paul's grasp of the principles of missionary progress has brought him into a place of interdenominational leadership which reflects credit and satisfaction upon all his fellow Disciples, and upon the Christian Woman's Board of Missions in particular, for having the statesmanship to found the College of Missions and to put him at its head.

The fellowship of these friends and fellow-workers would be inspiring and delightful enough for the eight day voyage to Panama, but besides them there are Dr. and Mrs. John R. Mott; Dr. William Adams Brown, of Union Theological Seminary, and Mrs. Brown; Bishop William Cabell Brown, of the Episcopal Church of Virginia; Mr. Fennell P. Turner, Secretary of the Student Volunteer Movement of North America, and Mrs. Turner; Miss Ruth Rouse, of London, European Secretary of the World's Student Christian Federation; Miss Clarissa H. Spencer, of the Young Women's Christian Association in North America, Mr. E. E. Olcott, President of the Hudson River Day Line, a prominent New York layman of the Reformed Church, his wife and daughter, and others of well known names, twenty-four in all, all bound for Panama.

What talks we have together! Morning, afternoon and evening we sit on deck and talk little else than the big, deep things of the Kingdom of God. Putting all the books of the Panama contingent together we have a rich library on Latin America, and everybody is reading widely on the subjects which will engage us for the ten days of our conference on the Isthmus. Besides our library we have on board the proof sheets of the reports of the eight Commissions which are to form the basis of the discussions at Panama. Any morning at eleven o'clock you may find a group of nine of us surrounding Dr. Mott and Mr. Inman in a quiet corner of the smoking room—a room which on this trip is hardly used at all for the purpose for which it is named—going over these reports one at a time and formulating provisionally the questions which will appear on each day's agenda for discussion at the Congress. This morning, Monday, January 31, we went through the report of Commission VIII, which deals with the subject of Co-operation and Unity on the Latin American mission field. We Disciples of the little group—President Paul, Mr. Inman and myself—inwardly thank God a score of times for the evidences of a determined purpose on the part of these missionary leaders not only to turn the sharp edges of denominationalism in the co-operation of all religious bodies, but to bring about the good day when there will be one united evangelical Church of Christ in all mission lands.

I cannot trust myself to go further into the inspiring and revealing things that have come to me in these intimate personal councils, lest I be tempted too far afield for the limits of a single letter. It must suffice to say that the passion for the unity of God's people which I share with all Disciples of Christ is confirmed and mightily reinforced by the things I am hearing from others' lips.

* * *

Beside me at the table three times a day sits the Rt. Rev. Wm. C. Brown, Bishop of Virginia. I have found him a delightful companion. He spent twenty years in Brazil as a missionary, consummating his work there with a revised translation of the Bible into Portuguese. doing for that language what the American Standard version has done so admirably for us. The bishop talks very freely about the high and low church tension which is now endangering the unity of the Episcopal communion. He deeply deplores the introduction of what he calls the high church innovation, declaring that Episcopal history and ideals are being misrepresented to the Christian world by the claims of the high churchmen. He is thoroughly democratic, evangelical, and friendly; he and I have come to agree that if the problems were left to us to solve we would be able to achieve Christian unity before we leave this boat!

I must draw in the lines of my thought now as we are standing at anchor just outside the harbor of Kingston, Jamaica, whose beautiful port we are soon to enter. I think we are to spend several hours here, the only stop on our voyage. A wireless from our Disciples' missionary, Rev. J. E. Randall, says plans for our entertainment have been made, and a message from the Archbishop of the West Indies, who resides here, invites us to send representatives to pay him a visit. It all sounds to me as if something is likely to happen during the next few hours to justify a promise that my next chapter will be devoted to the story of our call at Kingston.

C. C. M.

Disciples Table Talk

"Men and Millions" Moving Toward Iowa.

The Des Moines' session of the national missionary campaign will be held in University Place church, February 20-23. The "Men and Millions Team" will be in Des Moines about the first of March to begin the Iowa campaign. They have been in Missouri for the past five or six months and will probably spend at least three months in Iowa.

Boy Scouts in Central Church, New York.

Troop 89, of the Manhattan Division of the Boy Scouts of America, has just been organized at Central church, New York, under the leadership of a local committee consisting of P. F. Jerome, A. R. Porterfield and F. H. Smith. The troop is composed of twenty boys of the church and neighborhood and is in charge of Scout Master Henry Fritz, and his assistant, Wm. G. Rapp. Finis Idleman, the pastor of this church, arranged for a special flag raising, on Sunday morning, February 13, at the church, to be participated in by the Scouts. A special song was sung in memory of Lincoln and Washington.

W. A. Shullenberger May Go to Central, Des Moines.

Central church, Des Moines, Ia., has extended an official call to W. A. Shullenberger, of Mexico, Mo., to become the pastor of the church and it is the hope of Central church leaders that his coming will prove a happy solution of the perplexing problem of securing a successor to Mr. Idleman. Mr. Shullenberger made a very favorable impression on the occasion of his recent visit and the record of his ministry at Mexico, Mo., is taken as an indication of what he may be able to do in the Des Moines church.

Lexington, Mo., Church is Making Records.

Richard W. Wallace, pastor at Lexington, Mo., has several forward steps in the work there to report. One is that the pastor now has his study downtown in a local bank building. Another is that the every member canvass has recently been made with success. Then a "Brotherhood Bible Class" has been organized. A revival meeting is being planned for this year under the leadership of W. N. Briney, of Louisville. Mr. Briney is a warm friend of the pastor, having at various times held nine meetings for him. A young men's club is a fine feature in the Lexington church, also a Ladies' Guild. At a recent Sunday evening service Mr. Wallace preached on "The Impulsive Scribe, or Spiritual Preparedness."

Special Sermons on Famous Paintings.

Lin D. Cartright, pastor at Ft. Collins, Colo., preached a series of Sunday evening sermons on "Messages from Famous Paintings." Each of the sermons was illustrated by a large print of the painting exhibited from the platform. Paintings and sermons for the various evenings were: Hoffman's "Christ and the Rich Youth:" Sermon subject, "Christ's Challenge to the Spirit of Youth." Millet's "Angelus": Sermon subject, "Work and Worship." Holman Hunt's "Light of the World": Sermon subject, "Heaven's Overtures to the Cabined Soul." Watt's "Hope": Sermon subject, "Hope's Music in the Hour of Despair." Hoffman's "Christ in Gethsemane": Sermon subject, "Gethsemane, the Battleground of the Soul."

Eureka College Opens New Gymnasium With Feature Events.

The grand opening of the new Eureka College gymnasium took place the first week of February, and was attended by an entire week of special events, ending Friday night with three basket ball games. The gymnasium was finished the latter part of December, and makes an attractive addition to the college campus. The basketball floor proper is the largest in the conference. The building has all the improvements of a modern "gym," with a running track, swimming-pool, and a large stage off one side of the main floor for plays and concerts. President H. O. Pritchard, the Men and Millions Team, and the students and business men of Eureka are responsible for this large and practicable building. The opening was attended by great interest on the part of both students and the citizens of Eureka, large crowds filling the gymnasium every evening. The week of activities was opened Monday night with a drama, "The Young Mrs. Winthrop," presented by the "Constellation," the College Dramatic Club. The cast was well selected and did well, deserving high commendation. Tuesday night the Eureka College Band of twenty-one pieces, under the direction of H. O. Merry, made its first appearance this year. This is one of the most flourishing and representative organizations of the school. The concert was a success in every respect. Wednesday night was "all college night." The keynote address was made by President Pritchard. Thursday night a contest between the Periclesian, Athenian and Burke Literary Societies was held, the latter winning first prize. J. Wallace Bradley, of the college, kindly sends the report of this significant event in Eureka's history.

Paris, Ill., First, Banquets Two Hundred Men.

The men of First church, Paris, Ill., recently gave a banquet at which two hundred persons were seated. J. Boyd Jones, of Central church, Terre Haute, Ind., delivered the address. It was an unusually strong appeal, writes H. H. Peters, pastor, and was appreciated by the men of the church. Mr. Jones is making himself felt in the affairs of Terre Haute, and Paris people are glad to give such neighbors encouragement, writes Mr. Peters. The men's banquet of the Paris church will in all probability be one of the annual features. One was given by the men about three years ago with the opening of the ministry of the present pastor.

Broadway Church, Lexington, Gives Nearly $5,000 for Missions, Benevolence and Education.

Mark Collis has ministered to Broadway church, Lexington, Ky., for nearly a quarter-century, but the work there is still on the up grade. Last year $4,484.15 was raised in all departments for missions, benevolence and education; for expenses, payment on debt and interest, $13,537.50. The church starts off with a good surplus in its treasury for 1916. There were 72 additions during the year by letter, by confession and baptism, 56; otherwise, 5. A net gain of forty brought the present enrollment up to 1,378.

C. M. Smail Delivers Address Before Beaver Falls, Pa., Graduates.

A record audience of young people heard C. M. Smail, pastor at Beaver Falls, Pa., in his address before the mid-winter graduating class of the local high school. The topic treated was "The Signs of the Adamant Life." Mr. Smail's address was printed in full in the Beaver Falls' dailies. The following is a "sample" of the excellent advice given to the high school young people: "Your education should give you a view in six directions. Like a cube, life should have as many faces. The body, the machine with which we work should be well trained and cared for. The scientific desire should be cultivated in order to know the powers of the universe to be used. The study of history and sociology acquaints us with the development and organization of human society. Then by the artistic sense we dream dreams that come true chiseled on stone and painted on canvas. The lore of world literature brings to us the wisest thoughts of those who have poured out their

lives as an oblation over the mysteries of life. Lastly and more important than the other five outlooks, is religion that looks to the heights whence cometh help, with eyes fixed on a star that draws us to the skies —light and power from above. We are to look up to God and out to our fellowmen. The same hands that adore the Father above are to lift the Brother below."

Brotherhood Organized at Monmouth, Ill.

A brotherhood has recently been organized in the church at Monmouth, Ill., starting off with a "pep meeting" late in January. Officers were elected and committees appointed. The organization will meet the first and third Thursday night of each month at the church. It is the intention of the organization to fit up one of the rooms in the basement of the church for a library and reading room to be kept open for the public and to which every man in Monmouth will be invited to visit and spend his evenings.

Ministerial Relief Reports Gains.

The Board of Ministerial Relief, Indianapolis, reports the addition of four names to its Pension Roll, making the number 135, of whom seventy-six are ministers, 50 widows and 9 missionaries. The January receipts amounted to $4,982.04, a gain of $1,757.27 over last January. Of this increase $748.82 came from the churches and $537.23 from the Bible-schools. The total receipts for the four months to February 1 are $11,204.06, a gain of $2,547.89 over the same period last year.

"Japanese Billy Sunday" Speaks in Christian Church of Japan.

W. D. Cunningham, of Yotsuya Mission, Japan, is authority for the report that Mr. Seimatsu Kimura, who was featured in a recent issue of the "Literary Digest" as "the Japanese Billy Sunday," spoke at the Second Church of Christ, in Yotsuya, recently. Mr. Cunningham pronounces the Japanese evangelist thoroughly in earnest. Mr. Kimura is a Congregationalist, and was baptized by R. A. Torrey, of Moody Bible Institute, Chicago, several years ago.

Frankfort, Ky., Pastor Has New Assistant.

The growth of Frankfort, Ky., church is indicated by the fact that it has been found necessary to give R. T. Nooe, the pastor, an assistant, who happens to be Mr. J. L. Alderson. The new worker spent two years in Johnson Bible College and two years in Hiram, having studied also at Canton, O. Mr. Nooe says of his new aid: "The work of Mr. Alderson is beginning very auspiciously. He has charge of our mission Bible-school, and preaches following the school every Sunday afternoon. He conducts a prayer-meeting in the community of the school and has organized a teacher training class. In our own congregation he makes pastoral calls, assists in the singing—he is a good leader and soloist—and is helping to build up the young men's class; he also conducts the "Missionary Journeys" in the Bible-school.

E. M. Waits Visits Chicago.

The Christian Century enjoyed a visit last week from E. M. Waits, pastor at Magnolia Avenue, Ft. Worth, Texas. Mr. Waits was in Chicago representing the Ft. Worth Medical College before the American Medical Association, which met in Chicago, February 7. Mr. Waits was also asked to represent the brotherhood on the program of the Laymen's Missionary Movement at the Memphis, Little Rock and Oklahoma City Conventions. The Ft. Worth pastor has become known throughout his state and in other states as a past master in the science of religious education.

Methods Institute at Hastings, Neb.

Clarence E. Lemmon, pastor at Hastings, Neb., sends forth this word of announcement to Nebraska Disciples: "The School of Methods for Nebraska Bible-schools will be held at Hastings this year. The Hastings church will entertain as many delegates as possible on the Harvard plan, i.e. bed and breakfast free. It is probable that we will be able to entertain all delegates who come, but if not, entertainment will be provided at the lowest cost for those whom we will be unable to entertain. If you want to make sure of entertainment send in the registration fee of $1.00 in advance to the Secretary and reservation will be made for you. We hope to greet you and your delegates and will assure you of a cordial welcome at Hastings."

Pawnee City, Neb., Church Reaps Union Harvest.

The Christian church of Pawnee City, Neb., has been in a union meeting with the Henry and Van Camp evangelistic company. Gilbert W. Campbell, the Disciples' pastor, reports that, of the five churches his congregation will probably receive the largest number of accessions in proportion to membership. The Disciples received forty of the 212 cards signed and of these persons twenty-eight have already been baptized. The almost universal expression is that in every way this campaign during the month of January was the greatest in the history of southeastern Nebraska. Zero weather, bad roads and grippe were necessary to make the attendance fit the size of the tabernacle, writes Mr. Campbell. Dr. J. Q. A. Henry is said to be one of the most effective evangelists of today, while Jesse Van Camp is praised for superior ability in solo and chorus work. Without a single conversion the Pawnee City pastor believes this campaign would have been fully justified by its far-reaching results.

Bloomington, Ill., First Church, Cultivating the Community's Young People.

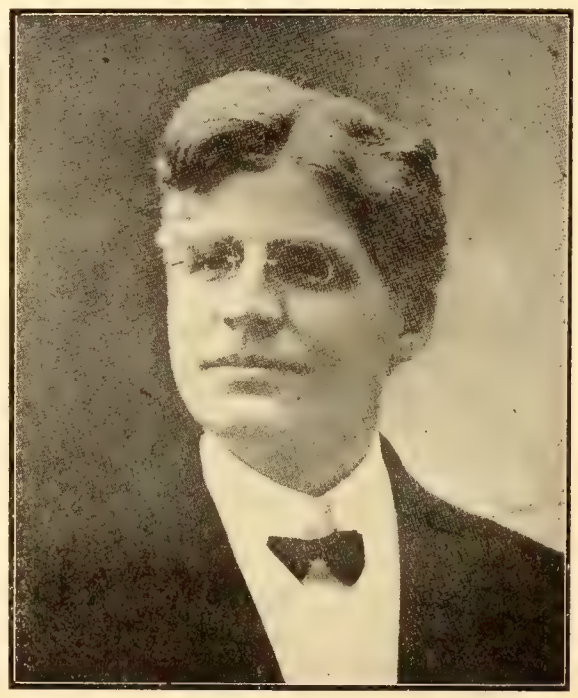
Edgar D. Jones, pastor at First church, Bloomington, Ill., is preaching this month, on Sunday evenings, a series of "Straightforward Sermons" to Bloomington young people. The following are the topics being treated in this attractive series: "Youth's Castles in Spain," a defense of dreamers. "Self-Reverence, Self-Knowledge, Self-Control," a charge to those who would overcome the world. "When Knighthood Was in Flower,' an appeal to chivalry in young men. "To Have and to Hold," in behalf of the sanctity of the marriage vow.

Missionary Rallies in Texas.

The following is the schedule of dates for the missionary rallies in Texas: Texarkana, Thursday, Feb. 17. Longview, Friday, Feb. 18. Temple, Tuesday, Feb. 22. Brownwood Wednesday, Feb. 23. Waco, Thursday, Feb. 24. Dallas, Monday, Feb. 28. Waxahachie, Tuesday, Feb. 29. Fort Worth, Wednesday, March 1. McKinney, Thursday, March 2. Wichita Falls, Monday, March 6. Gainesville, Tuesday, March 7. Sherman, Wednesday, March 8. Bonham, Thursday, March 9. Paris, Friday, March 10.

W. N. Briney, Louisville Pastor Conducts Interesting Questionnaire

W. N. Briney, pastor at Broadway church, Louisville, recently preached a sermon that inspired a half-column editorial in the Louisville Herald, and elicited the interest of the entire city, especially of Louisville's business men. Mr. Briney's topic was "Is Deception in Business Necessary?" Mr. Briney sent out a questionnaire to the city's men of business and reported as a part of the sermon his findings from the answers sent in. Mr. Briney said:



Rev. W. N. Briney.

"I recently requested some of the active business men of Louisville to answer the question, 'Is there any feeling on the part of business men generally that under present conditions it is necessary to practice deception in any degree in order to succeed in business?' These are some of the answers: 'There probably will always be a percentage of men in business who are badly equipped, and who think they can supplement their efficiency by deception.' 'I believe that nearly everybody practices to some extent certain kinds of deception. I believe this includes business men, professional men and preachers.' 'There are still a good many business men who practice deception through lack of frankness and by concealment of facts. Few good business men misrepresent facts.' 'I believe that there is a feeling that is comparatively general on the part of business men that some deception in the conduct of their business should be allowable, and is permissible.' 'There is much deception that is obnoxious or sinful. But to tell the whole truth at all times, on all occasions, would break up any congregation, disrupt any society, and bankrupt any business.'

"I received seventy-two answers to this question. Thirty-one of the writers answered 'No,' eight of these emphatically; thirty-seven answered 'No,' with certain modifications, and four answered 'Yes.' The most of the answers predict the speedy coming of the day when all misrepresentations and concealments will be eliminated altogether from the world of commerce; and the great majority of them declare that this condition already exists among the highest class of business men.

"To my question, 'Do you note any disposition on the part of business men to refrain from all unfair and deceptive practices in order to secure trade?' fifty-two answered squarely in the affirmative, and twenty gave a modified affirmative.

"Seventy representative business men of this city, in answer to another question, declare it to be their strong conviction that the policy of being truthful and fair in all business transactions will lead to greater and more permanent success than to depart in any degree from such a standard. Many of them use the words 'undoubtedly,' 'by all means,' 'absolutely,' 'emphatically,' 'unhesitatingly.' With but two exceptions the men to whom I wrote declare that the standards of business have been greatly raised within the last fifteen or twenty years."

Mr. Briney concluded his sermon with these strong words: "If the young business man would succeed, let him stand erect, and follow after the high ideal set before him in the life and character of the Man of Nazareth—the elements so mixed in him that a nature might stand up and say to all the world, 'This was a man.' It was he who gave the world the best business maxim of all the ages, 'Whatsoever ye would that men should do unto you, do ye even also unto them'."

Modesto, Cal., Pastor Preaches Special Series of Sermons.

J. H. McCartney, pastor at Modesto, Cal., is conducting his own evangelistic meetings, and is giving his people what he terms "A Modern Presentation of the Christian Religion" The sermon topics for last week were: "The Christian Conception of God." "Jesus in a Modern World." "The Holy Spirit in the Present Age." "Man's Place in the World Today." "A Modern Man's Use of the Bible." "The Place of the Church in the World." "Relation of Religion and Government." (The Best Method of Preparedness: or The Man Behind the Gun.)

Elkhart, Indiana, Church in Forward Moves.

On February 6, C. W. Cauble, State Secretary for Indiana, led the Elkhart, Ind., church in a money-raising effort to provide for a building fund indebtedness. Mr. Cauble, who is a master hand at this work, easily secured more than the needed amount in short term pledges. Since F. C. Lake assumed the pastorate of this church eighteen months ago about ninety have been added to the membership, and all at the regular services. John M. Alexander, of South Bend, Ind., will assist this church in a series of meetings commencing February 27.

Ravenna, O., Church is Praised by Local Newspaper.

The Ravenna, O., church, to which L. F. Drash ministers, has officially determined to proceed with the building of a new house of worship. At the close of the Sunday morning service, two weeks ago, the total of pledges and cash on hand aggregated $28,400, and it was decided to begin the work of removing the present structure. A local paper says of this project: "This means that before the close of the year this flourishing church will be housed in a new structure that will not only afford better accommodations for its large and growing membership, but will be a decided architectural improvement to structural Ravenna and will help remove the criticism made of the town because of its lack of modern church edifices. The committees have done swift and successful work and the people have responded no less quickly and willingly, showing a spirit of Christian unity and genuine enthusiasm that removes all suggestions of doubt or extreme difficulty attending the project. The prosperity of this church body has been little short of remarkable, and its latest enterprise gives gratifying assurance of continued expansion." The present building will be used for church purposes until the completion and dedication of the new one." Mr. Drash later reports that the work of removing the old building has already begun, and states also that the cost of the building, including complete equipment, will be about $43,000. The plant will be an up-to-date building, containing ample provision for a large and growing church and Bible-school.

Licking County, Ohio, Disciples "Get Together."

The Licking County, (Ohio), Union, which is the county organization of the churches of Christ in Licking County, held a quarterly meeting in Central church, Newark, Jan. 29. Eleven of the thirteen churches of the county were represented. The reports showed that 131 have been added to the churches of the county in the past four months. This meeting was held in connection with a Bible-school Institute conducted in Central church by State Superintendent Wilford H. McLain, assisted by Mrs. John S. Asbury of the Kentucky Bible School Association. A committee was appointed by the union to arrange for a series of Bible-school Institutes to reach all the churches of the county, to be held during the coming summer. W. D. Ward, pastor of Central church, Newark, is largely responsible for the aggressive work of the County Union, writes Secretary McLain.

Ft. Smith Church Divides City Into Districts.

J. D. Arnold's services at Ft. Smith, Ark., are duly appreciated by the congregation there. His salary has recently been increased $200.

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During the past year 148 persons were added to the membership. There are now 515 resident members. A total of $900 was given to missions and benevolence. The Bible-school attendance showed an increase of 23 per cent over the previous year. The Endeavor Society gave $75 for the missions, the Ladies' Aid Society $21. The latter organization also contributed $149.30 for current expenses. This society has been merged into the Women's Union. The city has been divided into four districts, and a division of the women's organization looks after each district. An every member canvass was recently carried through by twenty teams of men and an increase of 25 per cent in current expense pledges and over 250 per cent in mission pledges is reported. An evangelistic campaign has been inaugurated which is to culminate with Decision day at Easter time.

Kansas City Bible-school Exceeds Church Membership in Enrollment.

Ivanhoe Park church, Kansas City, Mo., has a membership made up for the most part of young people. One result of this fact is that the Bible-school is very strong; the enrollment is 500, although the church has a membership of only a little over 400. During the past year the attendance at Bible-school averaged 345 with an average offering of $13.26. There were 51 additions to the congregation. The church and its organizations gave to missions and benevolences the sum of $1,035.28, which was divided proportionately among all the agencies of the brotherhood. J. B. Hunley has served this church as pastor for four years.

News Notes From Central Church, New York.

Finis Idleman of Central Church, New York City, has had a new electric sign 5 ft. by 7 ft. in size placed in front of his church, calling attention to the services. It is visible from Central Park to Riverside Drive. High power nitrogen lamps have replaced the tungsten lamps in the Auditorium. Dr. Idleman believes in making use of modern inventions in his church work. The adult Bible-class taught by Dr. Idleman on Sunday mornings at 10 o'clock has an average attendance of forty. The Century Class, meeting on Tuesday evenings, at the West Side Y. M. C. A., is also taught by Dr. Idleman. The class is following the lessons: "Modern Messages from Ancient Teachers." Eighty-five men attended the first session and adopted the slogan, "100 men at every session." P. F. Jerome is Chairman of the class. A series of twelve Sunday evening evangelistic sermons entitled "The Way of Jesus" are being given by Dr. Idleman. The church is aiming to secure one hundred new members by Easter Sunday. An aggressive campaign is being promoted to enlist as members Disciples who have moved to New York from the West and South. It is estimated that there are nearly one thousand unattached Disciples living in New York City who have not transferred their church membership to a New York church. On a recent Sunday afternoon, at Central church, six adult Russians were baptized by John Johnson, pastor of the Russian Christian Congregation. The ancient mode of immersion is always used and this was followed by a celebration of the Lord's Supper.

Bible Schools Gain in Gifts to Home Missions.

The statement of receipts from the Bible-schools to the American Christian Missionary Society up to February 1 has just been issued. This statement covers the offerings for the first four months of this missionary year and makes most interesting reading. It shows a total of $28,852,81, a gain of $6,255.40 over the same period of last year. It should be remembered that last year's offerings were very much below par, writes Secretary Hopkins. When the report is compared with that of two years ago it shows a gain of but $44.08. The schools are just about equaling the progress of 1913-1914 when the total receipts were $39,035.37. Ohio, Kentucky, Missouri, Kansas, Pennsylvania, Indiana, Texas and Iowa report good gains. Colorado, Illinois, Arizona and Vermont report the most serious losses. Mr. Hopkins adds to his report the following appeal: "The American Society needs $50,000 from the Bible-schools this year to care for the work already in hand and provide for last year's deficit. A dollar less means retreat to the forces. Hundreds of schools have overlooked this offering in the rush of duties. Many have the offerings in whole or in part in their treasury. Your co-operation in securing all these offerings will be greatly appreciated. The victory may depend on you."

Preparing for the Des Moines Convention.

A general meeting of the members of all the committees to prepare for the national convention, to be held in Des Moines, in October, was held at the Capitol Hill church, February 11. National President W. F. Richardson, of Kansas City and Graham Frank, corresponding secretary of Liberty, Mo., were present and gave addresses. The ladies of the Capitol Hill church served dinner. President Hill M. Bell is chairman of the Des Moines executive committee.

Big Union Meeting in Des Moines Closes.

The Minges Union Tabernacle meeting at Highland Park church, Des Moines, closed with 350 persons won for Christ, one-half of whom come to the Disciples. Thirteen thousand dollars was raised for the new church, which will be erected on the lot where the tabernacle stands, just adjoining the present building, a part of which will be used.

Lexington, Mo., School Institutes Changes in Program.

R. W. Wallace, pastor at Lexington, Mo., reports that, beginning January 23, the program of the Sunday morning services at Lexington was rearranged. Under the present schedule the Bible-school begins promptly at 10 a. m. The school as a whole assembles only for the opening service. At this service the report of the secretary is read for the preceding Sunday. By 10:20 the classes go in order to their places, and the study period continues until a few minutes before eleven o'clock, when the second bell rings, which will be the signal for the classes to dismiss, and those who remain for the morning church service go immediately to their places in the auditorium of the church. It is hoped that this arrangement may result in an increased attendance at both the Bible-school and church services.

Church Increases Membership One Hundred Per Cent.

Warwood, W. Va., is a small town, and has no regular pastor, being ministered to by A. P. Finley, a student in Bethany College. But during the past year the membership of the congregation has increased 100 per cent; the Bible-school has gone one better, with a 101 per cent increase. That the Warwood people have twentieth century vision is indicated by the fact that ample provision has been made for the Bible-school, the basement of the church building having been thoroughly equipped for this work. It is the plan of the leaders to have their own pastor by June of this year.

Hannibal's "Champion" Bible-school Attendant.

Hannibal Mo., First church school is still proud of having in its ranks a man who has perhaps the best record for Bible-school attendance in the entire Bible-school world. This man is J. W. Mounce, 79 years of age, who has attended Bible-school for the past 63 years, only missing 19 Sundays during that time, 16 of which he attended school in other places and the other 3 of which he was unavoidably absent because of the illness of himself or family.

Indiana Village Church Asks Financial Aid.

The church at Hobart, Ind., of which W. A. Howard is the minister, is making an effort to build a church. The congregation is two years old. It has been holding services in an old church building which has now proved inadequate. There were forty-three members at the organization. Now there are 160. Hobart is a town of 3,500, with only one other English-speaking church. It is thirty-five miles from Chicago in the Gary rigion. The church is willing to do all and more than it is able. Help is needed from outside. Offerings may be sent to O. Amlong, treasurer.

* * *

BRIEF NEWS NOTES.

—It was stated in a recent issue of this paper that Traverce Harrison had received a call to a Detroit church. This statement was in error.

L. J. Marshall, of Wabash Avenue, Kansas City, Mo., occupied the pulpit at Liberty, Mo., on February 13. The morning sermon was the annual C. W. B. M. sermon.

—Herbert L. Willett left Chicago last Tuesday for a ten-day journey in the East.

—One of the best rural churches in Boone County, Ind., is that of the Christian congregation at Thorntown, which is nearing completion. The church will cost about $25,000.

—Mark Wayne Williams, pastor at St. James St., Boston, is preaching a series of Sunday morning sermons on the following topics; "Books of the Bible," "Beginnings," "Outgoers." Recent evening sermons were on "Christian Union," "Sin of Sectarianism," "Roman Catholicism."

—The East Lynn church, Anderson, Ind., with a congregation of 300 members, has lifted an indebtedness on its building. During two years a total of $9,000 has been raised for this purpose. Harper McCune is the 24 year old pastor at East Lynn.

—W. E. M. Hackleman read a paper recently before the Ministerial Association of South Bend, Indiana, on "The Universal Hymnody of the Church," which was well received. A large number of evangelists and singers, besides the local ministers, were present. The city-wide evangelistic campaign in which about thirty churches participated resulted in great good. Union meetings were held each Lord's Day afternoon. Fred B. Smith and A. J. ("Dad") Elliott were the speakers, while Fred. Butler and Mr. Hackleman conducted the music.

—The sermons of Frank Waller Allen on "The Religion of a Modern Man," are to be published in book form. An introduction will be written by Vachel Lindsey.

—Burris A. Jenkins, of Linwood Boulevard, Kansas City, Mo., recently debated with a Congregational pastor of the city on the subject of "Preparedness." The debate was held at a luncheon given by the Co-operative Club, at the Hotel Biltmore.

—Central church, Peoria, Ill., H. E. Sala, pastor, is aranging for a hundred day campaign for the dedication of the new church, which will be completed about June 1.

—The installation of Joseph A. Serena as President of William Woods College, will occur at Fulton, Mo., Thursday, February 24. Many prominent educators have signified their intention of attending. The new gymnasium and natatorium will be formally opened that day.

—Clarence L. Depew has closed his work as superintendent of Bible-school work for the Illinois Christian Missionary Society. Mr. Depew began his work for the Illinois society in 1907, having distinguished himself by work as superintendent of the great school at Jacksonville, his home city.

—W. R. Houghton, pastor of the What Cheer, Ia., church, has resigned that work and after May 1 will return to Indiana to do literary work. Prof. Houghton is the author of several books, among these being the following: "A Conspectus of the History of the Political Parties in the United States," "A History of American Politics by Congresses," "History of the Parliament of Religions," "Life of Blaine," "Life of Logan," and "The History of the Republican Party."

—The school at Memphis, Tex., is laying the ground work for a Bible-school campaign with the "Every-One-Win-One" idea as a basis. It is hoped to bring about a revival with the effort necessary to conduct this campaign. Samuel H. Austin is the pastor.

—The Men's Bible-class of the Moline, Ill., Bible-school, has inaugurated Monday night prayer-meetings in the homes of the members. A splendid interest has been shown and fine fellowship, resulting in a wider acquaintance and better class spirit.

—The Cedar Rapids, Ia., public schools are to give credit for Bible study done by the pupils in First Christian church school.

—Omaha, Neb., Bible-school is mothering a number of smaller schools, the latest of which is at Waterloo, organized the early part of January.

—A fine men's Bible-class of over a hundred members has been organized in the Norwood, O., school, over which C. R. Stauffer presides.

—First church, Fresno, Cal., where H. O. Breeden ministers, is happy in the success attending the trial of the "unified service," as advocated by the School of Methods' team. This plan has increased the regular morning audience 25 per cent.

—J. G. Slayter, of the East Dallas, Tex., church, has the largest school in Texas, averaging over 600 last year.

—The work at Broadway church, Pueblo, Colo., has been halted by the recent burning of the building. There was almost a total loss, but little insurance being carried. Most of the members are laboring men. W. M. Lennox ministers to this church.

—R. A. Long was recently given a full page write-up in the St. Louis Globe-Democrat. Mrs. Long has donated a $3,000 pipe organ to the Columbus, Kan., church. Mr. Long gave more than $6,000 toward the construction of the Columbus church building.

—H. L. Willett has a series of studies running through the Biblical World, of Chicago, on "The Religion and Social Ideals of Israel.' Study Five appeared in the February issue.

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—George L. Snively, dedicator of churches, has helped congregations over the country to raise $350,000 at dedications and other occasions.

—The January issue of the Christian Union Quarterly contained articles by C. C. Morrison on "Thomas Campbell, Pioneer of Christian Unity," and by T. W. Grafton on "Alexander Campbell and Christian Union."

—Shenandoah, Ia., church, W. S. Lowe, pastor, has reduced its indebtedness from several thousand dollars to $1,500.

—C. C. Cline, pioneer preacher and song writer, has been in charge of the Pine Bluff, Ark., church, for nearly twelve years.

—The church building at North Platte, Neb., was recently destroyed by fire. Loss, $4,500.

—An open forum has been inaugurated at First church, Louisville. At each Sunday night service the pastor, E. L. Powell, will answer questions asked from the floor or submitted in writing.

—First church, St. Joseph, Mo., of which C. M. Chilton is pastor, is planning to begin work on its new building this summer. It will cost between $80,000 to $100,000. This will not include the Bible-school annex which will be erected later. The auditorium of the new church will seat from 1,000 to 1,200 people.

—The "One-Win-One" plan of the Omaha, Neb., Ministerial Union to win 3,000 new members for the Omaha churches by Easter, was presented to the Omaha Church Federation at a banquet at First Christian church, February 14.

—J. H. Garrison has been appointed to represent the Disciples of Christ in the Laymen's Missionary Convention on the Pacific Coast.

—The most successful dedication, from the financial standpoint, ever held among North Carolina Disciples was at Kinston, when $36,500 was pledged to liquidate the debt on the new $50,000 building. Bernard P. Smith in a pastorate of over five years has led this church to victory.

—J. H. Goldner, pastor at Euclid Avenue, Cleveland, O., has been presented with an automobile by his congregation.

One of the men's classes of the church at Nickerson, Kan., has opened a down town reading room there for the benefit of people who need some place to go for rest and study.

—The Endeavor Society at Broadway church, Cleveland, the youngest society in South District, Cleveland, is challenging the other societies, having won the banner for the largest number present at four consecutive meetings, and still holding it.

—George L. Snively dedicated a new and modern church building at Ripley, Ind., recently, and raised more than four-fifths the cost of the building. Pastor C. C. Crawford, of Winamac, in this county, is largely responsible for this good move. He hopes to be able to establish a new church in the county each year.

—First church, Paducah, Ky., is planning to enlarge its building, also to purchase a new organ, and to repaint and redecorate. A rapidly growing Bible-school calls for more room.

—J. H. O. Smith has been holding a series of evangelistic meetings at Texas Christian University with splendid results.

* * *

BRIEF NEWS NOTES FROM EUREKA.

Dr. Royal J. Dye, who has been with the Men and Millions Team during their canvass in Missouri, visited his Alma Mater during the recent gymnasium opening week,, and attended the basket ball game.

The second semester of school opened with an increased enrollment.

W. H. Ford, who gave Lida's Wood, the Girls' Dormitory, to Eureka College, died recently.

Several of the alumni visited Eureka during "gym" opening week.

A short course in Agriculture and Household Science, under the direction of the University of Illinois, was held here during the week of February 7-11 inclusive.

The Eureka College Glee Club, under the direction of Professor Bredin, will make its annual trip during the week of February 21-26. The Girls' Glee Club will make a week's trip later in the spring.

The local Christian church conducted a successful Every Member Canvass on a recent Sunday afternoon, despite the fact that it rained all day and was very disagreeable. This was in their favor, though, as they found most everyone at home. This church has adopted the United Budget plan, and expect to try it out this year. The fiscal year ended with funds on hand.

J. Wallace Bradly.

Eureka, Ill.

Facts and Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Wilkesbarre, Pa., C. H. Frick, pastor; W. S. Cook, evangelist. Began Feb. 14.

Bowling Green, Ky., Leroy M. Anderson, evangelist.

Modesto, Cal., J. H. McCartney, pastor, preaching. Began Feb. 6.

South Bend, Ind., J. M. Alexander, pastor; Walter M. White, and W. E. M. Hackleman, evangelists; closed.

Parkersburg, W. Va., Mark Collis, evangelist; Miss Fred Fillmore, singing.

Columbus, O., Linden H'ts church, C. G. Aldrich, pastor; J. L. Garvin, evangelist.

Yates Center, Kan., W. F. Kohl, pastor; C. R. L. Vawter, evangelist; 256; closed.

Minneapolis, Minn., Minnehaha church, Arthur Vandervort, pastor; Crayton S. Brooks, evangelist; 50; continue.

Garden City, Kan., M. O. Dutcher, pastor; R. H. Fife, evangelist.

Bloomington, Ill., Centennial, L. G. Huff, pastor; B. L. Wray, evangelist.

Cameron, W. Va., W. E. Pierce, pastor; Wallace Tuttle, evangelist. March.

California, Mo., union meeting led by Thomas and Miller; R. E. L. Prunty, pastor; 45 of 148 converts enter Disciples' church.

San Diego, Cal., W. E. Crabtree, pastor; O. H. Williams, evangelist; 42; closed.

Johnstown, Pa., J. N. Scholes, pastor; Brown and Leigh, evangelists; 70; closed.

Baltimore, Md., Seventh, H. W. King pastor; H. F. Lutz, evangelist; 21; closed

CALLS.

Joseph N. Harker, to Bristol, Tenn. Has begun work.

D. W. Moore, to Webb City, Mo. No decision.

R. A. Staley, to Las Animas, Colo. Accepts.

Allen Platt, Fresno, Cal., to Mena, Ark. Accepts.

R. H. Montgomery, Atlanta, to Martinsville, Ind. Has begun work.

R. L. Porter, Crowley, La., to Wilmington, O., Walnut St. Accepts.

C. M. Barnes, to Reedley, Cal. Accepts.

A. B. Kern, to Mitchellville, Ia. Accepts.

Ray Lessig, Oxford, to Burlington, Kan. Accepts.

J. H. Bristor, Coldwater, Kan., to McGregor, Tex. Accepts.

Paul Marsh, Seymour, to Atlanta, Ind. Has begun work.

C. H. Barnett, to Brazil, Ind. Began work Feb. 3.

RESIGNATIONS.

Chas. E. Dugan, Rocky Ford, Colo.

E. W. Sears, Richmond, Mo. March 1.

D. L. Berry, La Porte, Ind.

B. W. Tate, Streator, Ill. Will enter evangelistic field.

H. E. Ballou, Winchester, Ky.

S. B. Waggoner, Ayden, N. C.

H. H. Shick, Randolph, O.

Chas. P. Murphy, Albany, Mo.

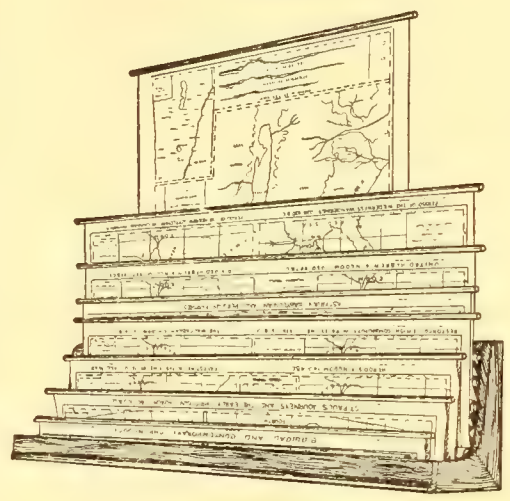
G. H. Fern, Guthrie, Ky.

F. D. Wharton, Vevay, Ind. Will evangelize.

Daniel Steward, Rogers, Ark. Church refuses resignation.

W. T. McLain, Wichita, Kan., Fairview. Will evangelize.

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THE CHRISTIAN CENTURY

Vol. XXXIII February 24, 1916 Number 8

Conviction
Editorial

"The Visitor" in Jamaica

The Character of God
By Perry J. Rice

Church Publicity
By Byron Hester

CHICAGO

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

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700 East Fortieth Street CHICAGO, ILL.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII FEBRUARY 24, 1916 Number 8

Conviction

IT IS NOT DIFFICULT TO BE EITHER PREJUDICED OR COMPLAISANT, BUT TO HAVE CONVICTION IS NOT SO EASY.

Most men have certain partisanships. Perhaps it is a certain predisposition to Republicanism. To such a man anything that savors of the Democracy is essentially wrong. To fling gibes at the hated party is a delightful and patriotic diversion.

Or it may be an antipathy to the Roman Catholic Church. This is a favorite form of emotional activity with many Protestants today. It is quite harmless, except that it is likely, by its excesses, to react in favor of the object of its vituperation, and rob itself of power to perceive the deeper dangers of that sectarianism of which Romanism is only one example.

There is also the prejudice of race, expressing itself in contempt toward the negro, or suspicion of the Japanese. Such aversions are usually bred of ignorance. The southern people, who have had most to do with the negro, have also been the most sympathetic, and active in efforts for his uplift. And the people who have known the Japanese at nearest range have most regard for them.

And the same is true of labor unions, business combinations, religious organizations and social groups. Against that of which little is known it is easy to cherish antipathy.

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But if intolerance is an easily acquired emotion, still less does indifference demand effort. Prejudice founds itself only on a basis of something like character, even if it be narrow and perverted. But indifference may be the product of any poorest soil.

The prophets of Israel inveighed against the prejudices and intolerances of their time. But they only despised the men who were so characterless as to have no convictions of any sort.

The seers of Ahab's court were willing to predict any royal success so their patron was pleased. The prophets of Jehoiakim's day preached only the smooth and easy things which an indolent generation desired.

Elijah at Carmel upbraided the nation for its vacillating, wavering disposition. "Why," said he, "do you limp from one opinion to another, like the lame? If you wish Baal for a god, then follow him; but if Jehovah, then follow him."

The writer of the Apocalypse records the scathing and contemptuous characterization of the Laodiceans, that they were neither cold nor hot, but only lukewarm, and, therefore, worthless; and the picture of Pilate which the centuries will keep is of that helpless, futile act of washing his hands.

The inefficient through the centuries have been those who could not make up their minds. In the days of slavery they could not decide, and so missed alike the glory of a hopeless defense and the heroism of an inevitable victory.

In the struggle against the saloon they are mildly convinced of its evil effects, but are fired with no passion to assist in its overthrow. The social evil is doubtless a great public menace, but it has been here a long time, and it will be as well to take plenty of time, and to let some one else do the work!

And now in these days, when many voices are crying out for preparedness, it is probably best to give a mild and colorless approval to a movement that seems so popular, though one will regret to pay the additional taxes which will be needed!

And so without an honest conviction of any sort, such invertebrate followers of popular tendencies yield themselves to the current.

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Of a different order are the men and women of conviction. They are not prejudiced, though usually those who have only prejudices pride themselves on their convictions. The line between the two can be drawn only by the aware.

For the basis of all true conviction is intelligence. One must pay the price of knowledge before he can claim to be convinced. Paul's confidence, which gave him steadfastness in the pursuit of his vast ambitions for the cause he loved, was the result of his intellectual persuasion of the truth of the Gospel.

The man of conviction is tolerant. With good temper he holds to his course, undiverted by opposition and undisturbed by maligning. One who is convinced does not lose his temper. It is only the person who is not quite sure of his ground who loses self-control, and reaches for intemperate words. Controversy, particularly religious controversy, is a great revealer of insecure foundations.

The man of conviction is persistent, fearless, confident. His capital is invested in an assured enterprise; he has no occasion for apprehension, save that he may not perform his full share of the needed work; he is poised and calm, knowing in what and whom he has trusted.

Ours is an age which needs a renewal of conviction. Men and women have many ideas and emotions, but few convictions. In the face of popular custom it is easy to surrender inherited and hitherto cherished sentiments.

Drink is slowly yielding to temperance sentiment throughout the republic. But drinking is a habit that finds social recognition in circles where once it was unthought of. What is to save the young man or woman from the danger which has never been overstated by any eloquence of Gough or Beecher? Only conviction can do it.

Purity of heart, reverence for womanhood, sympathy with suffering, kindness and courtesy, are not matters of superficial training, to be displayed in season and forgotten in emergencies, but are the flowers of conviction, whose planting is the work of gracious hands and whose ripening is the blessing of the spirit of God.

In morals and in religion alike noble lives are the result of firm conviction. There is no alchemy that can transmute leaden motives into golden conduct. Only the men and women of conviction are to be trusted with the education of children, the shaping of public policies, the direction of pastimes, the creation of standards of conduct and the leadership of religious movements. For only such are free from the prejudice that fears the light and the inertia that fears effort. They alone with freedom, loyalty and persistence, can see the direction in which God is moving, and can lead in the effort to get things out of his way.

Church Publicity

BY BYRON HESTER

TODAY is the day of the newspaper. The Autocrat of the Breakfast Table at last is silent, and now eagerly scans with whetted appetite the double barreled headlines of the morning's paper; for the American people, like Luke's Athenians of old, spend a large portion of their time "hearing and telling some new thing." At one time the Jews asked of the words that fell from the lips of Jesus, "What is this? a NEW teaching?" And there they struck the keynote: for that is what it was, a NEW teaching. The word "gospel" itself means the "good NEWS."

Though it is true that Jesus did not use a drop of printer's ink, it is likewise true that printer's ink has done a great service toward spreading the gospel. Though the Great Teacher left behind no written line—though while in the flesh he commanded of no man to pen a single word—yet he commissioned them, his followers, to go into all the world and preach the gospel to every creature; and he endowed them with a power from on high which was to guide and direct them. And it was while under the guidance and direction of this Holy Spirit that, in order to preach the gospel to every creature, they saw fit to set it down in black and white. And that leads me to ask the reason why, and to attempt the answer.

"IN BLACK AND WHITE."

They set it down in black and white, in a sense, for the same reason that the printer sets up his type in the composing stick. They set it down in black and white, first, because in this way they could touch more lives. More people could read in the remote distances than could stand within the sound of the preacher's voice and hear. Let me illustrate this point:

On a certain day there are present to hear the inaugural address of the President of our great nation of people, relatively, but a few privileged persons; but the next morning the whole world reads it at the breakfast table and is blessed. Again, on Sunday morning Dr. Hillis of Brooklyn stands in his pulpit and makes his great confession. Monday morning it is the absorbing theme of discussion in the ministerial alliances throughout this broad land. All because of the newspaper.

The apostles set it down in black and white, also, because in this stereotyped form it is most lasting. Though Paul speak with the tongues of men and of angels and have not his amanuenses, Luke and Tertius, with their quills and parchments, he is become next to nothing. That is, largely so. As far as those out of earshot are concerned. His tongue mingles with the dust of Rome but his writing remains forever, and is read far beyond the Spain of his hope. And for him there is—plus ultra!

"THE EYE GATE."

Then the apostles set it down in black and white because in this way it becomes more effective. That is, as far as instruction is concerned. Psychologists and authorities on pedagogy have assured us that near seventy-five per cent of our information reaches us through the retina of the eye. Those having ears are more deaf than those having eyes are blind. Our ears lag behind. Our eyes look ahead. Let this supposed conjugal dialog illustrate my point:

"John, how was the sermon this morning?"

"Fine! Fine!"

"What was it about?"

"Why, I don't know; but it was really inspiring. Something or other about Life, I think. I don't remember just what he said, but the effect was very impressive."

Compare with the following:

"John, did you read that sermon in



Rev. Byron Hester, of Pryor, Okla.

the paper this morning by Pastor Russell?"

"Yes, I read it twice."

"What was it about?"

"The Second Chance. I'll get the paper and read it to you. And if you can't catch the drift of it in the first reading, I'll read it until we know it thoroughly. Where is that paper anyway?"

Even a Sunday's paper may have its redeeming features!

THE CHURCH PAPER.

Those who are regular subscribers for our church papers, in which they may read, re-read, and have ample time to ponder and ruminate over masterly sermons and editorials are admittedly our most earnest and consecrated churchgoers also.

However, the point that I have in mind does not have sole reference to church papers, but to the fact that a printed sermon has its great advantages. In truth, I have especial reference to the newspaper, because it has the largest patronage and constituency. Besides, the fact that a man is a subscriber for a church paper is per se evidence that his interest in the religious phase of life has already been captured. Whereas, many and diverse are the motives actuating the subscriber for the daily or the weekly newspaper. One man subscribes in order to keep posted on base ball news; another, in order to keep his hand on the pulse of the financial and commercial world; another, in order to keep track of the bargain counter; another, in order to keep up with the smart set; but most of us subscribe in order to keep up—to now!

Large salaries are paid men who merely write business "ads" for our daily papers. Not only is this an age of the newspaper, but it is also the age of advertising. The matter resolves itself into the question of the survival of the fittest, or of competition. Can we who are about our "Father's business," in the administration of his affairs, afford to advertise or not? That is the question. Will it pay? Is it true that the pen of organized Christianity is no match for the pen of organized business? Can we compete with the things of this world, and catch the casual eye of the worldling, to make it shine first with interest, next with longing? Is it possible for us to make what moth cannot corrupt more desirable than worldly goods? Are we fearful of crossing the Sword of the Spirit with the sword of materialism? Are we afraid to enter the arena of the newspaper columns where we must needs combat for our existence with antagonistic forces?

SHALL THE CHURCH ADVERTISE.

Does Coca-Cola surpass the Water of Life for refreshment? Of course I speak figuratively, but why not under the caption "Help Wanted," the Master's "The harvest is plenteous but the laborers are few" or "I am among you as one that serveth?" Why not in the "Lost" column the Savior's "He that loseth his life for my sake shall find it," or Paul's "I count all things but loss for Christ?" Or in the "Real Estate" column why not a mention of that house not made with hands, eternal in the heavens, or Jesus' "I go to prepare a place for you. In my Father's house are many mansions!" Yes, why not place next that clothing "ad" a cut of the robe of righteousness? Why not set up in the galley with the millinery "ad" one that speaks for the crown of blessing? Why not place on the imposing stone opposite the jeweler's "ad" one that has to do with the pearl of great price or the ring of son-ship? In other words, why not advertise!

Because it is sensational, some one objects. When Jesus came to Jerusalem on a colt, and with all that following, doubtless some called him a sensationalist. And if not then, surely when he drove the money changers from the temple.

JOHN THE BAPTIST AN ADVERTISER?

Then, there was John the Baptist! I wonder if John's many peculiarities and his refusal to disclose his identity, when he called himself but a crying voice, didn't have something to do with the fact that all Jerusalem and Judea went out to hear him? Yes, for the sake of argument, grant it: even the element of curiosity might have entered in. Oh, but many are the men who before have come to scoff but remained to pray! I believe that it was Paul who had something to say about the "foolishness of preaching" which God had chosen in order to set at naught the world's wisdom. Would God choose the "foolishness" of publicity or of advertising today? Ah, my friends, is there any stone that he would have us leave unturned in order to save one soul!

I recently read that the first newspaper advertisement and the ancestor of

the thousands of advertisements now daily appearing was that of a religious book, "The Divine Right of Church Government." The essential of both advertising and religion is faith; and the object of both is to create in hearts and minds a desire for what we do not possess.

A POINTER FROM CHRISTIAN SCIENCE.

I was informed by reading an editorial in one of our leading church papers* that Christian Science manifests admirable shrewdness in guarding and practically shaping its reputation; that in a vantage city of each state of our nation it locates a press bureau with an official representative whose business it is to keep in touch with the various newspapers of the state, and correct any unintentional misstatements and reply to any misrepresenting aspersions which might tend to reflect upon the doctrine and practices of Christian Science. Clipping bureaus keep this man in touch with the situation. If his reply is not published, the editor is kindly notified and asked to correct his error. If his request is ignored the editor receives a courteous but insistent call. "The effect has been to cultivate an editorial considerateness toward Christian Science which is not manifested in the same degree toward any other religious body."

It was pointed out in this editorial that the possibilities of this system are interesting. Suppose the Disciples had showed such sagacity in the earlier days. Suppose that when the word "Campbellite" had slipped from the editor's pen he had received a courteous but insistent call! But the larger possibility of this system is this: that it is not only a means for replying to misrepresentations but it may be a means for constructive propaganda of our principle of Christian unity. The world would have understood us better had we utilized it before. Russellism is gaining its thousands of adherents through the newspaper columns which usually appear on the so-called "patent insides," the space paid for and the investment yielding large returns.

*The Christian Century.

POSSIBILITIES OF THE NEWSPAPER.

The world is ready for our plea of unity; but the world will not get it through reading the Christian Century, the Christian Evangelist, the Christian Standard, or even the Oklahoma Christian Voice; for the world does not subscribe for these papers. Practically all the subscribers for these church papers are church people, who have already manifested their interest in the plea for unity by subscribing for them. Members of other denominations have papers of their own which they must read. They haven't time to attend a Disciple church to hear "our plea." Much less, have they time, money, and inclination to subscribe for one of our papers in order to read "our plea." The battle must be fought out in the columns of the newspapers. The newspaper is the foreign field of the larger possibilities. The home field has already been worked. Let us move out and possess the land!

I know that we can't get all our sermons in the papers. But we should see to it that there is a publicity committee on each church board. A fund should be set aside for the purpose of church advertising. We should make friends by means of the mammon of unrighteousness in order that we may receive them into the eternal tabernacles.

An outline of a sermon published, or a paragraph is often very telling.

"WAITING" AND ADVERTISING.

Proper advertising is not confined to announcements of church services alone. Sometimes a general standing invitation to come to the feast will not do; and we must go out into the highways and byways and bring them in by other means. It may be true that everything comes to him who waits; that is, provided he waits long enough. However, he might die a-waiting before it comes. When the invited guests didn't come to the waiting host, he sent after them. Friends, we must go after them! The day of the Mouse Trap poem is past. Yesterday it was true that,

"If a man can preach a better sermon,
Write a better book,
Or make a better mousetrap than his neighbor,
Though he build his home in the woods,
The world will make a beaten track to his door."

But today, unless he advertise—I repeat it: unless he advertise—if he build his house in the woods, even if he does preach a better sermon than his neighbor, the world may make a beaten track to his door ultimately, but it will arrive only in time to see his casket before the parlor window, and to present its floral wreath of victory to his descendants!

The Character of God

BY PERRY J. RICE

WHAT sort of a character has God? We are not now concerned with his attributes, such as are usually described by the words "omnipotent" and "omniscient," but with his moral character. Reverently let us ask the question, "Is God just, is he righteous, merciful, loving?" The question is a momentous one, for it involves, not alone the character of the divine, but the nature of our faith, and our own morals. One's conception of the character of God conditions his whole life. It is apparent to every one who thinks that the world has had many and varied conceptions of God. In a general way they may be classified as the pagan, the ancient Hebrew and the Christian. The pagan conception of Deity comprehends many gods, each concerned with the phenomena and processes of nature. For the most part they were wrathful, vindictive, revengeful and cruel, employing all the mighty forces of the universe to compel men into abject submission and surveillance. They visited with famine, pestilence and war all who did not yield quick and absolute obedience. Remembering this one cannot but have sympathy with Epicurus, who said: "There is no profanity in refusing to believe in the gods of the people, the profanity is in believing of the gods what the people believe of them."

THE HEBREW'S GOD.

The ancient Hebrew conception of God was better than the pagan. They conceived of God, not as many but as one, and this is the distinct contribution of the early prophets to religious thinking. But to them he was only a tribal God and other tribes and peoples had their gods as well. Moreover, he was distinctly a war God. Jehovah of Hosts was his name, and as such he seemed to them to have many of the qualities of the pagan gods. Their conception of him changed with the passing generations and centuries, ever reaching toward higher standards. Abraham was convinced that God did not care for human sacrifices. Later prophets understood that he desired obedience more than the fat of rams. And still later they preached the truth that he desired justice and mercy above all things. It is a long way from the conception of God disclosed in the books of Joshua and Judges to that disclosed in the books of Hosea and Isaiah.

AS TO THE OLD TESTAMENT.

This evident truth does not in any way disparage the worth of the Old Testament. It has always been our conviction that the Old Testament belonged to the star-lit age, and that its revelation was partial and incomplete. It is the record of a nation's unfolding vision and knowledge of God. There is nothing more destructive of the very purposes of the Scriptures than the method of placing every part on an exact level of revealing value with every other part. There is ample textual evidence that may be gathered out of the New Testament to support this contention. It is surprising, even disheartening, to find so many Christian people, followers of Christ, taking their conception of the character of God from pagan philosophers, Hebrew warriors and sages, and apocalyptic visions rather than from Christ whom they profess to reverence as God himself.

The Christian conception of God is drawn from Christ. John wrote: "No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath declared him." Christ therefore is the revealer of God. He declared: "He that hath seen me hath seen the Father." It follows, therefore, that only those who have seen Christ, only those who have really discerned his character can claim to know the character of God. It is not easy to comprehend Christ in the full orbed beauty of his life and yet how wondrously simple is the revelation he has given us of the Father. As we look upon this marvelous life-picture of the Divine may we note some of its outstanding features. The God that Christ revealed is a God of power.

"He moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

The mighty works of Christ are reflections of the Divine mastery of the forces of the universe.

NOT A GOD OF CAPRICE.

But the God of Christ is also a God of law and order. He fashioned the laws of the universe and brought order

(Continued on page 11.)

THE CHRISTIAN CENTURY

EDITORIAL

FANATICISM AND FOLLY

THERE are moments when one gets a peep into the morbid minds where the sinister powers of hate and ignorance hold sway.

A week ago a deliberate effort was made in this city to poison a company of more than a hundred distinguished men, ministers and laymen, who were gathered at a banquet at the University Club, to do honor to the newly-chosen archbishop of Chicago.

Most of these men were Roman Catholics, and it is supposed that the act was that of a fanatic obsessed with a rancorous hatred of religion in any form, and attempting at one blow to strike down a group which might be supposed to represent the most outstanding of religious institutions.

It reflects credit upon public opinion that thus far no one has even suggested that any Protestant, as such, was involved in the outrage. Not the most confirmed and incorrigible reader of the "Menace" could quite stoop to that infamy.

But there are forms of anarchy which can breed just such unsocial and criminal acts. Against them even education seems powerless. For it is evident that the skill of the chemist combined with the atavism of the degenerate in the devising of this crime.

The one bright spot on this field of depravity is the fact that not one of the intended victims suffered more than temporary indisposition. A tragedy of unthinkable character was averted by the narrowest margin of chance—or as one would prefer to say, by Providence.

PANAMA REPORTS

THOSE who have watched the public press for reports of the Panama Conference have found satisfaction in the regularity and frequency of these accounts, and the admirable manner in which they have conveyed the facts of that great meeting.

To those of us who know that Mr. Morrison is in full charge of that service, and that he made careful arrangements with the Associated Press before his departure, the adequacy of the work is no surprise, but not less a source of much satisfaction.

And now that his articles have begun to reach us through the pages of The Christian Century, we have a double means of insight into the important undertaking with which just now he is connected.

THE LUSITANIA EPISODE

IT SEEMS at last, after the long give and take of diplomatic exchange between our government and Germany, that the matter is left much as it was at the first.

The President demanded of the Kaiser's court the official repudiation of the atrocity, an apology, and full reparation. The latter has been promised, but the former has been reduced to the vanishing point in the correspondence.

Much indignation has been expressed on this side of the ocean over the dilatory and correspondence-school method of securing redress from Germany. And much humor has been launched at the note-writing procedure of the Washington government.

But it must be remembered that Mr. Wilson's position has been very difficult. He has full authority from the nation to uphold our dignity, but he has no mandate to proceed to extremes. More than this, the sober second voice of the country is all for the maintenance of friendly relations with Germany.

Nor is the asserted weakness of our military preparation the secret of this attitude. That is a very slight factor in either the governmental or the popular wish to keep out of that sort of trouble. In fact, the President's chief strength with the great mass of the American people is that he has thus far kept us out of war, either with Mexico or Europe. And he knows this, in spite of vehement affirmation to the contrary from press and platform.

Therefore, the inconclusive character of our diplomatic exchange with Germany over the Lusitania affair. We have made good our protest, even if we have not brought the Kaiser to the confessional. And Germany has "saved her face," even if she has been compelled to pay the immediate price.

But the long, costly price she has yet to pay in that court of final record, the judgment of mankind.

A DAY OF PRAYER

THERE is no country in the world where the student population is as large a proportion of the entire community as in America.

From almost every family in the land young people go to high-school, college or university.

The moral and religious welfare of this army of young people is a matter of urgent concern to the republic.

For this reason we are accustomed to observe some time at this season of the year a Sunday as a Day of Prayer for students.

February 27th is an appropriate day for this purpose, and is to be observed widely.

It would be well for all the churches to feature this interest in some manner. Reference can at least be made to so important a cause.

These young people will soon be the leaders in church, business, politics and social activity. A great body of interest, prayerful and solicitous in their behalf, would prove a mighty force in creating the proper atmosphere in which to work out their educational experience.

DANIEL COME TO JUDGMENT

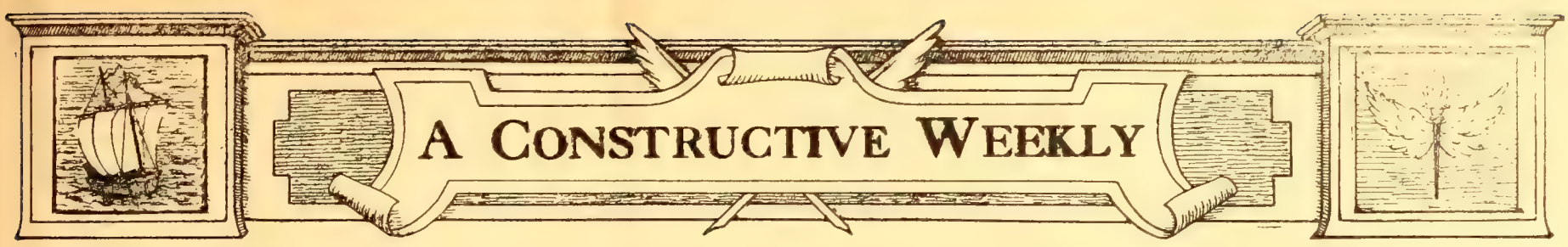
IT happened in the office of a hotel in northern Wisconsin. The listener walked in and found a group of eight or ten men, sitting about in the attitude of profound attention while one of their number was reading the Bible aloud.

The singular character of this demonstration of interest in the Scriptures struck the listener at once. He could not remember having observed in many years a like company absorbed in such a subject in a public place like a hotel office.

A few moments of attention however made the situation clear. The reader, a traveling man, was apparently trying to convince his auditors that the leading events of the present European war are subjects of prophetic forecast.

The reading was from those later chapters of the Book of Daniel in which the wars between Syria and Egypt are described with such minute accuracy. The campaigns of "the king of the north" against "the king of the south" were read with explicit emphasis upon any phrases that seemed to have the slightest bearing upon current events.

From time to time the reader would pause and remark, "You see, that's the Kaiser," or, "That refers to England." It was evident that the auditors were impressed.



Those sections of the record which were incapable of being tortured into any modern values were passed over in silence. Apparently neither the reader nor his hearers noticed the frequent statements which were utterly and absurdly incapable of yielding to his theory. With calm and confident insistence he went straight through to the end of the chapter.

The listener could not help regretting that the time of that group of men, so strangely and appropriately gathered for purposes of Bible reading, could not have been spent upon some portion of the Scriptures which would have yielded real value for Christian faith.

If, for example, they could have spent that wasted hour, consumed as it was in the attempt to employ a childish and impossible view of Scripture, in the reading of the Sermon on the Mount, or the searching messages of Isaiah or Micah on the social sins of their age and every age, there would have been a permanent value in the exercise.

And why would not such a reading be as truly interesting to a group of traveling salesmen as those chapters of apocalypse with their crude and fanciful interpretation?

Truly it was a case of "Daniel come to judgment!"

THE PASTOR'S CLASS

WITHOUT any deliberate purpose to feature the Easter season as the particular time when it is appropriate to enter Christian service, it is becoming increasingly the practice of the churches to expect and prepare for Christian obedience at that time.

Even those churches that let it be understood that every Sunday is a time for invitation and baptism recognize the value of permitting the children who so desire to make Easter Sunday the time of their entrance into church relationship.

But in most churches it is recognized that the young people who take this step ought to be instructed in the duties and privileges of the Christian life. This instruction cannot very well be given in sufficiently personal manner in the regular services of the church, nor are Sunday-school teachers always prepared to give such instruction.

For this reason in an increasing number of churches the pastor conducts a class during the week preceding Easter. This class is composed of the children and young people who have recently come into the church, or are preparing to take this step.

The class may be conducted at the option of the minister or the group who make up its membership; but experience has shown that the best time for its meeting is during the regular hour of the Sunday-school.

The themes to be considered by such a class will naturally suggest themselves to any alert minister. A brief outline is prepared by the International Sunday School Association, and can be secured upon application. It has its values and its limitations. It is sufficient to say that among the themes that will demand successive treatment in the class are the Divine Father, Friendship with Jesus, Faith, Repentance, Confession, Baptism, The Meaning of Church Membership, the Lord's Supper, The Bible and Daily Life, The Practice of Prayer, The Value of Friendship in Enlisting Others, and the Christian Program of World Conversion.

Other themes will naturally occur to the leader. It need not be stated that there are abundant Scripture references and illustrations for each one of these topics.

We do not doubt that any minister who makes the experiment of conducting a class of this character will make it a part of his regular annual program thereafter.

FEDERAL CENSORSHIP

THE moving picture is an established feature of the present era. Its uses are manifold and its attraction almost universal.

At the same time its dangers are quite obvious. Nothing less than constant vigilance can preserve the public from the exploitation of vicious, brutal and obscene films. The opportunity to capitalize the morbid taste for the sensational is a constant incitement to producers of the questionable.

Admirable service is rendered by volunteer censor committees. And some effort has been made to standardize the work of censorship in a number of states.

It is obvious, however, that nothing less than federal control of moving picture films can accomplish the purpose. The same oversight which the government exercises in the case of printed material and mail matter is needed, and even more urgently needed in film-land.

No time should be lost in enacting national legislation covering this business.

ARMENIAN AND SYRIAN RELIEF

THE war in Europe with its ramifications through the Turkish empire has brought terrible suffering to great communities of Armenians and Syrians.

These are Christian communities. The Armenians are among the oldest of the oriental Christian bodies. The Syrians are also Christians of a slightly different type.

The atrocities of Turkish misrule have always been hard to bear. Now that war has released the most vicious elements of Turkish and Kurdish cruelty, no limit is set to the violence done. Whole communities of these unhappy people have been wiped out. So far as the Armenians are concerned, it seems to be part of the deliberate policy of the Turks to exterminate them.

The sufferings of these unhappy people are indescribable. The only assistance America can render just at present is that of generous contributions to relieve the worst of these sufferings.

The various relief committees formed for this purpose are entirely trustworthy. The one in Chicago has for its chairman Mr. Rufus C. Dawes, Harris Trust Building, and for its treasurer Mr. Harry A. Wheeler, Union Trust Co. These gentlemen are so widely known as to be a guarantee of the wise expenditure of every dollar received.

This is the moment of opportunity for human sympathy for these persecuted oriental Christians.

QUAKERS IN THE WAR

MEMBERS of the Society of Friends have invariably maintained the attitude of protest against war, and of non-participation in all war-like activities.

In the present struggle in Europe, which has involved England in a life and death conflict, the Friends have been placed in the difficult situation either of maintaining their religious convictions at the expense of their patriotism, or of abandoning their historic attitude.

They have cut the Gordian knot by promoting as far as possible the splendid work of the Red Cross organization. Large numbers of them are in the field in hospital and ambulance service, and those at home have generously contributed to all relief work.

The Visitor

Our Call at Kingston

I THOUGHT when we went ashore at Kingston, the capital of Jamaica, that something interesting to Christian Century readers would surely be awaiting us. It proved to be even more interesting than I had fancied. We landed at a little before four in the afternoon and were met by a group of missionaries, including Rev. G. D. Purdy and Rev. J. E. Randall, of the Disciples' mission, and a young mulatto, the secretary of the Anglican Archbishop of the West Indies, who had come to convey the greetings of His Grace to the contingent of missionaries on our boat. It had been arranged that a group of seven of us should accept the archbishop's invitation to pay a visit to his residence. We were conveyed through the main streets of this city of 60,000 people, past shops and markets and government buildings, out into the residence section where in a sequestered and sheltered house named "The Lodge," the archbishop lives. Jamaican houses open out on two and three and often four sides, with doors twice the width of our doors. These doors were standing wide open, as the day time custom is in this continuous summer climate, and gave the impression that the line of distinction between outdoors and indoors was quite lost. On the plain, wide veranda were gathered a large company of clergymen representing not the Church of England alone, but the Presbyterian, Wesleyan, Baptist and other evangelical communions of the city.

We were met with quiet, almost solemn dignity by this company of conventionally dressed ministers who stood in line to receive us. A young clergyman who we after learned was the Bishop Coadjutor, started us down the line of waiting hands, and when the introductions were completed we were invited to enter a large plain room which had been provided with perhaps two score chairs in expectation of our coming. Just before we seated ourselves the archbishop himself appeared at the end of the room and we were one by one presented to him. He is a very elderly man, and it had been explained to us by his secretary that he had been in ill health for the past year, a condition which is the occasion of much solicitude by his people. He greeted us with a friendly word, and without taking time for ceremony announced that we would do well to get at once to the little program it had been deemed advisable to carry out. Whereupon he asked a Wesleyan clergyman to read a scripture lesson and his coadjutor to offer prayer.

* * *

This done, the archbishop delivered, without rising from his chair, an address of welcome and greeting which made a deep impression upon us all. He had followed the preparations for the Congress at Panama, he said, with the deepest interest. For many years it had been his weekly and often his daily prayer that some adequate effort might be put forth by the evangelical Christian Church for the evangelization of Latin America. He looked upon this forthcoming Congress at Panama as an answer to these prayers, an answer that has come not one day too soon. Upon the agitation which the Congress has caused in his own communion in America His Grace commented with much feeling. He was not able to understand how his fellow churchmen of the States could find it in their hearts to oppose a movement so manifestly guided by the Spirit of God. Surely, he said, those men have not taken the trouble to read the official statements of the purposes of the gathering or they would be



Rev. G. D. Purdy, pastor of King's Gate Church, Kingston.

constrained to bid it Godspeed, for he could not doubt that their hearts were in the right place. He could talk at great length upon this aspect of the situation, he continued, in tones of especial candor, but he would probably do more harm than good by so doing. He wished only to give expression to the sincere hope that the Roman church in Latin America would itself feel the stimulating effect of the evangelical advance in missionary activity and purify itself and greatly quicken its own activity. He could hope that one result of the Panama Congress might be that the Roman church in Latin America would take on a character at least as admirable as it manifests in Jamaica.

* * *

Dr. Mott responded for the visitors. He reviewed the circumstances attending the origin of the Congress, recalled the reasons why Latin America was omitted from the purview of the Edinburgh conference, but showed that even at that time plans were conceived for the holding of the present Congress. He spoke with feeling of the attitude expressed by the archbishop's words whose significance he said was reinforced by the great respect in which His Grace was regarded by the Christian forces not only of the West Indies, but in America and England as well. What results, Dr. Mott inquired, might reasonably be expected to follow the gathering at Panama? To this question he spoke with that analytic and far-sighted vision characteristic of everything he says. He mentioned among the probable results the development of adequate plans for covering the whole field of missionary opportunity, the discovery of a really scientific method, the formulation of a truer strategy, the awakening of a deeper sense of unity among the evangelical churches,—the kind of unity which the Bishop of Oxford characterized as "an atmosphere in which men come to loathe to differ and determine to understand,"—and from such a gathering at such a time as this when the warring nations are dealing so intensely with reality there should be brought home to the Christian consciousness a far more profound sense of reality in the things of the Kingdom of God than we have ever known.

* * *

A benediction was pronounced by the archbishop, and we stood around visiting with one another with teacups in our hands until Mr. Randall subtracted the Disciple members from the company to be whirled away in an automobile to the shaded lawn of the Duke Street Church of the Disciples, where a company of our own ecclesiastical kith and kin were waiting to receive us. I was not prepared to find so well appointed and adequate a mission station as that which met our eyes. The building is a memorial to Mrs. Helen E. Moses, late president of the Christian Woman's Board of Missions. It is a very satisfactory building and located in the downtown district where it can command the attention of the city. Mr. Randall told me that he preaches to something like three hundred people every Sunday night. The morning congregation is not quite so large, but is substantial and growing. A Sunday-school of one hundred and fifty in attendance receives instructions according to the best methods of religious education which Mr. Randall has diligently mastered. I stood in his pulpit and asked him how his congregation divided itself proportionally as between colored and whites. "Why," he said, "they are all colored except a handful that occupies this amen corner here." In a population of over 800,000 in the entire island there are only about 15,000 white people. Probably the colored man in Jamaica is farther advanced in civilization than in any other portion of the world. But even so the moral needs of the people are very great. Mr. and Mrs. Purdy took us in their automobile to visit the King's Gate church, a second mission of ours, lying just outside the city limits and practically across the street from the residence of the governor of the island. The building again was a surprise in the fullness of its appointments as well as in size. At this mission the attendance runs often as high as 250 people. The members come from a distance of a mile and a half and farther. They do not come in automobiles either, nor carriages, but walk all the way. This is not considered an uncomfortably long distance to walk to church.

* * *

Work was begun by Disciples in Jamaica over forty years ago. The first missionary sent by the Christian Woman's Board of Missions after its organization in 1874, was Mr. W. L. Williams, who was appointed to Kingston. There are now twenty-five mission stations in the island. manned by three or four missionaries from the United States and a corps of eight native trained ministers. The Disciples count about four thousand members. Our relation to the religious problem of Jamaica may be inferred from the

relative standing of other religious bodies. The Church of England membership is about 200,000. Baptists come next with nearly 100,000 members. Then follow Wesleyan and Presbyterian with something over 20,000 each. The Roman Catholics in the island are an inconsiderable quantity taken in comparison to their strength in other portions of these tropical countries. They number about 21,000. It will be seen from these figures that religiously Jamaica does not belong to the Latin American classification. And as a matter of fact the traces of early Spanish influences have long since been obliterated in the social life of the people. English is the only language spoken on the island —such English as it is.

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I am impressed with the possibility of this beautiful island for a social illustration of the Christian gospel. I very seriously doubt that merely conducting churches on the conventional lines is making any such headway in building a civilization as our Master has a right to expect his militant church to make. We have been talking of it on the boat since leaving Kingston and I think we are all agreed that one of the greatest things the C. W. B. M. could do in all the range and sweep of its world-wide work would be to establish in Jamaica on a generous foundation, a school somewhat after the fashion of Tuskegee or Hampton Institute. There is no such school on the island. Indeed, there is no educational institution at all of college rank on the island. The older individualistic and formal methods of presenting the Christian gospel are not, it seems plain to me, adequate for a society like this. The problem is social. The people are the product of mixed bloods. The social institutions lack stability and idealism. The great need of Jamaica is that there shall be formed for her those Christian institutions through which the higher life of the soul may be cultivated. I believe mission work in such a field as this would make ten times the gain, for the Kingdom of God, if it were projected on levels of social illustration, inspiration and education.

This opinion of mine does not reflect, however, upon the quality and dignity of the work being done by our missionaries and their co-workers. I consider this work of an unusually high grade and promising more abundant increase in the future than the past has shown. The fellowship of Mr. and Mrs. Randall and Mr. and Mrs. Purdy and a fine company of the members of the Duke Street congregation was very delightful. We returned to our boat at eight o'clock that evening to continue our voyage toward the Isthmus of Panama, expecting to land at Colon at the mouth of the Canal on Wednesday afternoon.

C. C. M.

* * *

THE CITY OF GOD.

Thou art where'er the proud
  In humbleness melt down,
Where self itself yields up,
  Where martyrs win their crown,
Where faithful souls possess
  Themselves in perfect peace.
Where in life's common ways
  With cheerful feet we go,
Where in his steps we tread,
  Who trod the way of woe.
Where he is in the heart,
City of God, thou art.

—Francis T. Palgrave.

The Larger Christian World

A Department of Interdenominational Acquaintance BY ORVIS F. JORDAN

METHODISTS SEEK UNITY.

"The conditions of salvation are the same in the north as in the south," declared Bishop Cranston recently in a Methodist meeting where the reunion of Methodism was discussed. The John Lindgren Foundation for Peace brought to Evanston, Ill., (the Mecca of Methodism in the middle west) on February 15 to 17 the most prominent white and negro leaders of the north and the south.

The "problems" considered in the conference were Property Holdings, Sectional Characteristics, Church Polity, Foreign Missions, Home Missions, Doctrine and Ritual, Church Discipline, and the Negro. The relative values of federation and union were discussed. Eloquent addresses were delivered on "The Dynamic of a United Methodism."

The men who came were not acting officially and they were the more free on that account.

President Harris, of Northwestern University, urged union for the effect it would have in allaying the evils of socialism in politics. He regarded the reduction of denominationalism as having an important bearing on the peace of the world.

Dr. Thomas Nicholson, Secretary of the Board of Education for the northern church, said that if union was not effected in three or four years, we might have to wait fifty years for it.

Mr. Hanford Crawford, a prominent layman of the northern church, St. Louis, insisted that the two sections differed in their characteristics, but he urged that unity did not mean that these characteristics would have to be changed. He regarded the negro question as the most difficult one to solve. The northern church has 352,000 colored members and are not willing to exclude these in order to accomplish union.

Bishop Cranston, of Washington, told of the failure of the federation board, of which he has been a member. The disputes on jurisdiction between north and south had become so numerous and so complicated that literally a thousand untouched cases were now on hand, and there was neither time nor money to go into them. Only union would solve these problems.

The conference talked to a definite proposal for union that had been prepared by a joint commission of the north and the south This plan provides that the negroes shall be unified in a separate denomination having only fraternal relations with the whites. The white church would be divided into four sectional conferences, north, south, east and west. These four general conferences would be welded into unity by another conference that would be the supreme power of Methodism. This plan is being attacked in important particulars and no speaker at the conference defended it as it now stands.

The southern church has no probation system, no specific rules on amusements, no rule against preachers using tobacco; it gives the bishop more power, holds to a time limit of four years for ministers and in other ways differs from the northern denomination. It does not allow women to be members of conferences as the northern church does.

The Rev. Charles M. Stuart, president of the Garrett Biblical Institute, Evanston, protested against the formation of a statement of common belief of the churches, on the ground that a statement accepted today by all present might not be acceptable one year hence.

In the closing address Bishop W. F. McDowell warned the members that while all was harmony among those present at the conference, the same harmony did not exist throughout the church, and a vigorous effort would have to be made to bring the churches together.

Resolutions calling for prayer by all Methodists throughout the world, and signed by the representatives of seven branches of the church, were unanimously adopted.

Among the great southern leaders in the conference were Bishop E. R. Hendrix, Kansas City; Bishop Collins Denny, Nashville; Rev. Asbury Christian, Richmond, and Rev. James W. Lee, St. Louis. The southern speakers were even more hearty and outspoken for union than the northerners.

* * *

Will Relieve Armenia.

The National Committee for Armenian and Syrian Relief is making good headway with its work in relieving the suffering occasioned by Turkish outrages following the declaration of war. There are distributing organizations in Tiflis, Russia; in Tabriz, Persia; and in Port Said, Egypt. The missionaries in the various countries are largely used as distributors of the gifts of the American people.

Foreign Missions Make Gains.

There has been much improvement in the methods of gathering missionary statistics, and we are now in possession of very reliable figures relative to the work of the mission boards of North America the past year. These boards are 192 in number and together they had an income of almost nineteen millions of dollars. There are 10,497 missionaries and fifty-thousand native workers. These organizations have members in foreign lands totaling 1,175,000. There were added to the foreign churches last year about 120,000 converts. The gain of income over the previous year is ten per cent and the gain in ten years has been 87 per cent. This indicates how virile the American church is to support a work of such magnitude.

Union Project Fails.

Following the Billy Sunday meetings at Syracuse, N. Y., the Methodist, Baptist and Presbyterian churches in the village of Camillus, N. Y., became interested in the subject of union. It seemed for a time that such a union would be consummated, but ecclesiastical authorities gave the Methodist pastor, Rev. L. J. Barnard, his choice between dropping the project or being removed. He chose the latter alternative and the local church people became discouraged with attempting union in the face of outside opposition.

The Book World

A Department of Reviews and Literary Notes **By HERBERT L. WILLETT**

HELD TO ANSWER. By Peter Clark Macfarlane. When a few years since the Secretary of the Men's Brotherhood of the Disciples of Christ resigned his assured position and salary to devote himself to literary work it seemed an adventurous act. But he knew his powers better than some of his friends. He plunged at once into journalistic work, and began a series of reportorial contributions to some of the leading journals and magazines. Somewhat more than a year ago eight or ten of these human documents were published under the title, "Those Who Have Come Back." Now Mr. Macfarlane has formally entered the world of the novel with his story, "Held to Answer."

Those who know something of the author's varied experiences follow the earlier chapters of this book with pleased interest, finding themselves on the trail of the autobiographer. Nothing but the daily contact with the business of railroad rate-making and freight shipments could inform those chapters in which John Hampstead works up to the top in the railroad business. Then comes the section dealing with the actor period of his life, and the reader learns a great deal about the inner activities of a stock theater company. The work of the book agent also has a place in the life of the hero. But the real interest of the story gathers around the little church across the bay from San Francisco. And in all of these details Mr. Macfarlane's friends recognized the vivid description of the chief actor. And yet the book is in no sense an autobiography, for it is a story of moving heart interest, and its hero is a thoroughly human and wholly admirable man, a minister who holds to his convictions of duty through very stressful days. The minister's romance, the scheming of the beautiful and infatuated actress, the weakness and treachery of the young bank clerk, the hard dogmatism of the ruling elder, and the sweet sincerity of "the angel of the chair" are drawn with fidelity and convincing power. This book will greatly widen Mr. Macfarlane's circle of readers and friends. It will bring satisfaction to the Disciples, who like to see one of their own number winning his way in literature. We are glad to understand that Mr. Macfarlane is already at work on another volume. (Little, Brown & Co., New York. $1.35 net.)

ESSAYS, POLITICAL AND HISTORICAL. By Charlemagne Tower, LL.D. The author of this work has occupied positions of distinction in the diplomatic service of the United States. He has been Minister to Austria-Hungary, and Ambassador to Russia and to Germany. Such experiences give the most ample opportunities for the study of diplomatic problems. Yet it is rarely the case that men so placed have disclosed to the public very much of their knowledge regarding that fascinating and mysterious world in which they have lived. For this reason the present volume is exceptionally interesting, and one of its seven chapters, "Diplomacy as a Profession," tells exactly those things which the average citizen would like to know regarding the life of an ambassador at a foreign court, his daily duties, and the characteristics of the people whom he meets in his official capacity. Other interesting chapters deal with modern developments of international law, the European attitude toward the Monroe doctrine, arbitration, the Panama Canal, and two very informing biographical chapters on Lord Cornwallis in America and General Howe's campaigns in the revolution. (J. B. Lippincott Co., $1.50 net.)

THE MODERN STUDY OF LITERATURE. By Richard Green Moulton. Few men of our generation have done as much to make literature of all sorts a common



Peter Clark Macfarlane, Author of "Held to Answer."

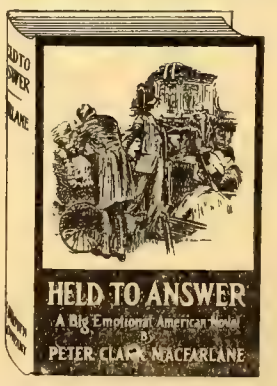
possession as has Prof. Moulton. Perhaps he is best known to the average intelligent reader as the author of "The Literary Study of the Bible," and the editor of "The Modern Reader's Bible," that fascinating set of small volumes in which the different books of the Bible are printed in intelligible and convenient form. Yet Prof. Moulton's literary interest has been far wider than biblical literature. In fact, nothing less than universal literature has satisfied him. By this he has not meant the knowledge of all human writings, but such an interest in the masterpieces of all the writing nations as furnish a just appreciation of world literature. With this in view he began many years ago with two works on Shakespeare. Later he dealt with 'The Ancient Classical Drama.'' Then followed the period devoted to a literary interpretation of the Bible; and still later a work on "World Literature," as seen in perspective from the English point of view. The present volume of 500 pages presents, on the basis of all this previous work, a modern method for the study of literature. It is Prof. Moulton's central thesis that the study of literature labors under the handicap of departmental differentiation. It is largely bound up with the study of languages, and therefore is likely to be confined in such sections as Oriental, Greek, Latin, Romance, etc. But only as the student rises from these hampered and limited sections of literature to the higher unity of world writings has he a just appreciation of the greatness of the field or the majesty of its products. With fascinating references to illustrations from the masterpieces of many lands, Prof. Moulton discusses such themes as varieties of literature, the field and scope of literary study, literary evolution, literary criticism, literature as a mode of philosophy and as a mode of art, and the comparison of the traditional and the modern study of literature. (The University of Chicago Press. $2.50 net.)

CHRISTIAN SERVICE AND THE MODERN WORLD. By Charles S. Macfarland. The author is general secretary of the Federal Council of Churches of America. The volume contains six addresses delivered before the theological students of Southwestern University, Georgetown, Texas, the Biblical Institute of Vanderbilt University, and the School of Theology at Fayette, Mo. The themes considered are, "The Great Physician and His Healing Ministry," "The Church and Modern Industry," "The Consolidation of Conscience," "The Federal Unity of the Churches a Social Obligation" and "The New Internationalism a Fundamental in Religious Education." The titles suggest the broad sweep of the volume. It is a timely utterance on absorbing questions of the hour. (Revell. 75 cents net.)

SAFEGUARDS FOR CITY YOUTH AT WORK AND AT PLAY. By Louise DeKoven Bowen. There are gathered in this volume eight intensely interesting studies of the conditions under which childhood is passed in the industrial regions of a great city. The book is an interesting example of the sort of concern felt by some women of culture and leisure who choose to give themselves with unreserved enthusiasm to the unrewarded but immensely important task of social redemption. The author has been closely connected with the work of the Juvenile Protective Association of this city, and has gathered into 250 pages an immense amount of informing material regarding civic protection in recreation, the legal protection offered to industrial classes of children, to delinquents and dependents, and the need of further protection. Here is a world of interest in the half submerged and struggling life of Chicago, illuminated by vivid sketches of actual experiences. There is a preface by Jane Addams (Macmillan. $1.50 net.)

"Held to Answer"

By Peter Clark Macfarlane.



This striking novel by Mr. Macfarlane has created a larger advance interest than any other novel ever put out by the publishers; and they have had to their credit some of the "best sellers" of the last few years. A slogan of "100,000 by Christmas" has been set as the selling slogan on this book for this year. The price of the book is $1.35, postpaid. Send your order in today and it will be filled at once. Address

DISCIPLES PUBLICATION SOCIETY
700 East 40th Street. Chicago

The Sunday School

Lesson for March 12.

HEROES AND MARTYRS OF FAITH.

Golden Text: Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith. Hebrews 12:1, 2.

Lesson Hebrews 11:1-12:2.
Verses 11:1, 32-12:2 printed.
Memorize verses 12:1, 2.

11 (1) Now faith is assurance of things hoped for, a conviction of things not seen.

(32) And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: (33) who through faith subdued kingdoms, wrought righteousness, **obtained promises, stopped** the mouths of lions, (34) quenched the power of fire, escaped the edge of the sword, from weakness **were made** strong, waxed mighty in war, turned to flight armies of aliens. (35) Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: (36) and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: (37) they were stoned, they were sawn asunder, **they** were tempted, they were slain with the sword: they went about in sheep-skins, in goatskins; being destitute, afflicted, ill-treated (38) (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. (39) And these all, having had witness borne to them through their faith, received not the promise, (40) God having provided some better thing concerning us, that apart from us they should not be made perfect.

12 (1) Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, (2) looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

* * *

FAITH AND LIFE.

By Asa McDaniel.

IN THE actual experiences of life every great enterprise begins with and takes its first step in faith. In a scientific age we are prone to give science the right of way and put faith in the background. At such a time it is reassuring to hear such a ripe scholar as Edwards say that, "all science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws—a thing which can never be demonstrated."

Turgot once said: "What I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion."

Faith marches at the head of the army of progress. It is found beside the most refined life, the freest government, the profoundest philosophy, the keenest science, the noblest poetry, the finest art, and the purest life.

FAITH NOT THOUGHT, BUT ACTION.

Faith is an action. It is never merely a thought, never merely a contemplation. It is not a look at the goal, it is a running to attain it, a striving for it.

People who have in mind some delightful thoughts about Jesus, do not necessarily have faith in him.

Unless the thought results in conforming our wills to his and shaping our conduct in real fashion after his we have not the Christian faith in our lives. We are recruiting that army of so-called Christian people whose stupid indifference to the welfare of the church makes them a positive hindrance to its progress in saving men.

This is not the kind of faith we read of in the lesson or that makes heroes in our modern life.

DAILY WALKING BY FAITH.

"We walk by faith and not by sight" is true in every field of human endeavor. When we lie down to sleep we close our eyes in faith that we shall open them again with the light of the new day.

If we have a faith like our Master, our life will be hopeful and expectant. It will have a growing spiritual emancipation. Our perception of God will be as clear and familiar as that of a friend. Our social affinities will be rare, acute, and fine. Our life will be as pure and wholesome as a fountain spring. It is not what men have done with the sword that counts in the true values of life, but what they have been able to do through **faith.**

We have divorced faith from the common experiences of life and in just so far we have taken the interest and significance out of it for our scientific age.

MODERN HEROES OF FAITH.

It would be a fine adventure for some gifted pen to write the names of modern heroes of faith in every field of life. It would, perhaps, take generations, and possibly centuries to clothe them with the sacred robes of the past or place the halo on their brow; but they would be none the less real benefactors of the race and hence modern heroes of faith.

A gleam of this light comes from the Youth's Companion when its scribe says:

"By faith Columbus, when he was called to God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, with Cabot, Magellan, Vaspucius and Balboa, the heirs with him of the same promise. By faith Copernicus lifted the earth from its solid base and set it to moving in rhythmic order round the sun."

To these might be added multitudes of others who are just as worthy to be called children of faith.

The Character of God

By P. J. Rice.

(Continued from page 5.)

out of chaos. He is not bound by law in the sense that he cannot but obey, but he does not trample them under his feet. He is not a God of caprice. Moreover he is a God of righteousness and justice. But his righteousness expresses itself in his long-suffering, patience and forbearance, rather than in cataclysmic vindictiveness. God does not send wars, famines and pestilences. We, by our ignorance, our selfishness and our stupidity bring them upon ourselves. Let us not impeach the character of God to save ourselves from blame.

The God of Christ is a loving God, not arbitrarily working upon us as inanimate things, but gently, though mightily, wooing us to himself, to a recognition of his benign purposes and laws of conduct until at last we shall come to live together in fraternity, in joyous fellowship and in peace. Oh, happy coming time when we shall behold God as the Father of our Lord Jesus Christ, and our Father, as one just and righteous, who expresses these great qualities by the gentleness of his majestic tread, and by the patience of his love.

This discussion is of practical value because our conception of the character of God conditions our lives. It conditions our worship and our praying. Those who have the pagan conception of God will worship him as pagans worshiped their gods, in fear and with offerings to appease their wrath. Those who have the Christian conception will come boldly to the throne of grace to find help in every time of need. Two examples of prayer, one drawn from the Old Testament and the other from the New will illustrate the difference between the prayers of those who think of God in the terms of the ancient Hebrews and those who think of him in the terms of Christ's revelation. One is the prayer of Samson who, feeling the weight of his woes, cried out: "O Lord, Jehovah, remember me I pray Thee, and strengthen me I pray Thee only this once, O God, that I may be at once avenged of the Philistines for my two eyes." That was the prayer of one who had never seen Christ and did not know the God whom he revealed. The other is the prayer of Stephen as he knelt in the presence of the frenzied mob gathered to beat out his life with stones, "And he cried with a loud voice: Lord lay not this sin to their charge."

Then too our conception of God conditions our thinking. Those who have the pagan conception will think of earthquakes, storms, floods, epidemics and wars as visitations of the divine wrath upon us. Those who have the Christian conception think of these phenomena of nature as uncontrolled forces, and remembering how many of these forces man has been able to control and harness as his servants we take courage and continue our efforts to subdue and utilize the forces that have destroyed us. The Christian thinks of war as an expression of undisciplined human nature and believes that when we come to understand better than we now do the will of God regarding human relations war will forever cease.

Our conception of God conditions our activities. Those who think of God in terms of the ancient Pagan philosophies, or of the ancient Hebrew sages and warriors will continue to engage in selfish pursuits, in brutal warfare to gain real or imaginary rights and will justify their course by an appeal to the idealism of the ancients. Those who have the Christian conception of God will give themselves to self-sacrificing service for the needy of all the earth. They will not supinely surrender, nor be indifferent when the strong oppress the weak, but with clear visions of duty will take mighty plunges into redeeming, uplifting enterprises. The Christian's God calls upon us not to kill and destroy but to love and serve.

Disciples Table Talk

Would Make Burris A. Jenkins Mayor of Kansas City.

Burris A. Jenkins, of Linwood Blvd. church, Kansas City, Mo., is being mentioned for mayor of his city. The following letter was sent by "A Citizen" to the Kansas City Star for publication: "To The Star: Whenever I go about town I hear men—Democrats, Republicans and nonpartisans—express the desire for a new deal in our city government. Particularly do they hope and pray that some candidate may be brought forward by some party or movement who can command the united support of all who are disheartened or disgusted by the kind of government we have been having. I heard Dr. Burris A. Jenkins in the wonderfully interesting debate with Dr. Frank G. Smith on preparedness before the Co-operative Club the other day, and again and again the thought came to me that he was exactly the man Kansas City should have for mayor. The church could spare him to advantage to both itself and the city for two years for such service as he could render. Things have gone so far that he is just the type of man to set them right. He ought to be drafted, and if drafted, I believe would not refuse to serve."

Death of Dr. James Butchart at Nankin, China.

Word has just been received at the office of the Foreign Society of the death of Dr. James Butchart, a missionary of the Foreign Society, at Nanking, China, probably February 15. F. M. Rains writes of this sad event: "This is a sad message indeed! He has served long and well. He was appointed June 21, 1890, and reached China in 1891. He served China for a quarter of a century, in a period of wonderful events. Dr. Butchart's chief work has been done at Luchowfu, where he built up a great hospital. The splendid plant will stand as an enduring monument to his enterprise and industry and wisdom. A good man has gone. Just a few months ago the sad news of the departure of F. E. Meigs reached us. Dr. Butchart made a profound impression upon China. His life work will endure. He leaves a wife and four children to mourn his death. He had been sick for some time. We were led to believe that he was better, and the news of his death is all the more shocking. It is difficult to interpret this providence but we have the faith in God that he had in going to China. It is a time for reflection and serious meditation. The friends will remember Mrs. Butchart and the little ones when they pray."

C. R. Scoville Closes Great Union Meetings at Emporia, Kan.

Guy S. Williams, of Emporia, Kan., reports that Charles Reign Scoville ended his six weeks' Emporia campaign on February 13, preaching his sermon on "The Second Coming of Christ," to more than 5,000 persons and winning 105 of them for Christ in the invitation service. A total of 177 persons went forward on the closing day, making a grand total of approximately 4,100 who enlisted in the churches during the campaign. William Allen White, nationally famous writer and politician, was an earnest supporter of Mr. Scoville's efforts. The Scoville company began a campaign at Keokuk, Ia., Feb. 20. Thomas Penn Ullom spent several days in the Iowa city looking after preparatory work. The crowd on the closing evening at Emporia was the largest of the campaign. Men lined the walls on all sides, in some places three deep. Others sat on the steps of the platform at the evangelist's feet. Scores of country folk brought their lunches and ate in the tabernacle in order to secure front seats. Thirteen churches participated in the series of meetings. They were: the First Methodist, Grace Methodist, First United Presbyterian, First Presbyterian, Second Presbyterian, Arundle Avenue Presbyterian, First Congregational, Second Congregational, Friends, Christian, Evangelical, Baptist and Reformed.

Yeuell and Yearsley at Wellsville, N. Y.

"The most intelligent preaching the church has ever had," is the way William A. Young, pastor at Wellsvlle, N. Y., describes the work of Herbert Yeuell in the evangelistic campaign recently closed at the Wellsville church.



Evangelist Herbert Yeuell, who has just closed an unusual series of meetings in Wellsville, N. Y.

Although, within the last three years the Minges company swept the town, and in spite of the fact that evangelism is quite unpopular in this conservative city, eighty-one persons came forward when the invitation was extended. These are adults for the most part. Among them was a Methodist minister Roman Catholics were also represented. Mr. Yeuell was ably assisted in these meetings by Earl Yearsley, soloist and leader. The illustrated lecture on "Ben Hur" made a deep impression upon the Wellsville public. The local papers gave most favorable reports of the meetings. The evangelists are now in a campaign at Lynn, Ind.

Central Church, Indianapolis, May Have New Building.

A. B. Philputt, pastor, and Philip Harvey, Bible-school superintendent at Central church, Indianapolis, in a recent congregational meeting made some statements that may develop a movement for a new church home. The sentiments expressed by these men found an echo in the expressions of many other leading members. All held that there is need of a plant adequate to the growing needs of the church. The Bible-school is already cramped for room and a gymnasium is greatly needed for the young men. The pastor said the field was practically limitless and he believed a Bible-school of 2,000 was not beyond their reach if they had the building. Reports for the years 1915 showed that 152 members had been received into the fellowship of the church last year. The average attendance for the Bible-school during the year was 702, being a gain of 180 a Sunday over the average of the preceding year. The income of the church from all sources during the year was $15,548.82, of which $3,842.49 was for missions and benevolence, including a special gift to the board of ministerial relief of $1,000. The sum of $2,500 was applied on the church debt which is now reduced to about $3,500.

First Church, Bloomington, Ill., Ministers to Young People.

More than fifty new names have been added to the Christian Endeavor Society roll of First Church, Bloomington, Ill., during the past month and 150 were present at a reception given recently for young people in the church parlors. The series of sermons to young people of the community by the pastor, Edgar DeWitt Jones, are proving remarkably successful.

F. F. Walters a Popular Man in Texas.

During recent weeks F. F. Walters, pastor at Wichita Falls, Tex., had several calls to special service. On the second Sunday of the year the local Rotary Club of one hundred men, with their wives, attended service at the Christian church to hear Mr. Walters speak on "Elements of Success." Later in the month he gave one of the speeches at the annual banquet of the Commercial Club, with 300 persons present. On a recent Sunday Temple Israel adjourned, the members of the Jewish congregation attending Mr. Walters' church. He talked on "The Mission of the Hebrew People." The Wichita Falls pastor was recently called to Denton, Tex., to assist in planning a new addition proposed for the church building. T. H. Mathieson, pastor here has an unusual opportunity for influence as there are 2,000 students in the university located there.

Canton, O., Pastor Makes Notable Record.

P. H. Welshimer began his fifteenth year with First church, Canton, O., January 1. Last year, 470 people were added to the church. Loss by death, letters and those dropped from the roll, 199. Net gain, 271. Resident membership, 3,376; non-resident, 621. The minister conducted ninety-three funerals and 113 weddings. In his absence, five funerals and ten weddings were cared for by members of the Phillips Bible Institute faculty. The church and its auxiliaries raised for all purposes in 1915, $22,751.03; for missions and benevolence, $3,224.33. A mission for the foreigners is maintained in the city; also, a mission in North Industry, four miles south of the city. Two Bible-schools are maintained by students of the institute in the country near Canton.

I. J. Cahill Lectures in Canton, O.

I. J. Cahill, of Cleveland, gave a series of four lectures to the students of Phillips Bible Institute, Canton, Ohio, February 2 and 3. His subjects were "Four Tests of a Ministry," "Some Unconsidered Phases of Christian Union," "Elements of a Successful Ministry," "The Contribution of the Disciples to the Life and Thought of Our Time." W. H. Book, of Columbus, Ind., will deliver the next series of lectures, in April.

Lincoln, Neb., First Church Has New Prayer Meeting Plan.

The prayer meeting committee of Lincoln, Neb., First church, held a conference recently and it was unanimously agreed that the Wednesday evening meeting should partake of the nature of a conference and social as well as prayer and praise meeting. The plan will be that the prayer and praise meeting will occupy about forty-five minutes of the opening, followed by a conference on matters relative to the activities of the church; the closing period will be given over to social interchange and light refreshments. H. H. Harmon is pastor at First church.

A Genuine Twentieth Century Church at Norfolk, Va.

Charles M. Watson, pastor at First church, Norfolk, Va., sees visions, and so do his people. But more—they make these visions come true. The Norfolk church is known as "The Friendly Church." It is enrolled in all the missionary endeavors of the brotherhood. An annuity fund of $20,000 has been created during the year, by means of which the Foreign Missionary Society and the Virginia Christian College are beneficiaries. The bud-

get system is used by this church to take care of its financial business. The Bible-school, of which Mr. J. G. Holladay is superintendent, has a total enrollment of 551, and the aim for the school for this year is an attendance of 500 on its second anniversary, October, 1916. One of the results of the "Mothers' Club" has been to bring about better co-operation between the home and Bible-school, and a decrease in tardiness. This congregation regards the missionary activities of the past year as red letter items in their history. The crowning result of the year was an announcement that one of its young men, Mr. J. B. Earnest, Jr., had volunteered for service in the foreign field. The church is a living link of Virginia missions, American Home mssions, and Foreign missions, contributing $300, $300 and $600 respectively to these causes. The disbursements for local expenses last year amounted to $5,485.37. The amount given for missions and benevolences was $2,595. During the year $10,133.46 was collected on the building indebtedness. The choir on Christmas eve formed a Christmas Carol Club and visited the Ballentyne Home, and the Protestant and St. Vincent's Hospitals with songs and flowers. The Woman's Missionary Society reported total collections of $80.22. Number of members enrolled, 63, a gain of 11 over last year. The Christian Endeavor Society reported 15 Active and 20 Associate members. During the past year $25 was contributed toward the support of an orphan boy in Damoh, India, $6 towards building a chapel in China, with a balance in the treasury of $6.54. The Woman's Circle reported receipts from all sources, $175.02. They have a balance in the treasury of $64.97. A giving Christmas was held by the Bible-school. There were 91 additions to the church during the year. The present membership numbers 436. "Virginia's Biggest International Training School for Bible-school Workers" is conducted at First church, Norfolk, and Mr. Watson directs this school. A write-up of the school appeared in a recent issue of The Executive.

Rockford, Ill., Central, Dedicates Elegant New Home.

"The best church building of the Disciples in twenty counties of northern Illinois, out-



Rev. W. B. Clemmer, Rockford, Ill.

side Chicago," is John R. Golden's estimate of the new church home dedicated on Feb. 13 by Central church, Rockford, Ill. W. B. Clemmer, the pastor, is supremely happy in the successful issue of his strenuous efforts of several years. John L. Brandt, of St. Louis, led in the dedication and raised $11,570. 60 in cash and pledges at all services. A portion of this amount is already cared for by a loan from the Church Extension Board. Mr. Clemmer reports "the cleanest list of pledges" he has ever seen in the Rockford church. John R. Golden, state secretary, spent several days preaching at Rockford, in preparation for the event of the 13th. His work is highly praised by the pastor. A pleasant feature of dedication day was the coming forward of twenty young people at the morning service to dedicate their lives to Christ. One entire class of boys was among the number. A chorus of twenty-five voices led by Miss Pauline Clemmer made the services very attractive. Dr. Brandt remained for several days following the dedication, preaching each evening.

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Another Living Link Church in Ohio.

C. M. Burkhart, pastor at Springfield, O., reports that the church there will raise $600 this year, as a living link. A fine meeting, conducted by the pastor, assisted by Miss Katherine Netz in the singing, closed recently, with forty-six persons added to the membership. This makes an increase of 70 since Mr. Burkhart came to Springfield, last May. The Junior Chorus and a male Glee Club, under Miss Netz' splendid direction made the series of meetings notable. Springfield church has a Bible-school of over 300. The C. W. B. M. has 100 members, having more than doubled in the last six months. A recent Every-member Canvass has increased the weekly receipts to about $70 per week.

Fathers' and Sons' Day at Wellington, Kan.

February 13 was observed as Fathers' and Sons' day at Wellington, Kans., where H. W. Hunter ministers. Every father was asked to bring his son, every son his father. "Borrow, if you have to." Boys and men had the program all the way through, choir and all. Mr. Hunter read the answers to two questions that were asked of the boys of the church previous to the meeting: 1. "What one thing do you like best about your father?" Forty-five per cent referred to their father's goodness. Others said: "Reads Bible to us boys," "is good to my mother," "joined church," "keeps us company." 2. "What one thing would you like to have your father do that he does not do?" Fifty per cent wanted him to join the church. Others said: "Stay at home nights," "quit chewing tobacco," "quit swearing," "go to Bible-school." The meeting was such a success that it has been decided to hold a "Mothers' and Daughters' Service" in March.

Ft. Wayne, Ind., Church, Records its Best Year.

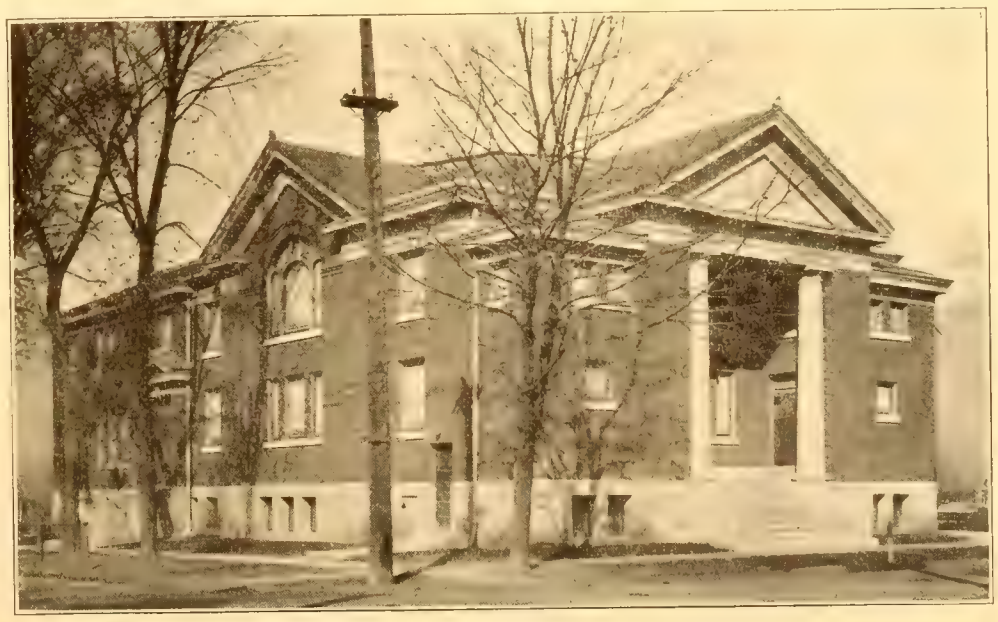
The Ft. Wayne, Ind., E. Creighton Ave. church, E. H. Clifford, minister, has just closed one of the best years in its history. There was raised for missions, $101; for local purposes, $1,743; the C. W. B. M. almost doubled its apportionment for the present year. A net gain of fifty has been made to the membership. Owing to an increased attendance, the Men's Bible-class built a tabernacle for its own meetings. There has been an increase in all departments. The Christian Endeavor Society celebrated Christian Endeavor Week, beginning on February 6, with a special address by the pastor. A banquet was given on the following Tuesday evening for both present and prospective members. One of the best attended prayer-meetings of the year was held on Wednesday, which was Church Loyalty day. A public entertainment was given by the Endeavorers on Thursday night. The closing meeting of the week was addressed by Miss Bertha Harding, of Logansport, State Quiet Hour Superintendent.

A Persistent Revival at Paulding, O.

When the last evening of the recent revival series held at Paulding, O., came, C. L. Johnson, pastor, believed that the work was complete. But on Wednesday of last week, the evening chosen for a devotional service and a reception to the new members, there was such a large attendance that another sermon was demanded, and at the giving of the invitation three adults made the good confession. One of these persons, a lady living in Detroit, remained over to obey her Lord. All were baptized at the close of the service. Perfect harmony in the church work and a record-breaking Bible-school are reported at Paulding. Sixty persons were enlisted in the church work by means of the special series.

Illinois Bible-school Trebles in Three Months.

W. A. Taylor came to the work at Plymouth, Ill., in October of last year. Since that time the Bible-school has trebled its attendance. W. F. Aleshire is the capable superintendent. George W. Wise, of Camp Point, recently preached at Plymouth for three evenings, with six confessions as a result. Mr. Wise and the Camp Point church are planning for "Decision week"—April 16-23. Mr. Wise reports two accessions to his congregation.



The Central Church at Rockford, Ill.

Kentucky Bible-school Worker Assists in Ohio Institutes.

Mrs. John S. Asbury, Elementary Superintendent for the Kentucky Christian Bible-school Ass'n, during the last week in January assisted Wilford H. McLain, State Bible-school Superintendent of Ohio, in institutes at Newark and Lancaster. This is the second series of Ohio institutes in which Mrs. Asbury has been an instructor in the last four months. People who have had the privilege of her assistance are anxious that other Ohio workers have a similar opportunity. The institute at Lancaster was well attended by local workers. The institute at Newark besides a large local attendance reached workers from ten of the thirteen schools of Licking County. Effective local advertising had been done in each case. The pastors, W. D. Ward, and J. C. Richards, are each active in Bible-school work.

Concerning "Year Book" Statistics.

Charles E. Underwood, of the Board of Education of the Disciples of Christ, makes the following statement concerning the new "Year Book" statistics: "The Board of Education desires to emphasize two things in respect to statistics in the recently published Year Book: First, the column on education refers only to contributions made to the Board of Education or the institutions whose executive heads hold membership on the Board; second, from necessity the fiscal year of the Board of Education is from July 1 to June 30. Reports in the Year Book cover the fiscal year July 1, 1914 to June 30, 1915. Contributions subsequent to June 30, 1915, will appear in the next annual report."

Grant W. Speer Blesses Ohio Town.

J. H. Coil, pastor at New Philadelphia, O., writes: "We had Grant W. Speer, of Central church, Toledo, with us in January. He revived the membership, encouraged the pastor and added strength to the congregation. His preaching was scriptural, spiritual, clear and convincing. Large crowds heard him from night to night. Nothing draws like sane, dignified, calm, gospel preaching. His stay with us abides as a benediction. Our Bible-school is out-growing the building."

Guthrie, Okla., First Church Grows Without a Revival..

Guy H. Findly, pastor at First church, Guthrie, Okla., reports that about seventy persons were added to the church during the past year, and practically all of these came at regular services. There was a net gain during the year of thirty-four. Mr. Findly made 772 calls on members, 489 on non-members. Using the budget plan, all organizations of the church contribute to all missionary causes. A fine Bible-school of over 300 is reported thriving, as also all other organizations. There are about 500 names in the church membership.

One Hundred Minus One at Lincoln, Neb., Meetings.

The evangelistic series of meetings held at Lincoln, Neb., First, by H. H. Harmon, pastor, W. A. Baldwin and J. W. Hilton, closed with 99 persons added to the church membership. The primary purpose in the minds of the pastor and his immediate advisers when the meeting was planned, was to develop the working force of the church, and quicken the impulses of its separate organizations as well as the individuals composing them, toward the highest forms of social service, and this goal was attained. The climax of the series came on one of the Monday evenings, at which time were gathered together the large majority of the grown members of the church and many also of the youths and children. At this service Miss Sarka Hrbkova, an immigrant, gave an address in which she pictured the immigrant and his life in America and his influence upon American citizenship.

An International Wedding at Central Church, New York.

A unique wedding occurred last Saturday evening at 8 o'clock in Central church, New York City. The bride was Miss Olga Essatoff, the groom, Mr. Alexis G. Greenburg. Both parties are natives of Russia and speak English also. Dr. Finis Idleman, pastor of Central church, performed the wedding ceremony in English and John Johnson, pastor of the Russian Christian church, interpreted the ceremony into Russian for the benefit of the many guests who do not speak English. The bride was attended by three of her girlhood friends, and Mr. Peter Janson, of the Russian Commission for Inspection of Ammunition, acted as best man. The two flower girls were the daughters of Pastor Johnson and also nieces of the bridegroom. The church decorations included Russian and American flags.

Prize Contest on Temperance Popular.

Secretary L. E. Sellers, of the Temperance Board, reports that manuscripts are coming in every day for the essay contest on some phase of the Temperance issue. Thousands of friends of Temperance should participate in this contest. A prize of twenty-five dollars is offered for the three best articles. These articles are to be limited to one thousand words, should be rather in the form of outlines for finished addresses and should reach the office of the Board by March 15. They should be sent to Mr. Sellers at 821 Occidental Bldg., Indianapolis, Ind. Inquiries and offerings also should go to this address.

North Texas Christian Ministers' Association.

The North Texas Christian Ministers' Association met with the South Dallas church on Monday, January 31. Two of those on the program were unable to be present, and the time was used in discussion of topics of general interest. Much time was given to the "Each One Win One Campaign" and considerable interest and enthusiasm were manifested. All the Dallas churches, ten in number, are entering heartily into the campaign besides the following churches outside the city: Plano, Wills Point, Mineola, Corsicana, Blooming Grove, Cleburne, Van Alystine, Richardson, Rose Hill, Rockwall, Galveston, Garland, and many others not definitely heard from. It is the plan to make this move unanimous for all north Texas churches, at least, resulting in a great ingathering of souls at the Easter time. At the close of the meeting the association enjoyed the hospitality of the ladies of the South Dallas Christian church, in a luncheon.

Ohio Church Makes Survey of Township.

The North Eaton, Ohio, Church of Christ is the only church in the township in which it is located. C. M. Ford has served this church for about twelve months. The work has prospered during this period. A religious survey of the township has been conducted, a Farmers' Institute and Farm Products' Exhibit held, a successful, protracted meeting conducted and the Bible-school greatly improved. On Feb. 12 the Loyal Sons and Daughters' Class, which is taught by Mr. Ford, dedicated their new class room which they fitted up in the basement of the church. The day was a cold one, but 126 people were present on time for the Bible-school and 30 of these returned for the Conference on Bible-school Work conducted by State Superintendent Wilford H. McLain in the afternoon. The people of North Eaton, with their pastor and his wife, are to be congratulated on what they have done on their plans for the future.

* * *

BRIEF NEWS NOTES.

—H. O. Pritchard, president of Eureka College, Eureka, Ill., has been invited to deliver the 1917 alumni address for Yale School of Religion, New Haven, Conn.

—The church at Enid, Okla., was totally destroyed by fire, involving a loss of about $15,000. A new building will go up very soon.

—James Teeter, pastor at Kellerton, Ia., will become field secretary for Drake in July. He will also study in the college.

Facts and Figures from Disciples Fields

CALLS.

J. J. Tisdall, Columbus, O., Wilson Ave., to Toledo, Norwood church. Will begin work March 19.

W. G. Loucks, South Akron, O., to Detroit, Mich., E. Grand Blvd. Accepts.

C. B. James, Ada, to Shawnee, Okla. Accepts.

W. B. Harter, Montrose, Colo., to Ulysses, Neb. Accepts.

Duncan Macfarlane, Holton, Kan., to Carbondale, Ill.

F. B. Bourland, Elizabethtown, to Carlisle, Ky.

E. J. Haley, Chandler, Okla., to Concordia, Kan. Accepts.

S. W. Elam, East Enid, Okla., to Little River, Kan. Accepts.

R. A. Staley, Lewis, to Las Animas, Kan. Accepts.

J. S. Hawkins, Princeton, to Earlington, Ky. Accepts.

L. M. Anderson, Macon, Ga., to Bowling Green, Ky. Accepts.

Homer Rutherford, to Lynnville, Tenn. Has begun work.

J. S. Spears, Storm Lake, to Laurens, Ia. Accepts.

Ray Lessig, Oxford, to Burlington, Kan., First. Accepts.

Major Griffith, Tuscola, to Versailles, Ill. Accepts.

T. P. Dugger, to Stamford, Tex. Accepts.

P. W. Walthall, to Cayuga, Ind. Accepts.

RESIGNATIONS.

B. H. Cleaver, Shelbina, Mo. March 31.

D. W. Martin, Monticello, Ill. Will evangelize.

J. E. Wolf, New Bedford, Ill.

Merritt Owen, Warsaw, Ind.

Geo. T. Crites, Hubbard, O.

W. H. Hardaker, Ft. Dodge, Ia.

L. B. Coggins, Webb City, Mo.

H. H. Williams, Loami, Ill.

O. E. Johnson, Brock, Neb.

Robt. Stewart, Detroit, Mich., Woodward Ave.

R. E. McCorkle, Fulton, Ky.

EVANGELISTIC MEETINGS.

Los Angeles, Cal, Pico Heights, S. M. Bernard, pastor; Bruce Brown, evangelist; 46 additions by third week. Pico Heights will erect new building soon.

New Albany, Ind., Central, H. G. Connelly, pastor; M. S. Decker, evangelist; Mrs. H. G. Connelly, soloist.

Lansing, Mich., W. A. Gressman, pastor; W. V. Nelson, evangelist.

Petersburg, Ind., O. W. McGaughey, pastor; Davis and Hohgatt, evangelists.

Columbus, O., W. 4th Ave., T. L. Lowe, pastor; E. W. Thornton, evangelist.

Eureka, Ill., V. W. Blair, pastor; I. J. Spencer, evangelist.

Newark, O., J. R. Jett, pastor; C. A. MacDonald, evangelist.

Noblesville, Ind., J. H. Moore, evangelist.

Anderson, Ind., Central, J. W. Underwood, pastor, preaching.

Des Moines, Ia., University Place, C. S. Medbury, pastor; W. T. Brooks, evangelist; 130; closed.

Minneapolis, Minn., Minnehaha church, C. S. Brooks, evangelist; 58; closed.

Canon City, Colo., C. L. Dean, pastor; C. M. Howe and wife, evangelists.

Winchester, Ind., J. H. Wilson, pastor; J. J. Taylor, evangelist; 32; continue.

Des Moines, Ia., Capitol Hill, C. S. Earley, evangelist; 117; closed.

South Bend, Ind., Indiana Ave.; O. E. Tomes, evangelist, preaching.

Arlington, Cal., S. D. Perkinson, pastor; Bruce Brown, evangelist.

Hiawatha, Kan., union meeting; A. D. Brokaw, Disciple pastor.

North English, Ia., F. W. Sutton, pastor; C. S. Earley, evangelist.

Des Moines, Ia., (Valley Junction), W. J. Minges, evangelist.

Detroit, Mich., Grand River Ave., F. P. Arthur, pastor; J. S. Raum, evangelist.

Wheeling, W. Va., W. H. Fields, pastor, preaching.

Owensville, Ind., Laurence Wright, evangelist.

—At a get-together meeting of the "Minute Men" of Norwood, O., Bible-school, on Feb. 18, a lecture was given by Captain Dunning, the head of the Bertillon System of Identification of the Cincinnati Police and Detective Department.

—At the installation services of C. H. Barnett at Brazil, Ind., J. E. Gorsuch, E. L. Day and Jabez Hall had part in the exercises.

—H. C. Armstrong, pastor at Harlem Ave., Baltimore, Md., has organized a class in public speaking.

—The Bible-school at Wellington, Kan., is completing a "Missionary Tour Around the World." An improvement in punctuality has been noted as a result of this "tour."

—Marshall A. Hudson, of Syracuse. N. Y., founder of the Baraca movement that has been the means of bringing thousands of young men into Bible-school classes, was the honored guest and speaker at Central church, Youngstown, on Feb. 20.

—L. O. Bricker, pastor at First church, Atlanta, Ga., is preaching a series of sermons on "The Poet Preachers." Addresses on Whitman, Browning, Dante, Tennyson, Burroughs and Burns were features.

—Wm. Dunn Ryan, of Central church, Youngstown, has recently closed a series of Sunday evening sermons on the general theme, "Tales of a Traveler."

—The church at Loveland, Colo., where J. E. Lynn is pastor, is in a ten weeks' Bible-school campaign, the purpose of which is to secure one hundred new scholars. Every department of the church is reported "as busy as a bee hive," indicating a state of genuine spirituality and enthusiasm. Mr. Lynn is just closing a series of sermons on "Things to Come," which has secured a very large hearing.

—The famous Philo Christo Class, of Central Bible-school, Des Moines, has redecorated and almost entirely made over its class room. This school has held its own in numbers and has advanced in interest, and this without a pastor since December 19, 1915, showing that the past nine years of teaching has been seed sown in good ground and is now bringing forth fruit. One Bible-school class which has only been organized a year sat down to their first annual banquet with fifty-eight present, and only seventy active members enrolled.

—A. B. Houze, minister of Central Church, Lima, O., is convalescing from a five weeks' serious illness.

—F. D. Kershner, H. O. Pritchard, A. McLean, A. W. Taylor and W. S. Athearn are announced as the lecturers to ministers at Bethany Park, Ind., 1916 season. W. E. M. Hackleman, connected with Bethany Assembly management for many years, is now president. E. L. Day, of Indianapolis, is secretary.

—O. F. Jordan, of Evanston, Ill., represented the Disciples at the church advertising convention, held in Chicago, Feb. 25. The sessions were held in the auditorium of the Central Y. M. C. A.

—James Small, of Hyde Park church, Kansas City, Mo., began an exchange meeting with Sam. I. Smith and the congregation at Pittsburg, Kan., Feb. 20.

—Chas. M. Watson, pastor at First church, Norfolk, with his wife, was presented by the congregation with a purse of gold.

—H. C. Combs has been elected president of the organization of ministers at Norfolk, Va.

—W. S. Buchanan addressed the teachers and officers of Franklin Circle Bible-school, Cleveland, on February 8.

—C. A. Freer, of East Liberty, Ohio, is assisting U. E. Hootman and the New Berlin church in an evangelistic meeting.

—C. B. Reynolds, of Alliance, Ohio, and E. A. Hibler, of Warren, O., are holding exchange meetings this winter. Mr. Reynolds closed a good meeting with the Warren church on February 6.

—The week of January 24, P. H. Welshimer gave addresses to ministers' meetings, groups of Sunday-school workers and to mass meetings of Bible-school people in Chattanooga, Tenn., Atlanta, Ga., and Knoxville, Tenn.

—W. L. Burner, Matanzas, Cuba, reports the organization of a Sunday-school at Cidra, where a work was opened last summer. He also reports the baptism of two young men. One of them is a school teacher in a nearby village and he is anxious to study for the ministry.

—Among those preaching recently in the vacant pulpit at Hartford City, Ind., were:

A New Standard of Bible School Efficiency

At the Bible-school Field Workers' Meeting held in Lexington, Ky., February 8 to 10, a new Standard of Efficiency was adopted for the Bible-schools. This is in the main a re-statement of the old Front Rank Standard to make it conform to the standards now current among the various Protestant churches of this country. It will be noted that practically every point of the old Standard has been retained, and but few points have been added. However, the new Standard has an attractive form that will make it popular among all our schools. It is as follows:

1. Cradle Roll and Home Department.
2. Organized Class in both Secondary and Adult Divisions.
3. Teacher Training.
4. Graded Organization and Instruction.
5. Missionary Instruction and Offerings (State, American, Foreign and Benevolence.)
6. Temperance Instruction.
7. Definite Decision for Christ Urged.
8. Workers' Conference Regularly Held.
9. Workers' Library in Use.
10. Representation in Convention, Institute or School of Methods.

Each of thse ten points is worth ten per cent. A school may easily measure its own efficiency in terms of percentage. A school reaching all ten of the points fully will become a Hundred Per Cent School. Every Bible-school should strive to reach the One Hundred Per Cent Mark before the close of the missionary year, September 30, 1916.

A large wall chart will be mailed to every Bible-school requesting it that will enable the school to keep its own record. These charts may be obtained by addressing your State, District or Provincial Superintendent, or the undersigned.

Every school, both large and small, is able to attain this Standard of Efficiency. We shall watch with eagerness the progress that is made among all our churches.

Robt. M. Hopkins.
Bible-school Secretary.
Carew Building, Cincinnati, O.

March Offering Dont's

—Don't hesitate.
—Don't apologize.
—Don't fail to take the offering.
—Don't neglect March Offering supplies.
—Don't speak of "too many calls."
—Don't mention the old church debt.
—Don't fail to prepare for taking the offering.
—Don't speak of a temporary local deficit.
—Don't refer to hard times!
—Don't mention crop failures.
—Don't put off the offering.
—Don't ask for small amounts.
—Don't talk about the "heathen at home."
—Don't ask for the offering as a charity.
—Don't fail to have plenty of supplies wisely used.
—Don't fail to sound a high spiritual note in taking the offering.
—Don't imagine you will give more for some other cause by giving less to this.
—Don't fail to have plenty of envelopes and pencils ready for taking the offering.
—Don't suppose that the neglect of this cause will help your local problems.
—Don't fail on a strong missionary sermon.
—Don't fail to create a wholesome spiritual atmosphere for the offering.
—Don't suppose you will build a new church quicker by passing this offering.
—Don't fail to mention our own workers by name and their location.
—Don't fail to hold a thanksgiving service following.
—Don't use the offering for some other purpose.
—Don't keep the offering in the church treasury for months.
—Don't borrow it for another fund.
—Don't fail to send as much of the offering as you can Monday morning, March 6.
—Don't fail to report the offering to our papers.

* * *

Please send as much of the March offering as is available Monday morning, March 6. The balance may be gathered in the following Sunday, or later. Liberality and promptness are the winning words now.

F. M. Rains, Stephen J. Corey, Secretaries, Box 884, Cincinnati, Ohio.

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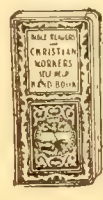
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E. D. Lowe, of Anderson; M. W. Yocum, of Linton and Rev. Mr. Massey, of Pennville.

—The Christian, Baptist and Presbyterian churches of Carlinville, Ill., are considering combining their work under one pastor.

—Mrs. T. W. Grafton, of Indianapolis, delivered an address on "Girls" in one of the free lectureships of the North Indianapolis Federation of Clubs.

—The roof of the West Seattle, Wash., church gave way under a heavy weight of snow, and a $2,000 loss is reported. E. E. Pierce is pastor of the church.

—R. J. Bennett, pastor at Sharon, Pa., preached a sermon recently for the local Presbyterian pastor, taking as his theme, "The Supreme Sphere of Jesus." The Sharon newspapers quoted a large portion of the discourse.

—First church, Vincennes, Ind., was recently entered by burglars.

—A union meeting is being talked for the Centralia, Mo., churches.

—Since Randolph Cook became pastor at Broadway church, Albuquerque, N. M., four months ago, there has been a net increase of 50 in the membership, the Bible-school has increased from 91 to an average attendance of 169 for January, and the church offerings have grown about fifty per cent, without any impetus save that of the Sunday services. Negotiations are being completed with the Church Extension Board for a loan, which puts the finances of the new church in excellent shape. Mr. Cook teaches a Young Men's Bible-class at the State University on Tuesday night of each week.

L. N. D. Wells, of High Street church, Akron, O., recently assisted Franklin Circle church, Cleveland, with William F. Rothenburger minister, in a two weeks' meeting. The meeting followed closely the dedication of the new Bible-school and Community House and resulted in 82 additions to the church, mostly by confession. Mr. Wells' preaching was pungent, scriptural, virile and sweet-spirited and left the regular program of the church uninterrupted, writes Mr. Rothenburger.

—J. H. McCartney, pastor at Modesto, Cal., preached a series of sermons last week on "The Religion of the Family." The topics were as follows: "What a Real Boy Thinks of Religion." "The Faith of a Live Girl." "The Religion of a Genuine Man." "A Busy Woman and Her Religion." "Your Neighbor and Religion." "The Religion of Old Folks." "The Christian Home." These sermons were a special feature of the revival meetings being conducted at Modesto.

—Charles S. Medbury, pastor of University church, Des Moines, discussed "preparedness" again in a recent sermon. Dr. Medbury believes the trip of the president to the central west did not clear the issue, in fact, that in the happenings of the last six weeks the real issue has been lost sight of.

—Helen Keller, the wonderful blind and deaf girl, spoke in First church, Louisville, Ky., recently on "Happiness."

—Finis Idleman is preaching a three-months' series of Sunday evening sermons on "The Way of Jesus." The series will close with Easter Sunday.

—First church, Mason City, Ia., lost its $22,000 building by fire on Feb. 13.

—First church, of Canton, O., has adopted the church at Ada as its Ohio Living Link.

—C. F. McCall and family, of Akita, Japan, will leave that country early in the spring for America to take the usual furlough.

Philip Y. Pendleton delivers a Bible lecture every Monday afternoon in First Methodist church, Canton, O., to the ladies of the city. This class is maintained under the auspices of the local Y. W. C. A.

—Lee Tinsley, pastor at North Salem, Ind., writes enthusiastically of the church there, which, he states, is "a mighty force for the uplift of the community." A series of meetings is now in progress, in which seventeen persons were enlisted for the church during the first few evenings.

—Russell F. Thrapp, of First church, Los Angeles, Cal., addressed the Christian ministers of Southern California this month on "Lights and Shadows in the Life of a Minister's Wife."

* * *

NEW YORK CITY NOTES.

The Seventeenth Annual Dinner of the Disciples' Missionary Union, of Greater New York and Vicinity, was held at the Fifth Avenue Restaurant, Tuesday evening, February 8. F. M. Gordon, of Flatbush church, was toastmaster. The annual report was presented by M. M. Amunson, the secretary of the union. Addresses on "Christian Union" were made by John F. Carson, of Brooklyn Central Presbyterian church, and by Earle Wilfley, of Vermont Avenue Christian church, Washington, D. C.

The work of the churches of New York for 1915 was marked by unusual missionary success, due to the splendid co-operation and staunch support of the union by all the churches of the Metropolis, and also due to the generosity of the American Christian Missionary Society. The summarized report of the work is as follows: The total receipts of the union from churches and the A. C. M. S. were $6,472.17; total disbursements, $5,861.02; to balance, $611.15.

The annual dinner this year had a special note of celebration in the coming to the rank of self-support by the Flatbush Mission. Under the fine leadership of F. M. Gordon, the Flatbush church has a membership of 291, with a Bible-school enrollment of 471, and an average attendance of 346.

The Borough Park church, with L. F. Carter, pastor, reports for the year 1915: Additions, 15; total membership, 100; enrollment in Bible-school, 241; average attendance, 174.

The Ridgewood Heights church, with G. S. Bennett, minister, has had 4 additions; total membership, 19; enrolment in Bible-school, 275; average attendance, 176.

The Russian Mission, John Johnson, minister: Additions, 12; total membership, 41; Bible-school enrollment, 14; average attendance, 12.

Is your Church a part of this hand? Have you as a Minister helped to extend this hand to the needy ones in pagan lands?



The hand is a striking illustration of the all-round service the Foreign Society is rendering to help those to light who now sit in midnight darkness. Where can a Christian man put a dollar that will count for more to bring the gospel and the Kingdom of God to all men, than in the Foreign Society at this time? The work of the Society is a **record**, and not a prospectus. It has something worthwhile to show for its forty years of toil, for the graves of its missionaries scattered over the world, and for the more than $6,000,000 expended.

Every church and every individual that has put a dollar into this cause, can now rejoice over the great results.

We are only at the beginning of our splendid opportunities. Only a few foundation stones have been placed. Our great task of evangelizing the whole great wide world is yet before us. The superstructure is yet to be completed. We must press this work as never before.

It behooves us to make a substantial advance in these March Offering days. The voice of God is speaking to us in clear, definite tones to move forward!

IMPORTANCE OF THE MARCH OFFERING

It is important to all our work, both at home and abroad. If we fail in March we will go limp and maimed all through the year. A big March Offering insures a successful missionary year. Many churches look forward to this day as the most joyous during the whole year. It should be made a day of the very greatest importance.

BRIGHT OUTLOOK

The outlook for the Offerings is fine. Orders for supplies are pouring in by every mail. New Living-Link churches are being enrolled constantly. The words of encouragement were never more numerous or more emphatic. There seems to be a determination all along the line to do a worthy part. Let there be a united, determined, enthusiastic effort to make this a memorable year.

Prompt action should be the word to send all down the line. Please order March Offering supplies today that they may reach you in good time.

Address, F. M. RAINS, SECRETARY, CINCINNATI, OHIO.

THE CHRISTIAN CENTURY

Vol. XXXIII March 2, 1916 Number 9

"As They Went"
Editorial

On the Eve of the Congress
A "Visitor" Article

The Minister and the Bellumist Propaganda
By E. B. Barnes

Three Significant Letters
By George A. Campbell

CHICAGO

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The Christian Century

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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8. "The Divinity of Christ," by E. S. Ames.
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII MARCH 2, 1916 Number 9

"As They Went"

ALL LIFE IS AN APPRENTICESHIP TO THE TRUTH THAT ACTIVITY IS THE KEY OF KNOWLEDGE; THAT MEN KNOW AS MUCH AS THEY DO, AND NO MORE. EQUALLY IS IT TRUE THAT PERFORMANCE IS THE ONLY ROAD TO POSSESSION. MEN HAVE AND ENJOY AS MUCH AS THEY OBEY THE LAWS OF LIFE, AND NO MORE.

Naaman, of Syria, thought the Abana that sang its way from Lebanon to make Damascus the gem of the desert, as good a bathing place as the muddy and turbulent Jordan. Yet when later he knelt, a healed man, in the house of Rimmon, he knew that only as he went and came at the prophet's command, his leprosy was cleansed.

In most of the Savior's works of power the activity and co-operation of the beneficiaries were enlisted, and without such response it is reasonable to suppose there would have been no healing. Indeed it is worth while asking, How much of the healing itself lay in the effort made by the sick man to receive the blessing?

When the Master said to the man with the withered hand, "Stretch forth thy hand," did he imply that the disability lay rather in the enfeebled will than the palsied arm? And did his command summon that will to action as the only means of showing where the difficulty lay? In any event, it was only by such response that the man found restoration.

When Jesus, passing through the throngs of helpless people in the porch of Bethesda, selected one on whom to confer his benediction, he bade him do the seemingly impossible thing of taking up his rug and walking home. If the lame man had demurred, or refused to co-operate, would he have enjoyed the gift of renewal? It was only by active effort that he profited.

Ten lepers besought the Lord to heal them. He commanded them to go and show themselves to the priests, who were the health officials of the time. As they went, they were cleansed. And in that phrase, "as they went," lies the secret of all healing and power.

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We live in a divine world. The term supernatural is unbiblical and misleading, for it implies the false dualism which was once the assumption of theology. But a divine world it is; a world in which God is working out his gracious purposes as rapidly as men give him place and room.

And in such a world all things are possible to the man of faith. He knows that all things are set to the realization of the divine purpose at last. That may take a long time, as human nature now reveals itself. But time is a small item in the divine economy. And in the meantime everything is right in the inner world of the one who lives with God.

In such a world, conscious of the forces that are ever at his disposal, the Christian ought to be fearless. The insistent message of the men of God in every age has been, "Fear not!" Those that are with us are more than those against us. The mountains round about us are full of the horses and chariots of God. Nothing can separate us from the divine life, unless we consent. And if there be no separation, nothing else counts.

The men who have gone out at what they believed to be the command of God to try the adventure of the holy life have usually found themselves healed and inspired "as they went."

Godfrey departed as a pilgrim seeking bodily healing at the sepulchre of Christ. But as the enterprise of the First Crusade took form, his trouble gave place to the vaster labor of leading a multitude to the land of heart's desire.

Savonarola and Phillips Brooks were both failures in public speech and were advised to choose some other calling than the ministry. But as they went forward in the fervor of their faith, men forgot their hesitant speech, and soon it came in a torrent of enthralling eloquence.

Augustine and Bunyan were youths whose moral taints were seemingly beyond the power of shame or discipline to remove. But the vision of the Christ appeared to them, and they went at his command to find the better way. And as they went, they were healed.

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Contact with Christ and obedience to his directions are the secret of renewal. "As many as touched him were made whole."

The mighty works that have been wrought in the name of the Lord were not the result of the outstanding gifts or spasms of energy, but of faithful continuance in well doing. And as with help and healing, so with conviction. "If any man will do his will, he shall know."

Francis took up his humble work at Assisi, and just by going on with it from day to day in the spirit of obedience and service, he found to his own astonishment that all Europe was drawing nearer to God.

Wesley, troubled over many problems of his own religious life, trying experiments in Christian service, finding light and losing it, went steadily on, working and thinking, and as he went he saw gathering about him a mighty host whose hearts the Lord through him had touched.

Booker Washington, fatherless, nameless, unprovided, saw the vision of the intelligent and competent life. His long, footsore journey to the school of which he had heard seemed the most forlorn of hopes. But it was the Odyssey of the negro race. He went on from strength to strength, and as he went he and his people found help and healing.

The art of going in obedience to the divine impulse, and of going on to the end, is the secret, and the only secret, of the successful Christian life. Of Abraham it is significantly said, "He journeyed toward the land of Canaan, and into the land of Canaan he came."

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It is not otherwise in useful Christian living. The small and commonplace lives we live are taken up into the embrace of spiritual forces and given eternal meanings.

As one goes forward in simple trust, wishing only to do the next thing, he finds with astonishment that he is healed of his doubt, his indifference and his sin, and is permitted to render some really worthful service in the name of God.

And gradually the full glory of the life of trust is disclosed, and he knows that he can do all things in Christ who strengthens him.

The Minister and the Bellumist Propaganda

BY ELLIS B. BARNES

ALL of us are acquainted with pastors who in theory, at least, are advocates of peace. They can denounce war in unmeasured terms; they sincerely deplore the present European scourge. They would have done much to have prevented that had an opportunity been given. There is nothing colorless about their anti-war convictions; they are blood-red.

But these same men are non-committal on the bellumist agitation for greater fighting forces in America. They are timid and even reluctant to express an opinion. They would leave all matters to the experts and politicians. They are unaware, apparently, of the perils which militarism is certain to import into the church itself. They have adopted the maxim without question that guns are the ambassadors of peace between nations, and even that God is on the side of the heaviest guns. These military axioms they have never questioned, although they have preached a thousand times that God is likely to be on the side of the weak, and that the race is not to the swift nor the battle to the strong. They have unwittingly accepted the soldier's philosophy that might makes right. They forget, as Emerson said, that every mischief carries its plausibility as every man carries his shadow.

PEACE LITERATURE.

If the ministers would read the literature sent out by the Peace organizations their non-committal attitude would disappear, their feeble convictions would be strengthened, their timid voices would become prophetic. And the literature is sorely needed since all classes, even the clergy, are under the spell of the doctrine of the "big-stick," under the spell of might, under the magic of the strong-arm legacies which have come to us from the Stone Age, and are thoroughly mixed in with our blood. To destroy our kinship with Thor we need to saturate ourselves with Peace teaching, to stand ankle-deep in the traditions of Peace for a time, at least.

The great majority of ministers have preached Peace sermons with an apology, with mental reservations, and with fields of glory in the background of their minds, or with the suspicion that the doctrine could be realized only with the advent of the Millennium. I believe many of us would affirm, as we review our experiences with Peace sermons, that it would have been better for the cause of Peace if we had come out openly for war.

THE PREACHER AND PEACE.

The preacher has had many difficulties to overcome. Many great military experts are shouting to the nation to "get ready!" that an enemy may land on our shores before morning and blow us into the sea or sky before night. Popular heroes are going up and down the land throwing communities into a panic because of the Japanese "peril," or of the terrors that are certain to beset as soon as the Great War is over. Other men have made merry over the failures of the Peace-party, and the jokesmith finds an unfailing spring in the efforts of any man who sincerely proposes to find a path out of international difficulties in any way besides bloodshed. Influential men in the pews are on the side of the militarists because preachers are visionary, as a rule, and war brings business. Such men do not like war, but they salve their consciences with the revenues of an increased sale of goods that in the piping times of peace would be almost a drug on the market, and they can devote these revenues to pious uses. The fighter can point to history as his justification for buckling on his armor anew, he can tell us that the progress of the world has ever been by struggle and bloodshed, and that civilization has risen out of a valley of dry bones. He can cite immortal heroes whom war has made, the men to whom nations rear their most enduring monuments, he can tell of the glory of valor, of the eminent position of the soldier in all civilized countries, of the magnificence of his rewards. There are few rewards thus far for the advocate of peace. The recital of these things makes the preacher pause and shake his head and assume the don't know attitude—unless he plants himself squarely on the principles of righteousness, unless he gets a little nearer than ever before to the heart of him whose will it is to break the bow asunder and to burn the chariot in the fire.

A PHANTOM FIRE.

The herald of the cross who allows himself to be blinded by military glory is not wise. He will find himself ere long following a phantom fire. Great names should not count with him, unless they are enshrined in righteousness. He can give all the praise he cares to give to the heroes who performed brilliant deeds on any field. But he must make it clear that the day of battlefields is past. They must be left behind as dueling, piracy, and martyr-fires have been left behind. If the preacher suffer reproach because he will not walk with a multitude to do evil, he should do so gladly for Christ's sake. He should not hesitate to protest against the barbarous practice of settling differences by bloodshed any more than he would to throw himself between two members of his parish who were settling their differences with their fists. He should make it clear that there is not a Golden Rule for individuals and communities, and an Iron Rule for the nations. He should insist upon righteousness and justice as the real bulwarks of a nation, and have scant sympathy with the policy of measuring a nation's strength by its armaments. If that policy prevailed in communities John L. Sullivan would be the ideal citizen. How a preacher can preach the doctrines of the New Testament and be indifferent to the present bellumist agitation is not easy to see. It is as if he loathed a prize-fight and remained unmoved by the horrors of the battlefield. And this agitation is not for fun, the guns are not to ornament parlors. They will be used for the purposes for which they were made. And the Treitschkes of the world have no fine sense of discrimination as to the uses to which guns should be put.

SERVING MARS AND THE MASTER.

War and the accessories of war are atheistical. They fear not God or regard man. They care as little for the sacredness of life as they do for the treasures of a Rheims Cathedral. Humanity is a mere sheet of paper that one may crumble in his hand and throw away, in the eyes of the warrior. So while we pray, "Give peace in our time, O Lord," let us not tamely acquiesce in policies which will invite war. While we declare the sacredness of life, let us act as if it were fit for something more than to be sacrificed to the vengeance of swords and the ambitions of rulers. While we urge upon our hearers the necessity of guarding human life from accident and disease, let us not yield to the importunante appeals for funds with which to buy instruments of destruction. Let us not believe that the mercy of Red Cross organizations atones for the horrors of war. The pulpit must be consistent and not squander with one hand what it conserves with the other; it cannot serve Mars and the Master of men at the same time; it cannot believe in the righteousness that exalteth, and the military rivalries that destroy a nation: it must affirm anew the principles of justice and judgment, applicable alike to the nations and the individual.

WAR AND THE FUTURE OF CHRISTIANITY.

War policies and war-preparations in America at this hour are dangerous to the cause of Christ. The preacher who believes in one cannot countenance the others. He needs once more to consecrate himself to the Prince of Peace, thorn-crowned and marred of visage, calm and unresisting, strong with the strength that right alone can impart. Like him, the ministry must determine to be made perfect, if need be, through suffering in a great cause. And, finally, every man who stands at sacred altars must voice his protest against those sincere but misguided men who know no Christ unless he have fighting in his heart, a sword in his hand, and a helmet on his head.

* * *

THE MESSENGER WHO COMETH LATE.

The strings of camels come in single file,
Bearing their burdens o'er the desert sands:
Swiftly the boats go plying on the Nile;
The needs of men are met on every hand.
But still I wait
For the messenger of God, who cometh late.

I see the cloud of dust rise in the plain;
The measured tread of troops falls on the ear.
The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear;
But still I wait.
The messenger of peace, he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepst night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ, who cometh late.

—Author unknown.

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A sanitarium for sick and wounded war dogs has been established at Jena, Germany.

There are more than sixteen thousand former Boy Scouts in the English army and navy.

Twenty-eight Chicago school buildings are now open for public use as community social centers.

London's Leading Poets Visit Chicago

By Thomas Curtis Clark.

IF THE Great War is responsible for the fact that many of the gifted singers of Europe have been driven to the American shores, there is at least one compensating ray of silver in the cloud of war. However that may be, Chicago has recently enjoyed visits from the two men who are acclaimed as the most significant poets of England writing today. These two men are Alfred Noyes and John Masefield.



John Masefield, who is greeted by many critics as the poet of the future.

Alfred Noyes, who is hailed by such eminent poets and critics as Swinburne, Rudyard Kipling, Theodore Watts-Dunton, and Edmund Gosse as the greatest English poet of the generation that has arisen since the death of Tennyson, is at present only thirty-five years old; but he leaped so early into fame that his work has been generally known in England for a decade.

Mr. Noyes' visit to America in 1913 was his first. His wife, however, is an American woman, daughter of the late Col. B. G. Daniels, who served under Grant. Few English men of letters since Dickens have been greeted in the States with the cordiality and honors which welcomed him in 1913. At that time he accepted the invitation of Princeton University to become visiting professor of English during 1915. Some of his published books are: "Drake," "The Golden Hynde," "The Tales of the Mermaid Tavern," "The Flower of Old Japan," "A Belgian Christmas Eve" and "the Lord of Misrule."*



Alfred Noyes, who is heralded as the logical successor to England's greater Alfred, Lord Tennyson.

The following poem is chosen from the latter volume, recently published:

THE OLD DEBATE.

"His angels fell, and myriads grope
In doubt for this dark cause alone.—
That God hath given them room for hope,
And made their struggling wills their own.

"In the same breath, they plead for chains
And freedom; pray for ordered spheres,
Then murmur that the sun retains
Its course, unchecked by smiles or tears.

"'The omnipotent would grant us this,
Or else He is not good,' they say;
But O, the Power withholds their bliss
Till they agree what prayer to pray."

Mr. Noyes was recently greeted by a large audience at the University of Chicago where he spoke on "Poets of Optimism."

A few weeks after Mr. Noyes' visit came John Masefield, who delivered several addresses to sympathetic audiences. One of these was composed of the public school teachers of the city.

This poet has seen more of the "seamy" side of life than Mr. Noyes. As a boy he became a seaman, and under the spell of this experience he gleaned inspiration for his matchless songs of the sea, many of which he recited while in Chicago. Ten or twelve years ago, Mr. Masefield was tending bar in New York, trying to eke out a living. Today he is greeted by Kipling and others as the poet of the future. Fame came to him with the publication of "The Everlasting Mercy" in an English magazine, and when the poem was published in book form it became at once the most talked of volume of poetry of the day. To this work others have been added, among them: "Daffodil Fields," "The Widow in the Bye Street," "Pompey," and "The Story of a Round House."* The following verse entitled, "Roadways," is contained in this recent collection:

One road leads to London,
  One road runs to Wales,
My road leads me seawards
  To the white dipping sails.

One road leads to the river,
  As it goes singing slow;
My road leads to shipping,
  Where the bronzed sailors go.

Leads me, lures me, calls me
  To salt green tossing sea;
A road without earth's road-dust
  Is the right road for me.

A wet road heaving, shining,
  And wild with seagulls' cries,
A mad salt sea-wind blowing
  The salt spray in my eyes.

My road calls me, lures me
  West, east, south and north;
Most roads lead men homewards,
  My road leads me forth

To add more miles to the tally
  Of gray miles left behind,
In quest of that one beauty
  God put me here to find.

*Frederick A. Stokes Co., New York.

*Published by the Macmillan Company, New York.

The United States of Europe

Victor Hugo's Prophecy.

(In His Presidential Address at the Peace Congress in 1849.)

A day will come when you, France—you, Russia—you, Italy—you, England—you, Germany—all of you nations of the continent—shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces, have become blended.

A day will come when war shall seem as absurd and impossible between Paris and London, between St. Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia. A day will come when bullets and bombs shall be replaced by ballots by the universal suffrage of the people, by the sacred arbitrament of a great sovereign senate, which shall be to Europe what the parliament is to England, what the diet is to Germany, what the legislative assembly is to France.

A day will come when a cannon ball shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things could be. A day will come when shall be seen those two immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their arts, their genius—clearing the earth, colonizing deserts, and ameliorating creation, under the eye of the Creator.

* * *

The oldest known articles of worked metal in the world are gold and copper pieces found in the tomb of King Menes of Egypt, dating back about 6,300 years.

A new German process for removing stumps consists of boring a hole in the stump and filling it with nitric and sulphuric acids. In a few weeks the stump may easily be torn to pieces.

Manila has a population of 366,943, of whom 5,474 are Americans.

A new electric automobile line under Swiss control has begun to carry passengers over the Alps.

THE CHRISTIAN CENTURY

EDITORIAL

A GREAT DAY IN THE CALENDAR

FEW churches that feel the pulsebeat of our brotherhood interests or the movement of the church throughout the world, will fail to observe the "Red Letter Day of Foreign Missions" next Sunday.

Through long years of careful training our churches have learned to set apart with a sort of sacred reverence the First Lord's Day in March for the Festival of Foreign Missions.

Not without careful preparation can that day be approached. It is no time for a hasty announcement and a hurried offering. The minister who would permit his people to pass lightly over that day would deal flippantly with the Lord's Supper, or jest about baptism.

For the Missionary Offering is an ordinance, as holy and obligatory as are they. With every stress of emphasis with which our Master said, "Baptizing them into the Name," or "This do in remembrance," he also said, "Go and make disciples of all the nations."

And how shall they go except they be sent? And how shall they be sent except the churches pour out their offerings for the holy cause?

There may be other plans and other days; but essentially every church in the brotherhood wishes to join in the high fellowship of This Day. Even if a missionary offering is taken every week, the One Day set apart by the churches for this cause is worthy of special observance, if only for the sake of fellowship and education. Even if every sermon has a missionary note, and no Lord's Day service omits a prayer in behalf of the missionaries on the far flung line, yet That Day keeps its place in the calendar of the church.

March Fifth is the Great Day of Foreign Missions.

DR. BUTCHART'S DEPARTURE

THERE is a great sadness in the hearts of all Disciples over the news that our Chinese mission has lost its most notable physician.

Since the retirement of Dr. Macklin from active medical work, necessitated by the condition of his health, Dr. Butchart has been the most outstanding figure in our important mission in the Nankin region, and one of the most notable in all central China.

And this can be said without the slightest reflection upon the large and honorable places won by such able and consecrated physicians as Dr. Osgood and Dr. Wakefield, and the admirable corps of Chinese physicians, like Dr. Li, who have in part been trained by them.

For fifteen years Dr. Butchart was stationed at Luchowfu, where the hospital work took an important place in the life of the community. His name was as familiar and as much loved in that region as was that of Dr. Macklin in the vicinity of Nankin, or of Dr. Osgood at Chuchow.

With the organization of the University of Nankin, which resulted from the successful efforts to practice Christian unity in educational work, Dr. Butchart was called from Luchowfu to Nankin to take the head of the medical school. This was not only an honor for the Disciples, but a merited recognition of a great surgeon and a splendid Christian man.

It is hard to think of his departure just in the beginnings of a great career in this new work. With few men could our missionary forces so reluctantly part.

Such incidents make us scan with thoughtful attention the list of our workers in the far lands, and dwell appreciatively on the worth of each, bearing them on hands of prayer before the throne of God, grateful that they abide with us in loving service.

"God buries his workmen, but he carries on his work."

THE PILGRIMS AT PANAMA

NO READER of The Christian Century will fail to enjoy the interesting letter of Mr. Morrison, noting the arrival of the Missionary Commission at the Canal Zone, and giving some account of the place.

The Panama Canal is the engineering wonder of the century. What the St. Gottard Tunnel, the Brooklyn Bridge and the Eiffel Tower were in their day, that and more is the Canal in ours.

As the great project of De Lesseps in cutting a way from the Mediterranean to the Red Sea shortened by thousands of miles and weeks of time the journey from India to Europe around the "Cape of Storms," so this new labor of the modern Hercules has pierced the western hemisphere at its narrowest point, brought the orient and occident nearer by wide diameters, and erased from the program of navigation the necessity of the long and dangerous voyage "around the horn."

Mr. Morrison's papers are telling us just the things we want to know about the places he visits. The story about Jamaica last week was full of the sort of thing that only a trained observer and writer can set down.

We are just in receipt at this office of several copies of the Panama "Star and Herald," the leading publication of the Canal Zone. Each number contains several columns of material from Mr. Morrison's pen regarding the purposes and personnel of the Conference. It is evident that his abilities as a journalist, already recognized by the leading newspapers of the cities where our national conventions have been held in recent years, are being put under commission in the borders of Latin America as well. This is an honor which readers of the "Century" will understand and approve.

THE VALUE OF EPITHETS

THOSE who possess something of the controversial spirit, or who have certain pet aversions in the domain of ideas, recognize the value of epithets.

It is an easy and inexpensive diversion to characterize the man with whom one happens to differ by a term which carries the burden of disapproval and avoids the necessity of clear statement.

Just at the present time one hears such terms as "molly-coddle," "coward," and "peace-at-any-price man," used energetically of the people who deprecate the wave of militaristic sentiment now sweeping the country, with its insistent demand for increase in war preparation.

Without arguing the principles involved, it may be said with emphasis that the most courageous people of the time are those who are inviting popular disapproval by opposing armament. It is not easy to believe that any "molly-coddle" (whatever that is) or "coward" would wish to take up so unpopular a program. As for "peace at any price," of course every thoughtful person knows that there are no such people, and there never were any.

Every patriotic spirit understands that there are boundaries to the domain of peace. There are events so sinister

that only military response can be made. But the burden of proof, and a very heavy burden, too, is up to the man who tries to prove that there is the slightest approach to such a state of affairs, as concerns our own nation, or that the future, within the range of years, holds such possibilities.

With one exception, always to be kept in mind: The attitude of militaristic preparation on the part of the United States may easily bring on the very conflict which the alarmists predict.

In the meantime it is diverting to hear the opprobrious epithets already mentioned complacently bandied about by people who might be the last to enlist if trouble really came.

Such epithets are convenient and inexpensive.

UNION CHURCHES

IT IS apparent that the search for practicable methods of promoting Christian unity is pursued with eagerness by many thoughtful Christians in our day.

With greater frequency there come to us names of churches that are trying to work out a satisfying plan of co-operation or union. The majority of these are community churches, where people of different religious associations have united for purposes of worship and work, preferring no denominational affiliation, lest they should again be drawn into the friction of contending sects.

In many instances the groups that have united or are seeking to unite represent the Baptists and the Disciples, or the Disciples and Congregationalists, and sometimes a third company is interested in the movement.

This is heartening. The effort to unite the broken body of Christ will be promoted in a variety of ways. But most practically of all will it proceed by the uniting of just such groups wherever economy of resources and effort can be secured.

We have been asked repeatedly of late to offer suggestions regarding workable plans of union. This we are always glad to do, knowing of many instances in which the happiest results have been reached. Still further we have been asked to give the names of such churches, and those with whom correspondence might be held by those in need of information.

But it occurs to us that the list of such union churches, under whatever form of combination, must be far larger than we are aware, and that information of this nature would be useful to us, to our inquirers, and to the churches themselves.

May we ask, therefore, that any reader who knows of a union church of any sort whatever, send us as definite a statement as possible regarding its name, location, constituency, and the proper correspondent.

RECRUITING AN ARMY

TO THE men who are advocating a huge increase in the size of our army ever face the real difficulty that lies across the path of such a program?

Unless you can show the average American that he is immediately wanted in the army for purposes of national defense or national honor, he is too much engaged in the serious things of the modern world to take interest in enlistment.

Ask any enlisting officer, and he will tell you that, with the exception of moments of emergency, like the Spanish war, and the little flurry over Mexico a few months since, it is most difficult to get young men to enlist in the army. They know that at best it is not the life the full-blooded American wants to live. And, more than that, small as our army has been, it is a thankless task to keep filled the places left vacant by desertions.

To men who cannot be scared by the ridiculous bogey of "invasion," and to whom any wages the country could afford to pay for soldiering would look undesirable as contrasted with a man's earning power, the army will remain outside the circle of interest.

INWARD INDUSTRIES

IT IS a reason for satisfaction to the students of church economics, that although foreign missions are the most remote of Christian interests, geographically, they have a vital relation to the inner life of the home churches.

Through all these winter months preceding the March offering, the churches are busy with the inward industries of instruction, inspiration, saving and anticipation which depend directly on the enterprise of foreign missions, but are the most useful of activities for the local church.

If not a dollar of the funds gathered on the Fifth of March were to reach the non-Christian lands, still the value of the propaganda would be indisputable as a wise economy of the home churches.

But when so small a fraction of the money is required for administrative purposes, and one estimates the vast stores of information, zeal, consecration, prayer and generosity released by the agitation, foreign missions would seem one of the most economical and productive of Church ministries.

Forward!

By Alfred Noyes.

A THOUSAND creeds and battle-cries,
A thousand warring social schemes,
A thousand new moralities.
And twenty thousand thousand dreams!

Each on his own anarchic way,
From the old order breaking free—
Our ruined world desires, you say,
License, once more, not Liberty.

But ah, beneath the struggling foam,
When storm and change are on the deep,
How quietly the tides come home,
And how the depths of sea-shine sleep;

And we who march toward a goal,
Destroying only to fulfil
The law, the law of that great soul
Which moves beneath your alien will;

We, that like foemen meet the past
Because we bring the future, know
We only fight to achieve at last
A great reunion with our foe;

Reunion in the truths that stand
When all our wars are rolled away;
Reunion of the heart and hand
And of the prayers wherewith we pray;

Reunion in the common needs,
The common strivings of mankind;
Reunion of our warring creeds
In the one God that dwells behind. . . . ,

Forward!—what use in idle words?
Forward, O warriors of the soul!
There will be breaking up of swords
When that new morning makes us whole.

The Visitor

On the Eve of the Congress

OUR party arrived on the Isthmus of Panama a week before the Congress at Panama City was to convene. There were many things to do to make the preparations for the gathering complete, and as a by-product of these labors there came to us many interesting observations. At this writing —the day before the opening of the Congress—we, who have been at Uncle Sam's Hotel Tivoli for a week, begin to feel very much at home in the Canal Zone of the Isthmus and in the City of Panama especially.

We landed at Colon, or more accurately, Cristobal, at the northern end of the Canal. The reader may need to freshen up his recollection of the geography of the Isthmus as most travellers have to do, especially in respect to one matter, namely, that the Isthmus of Panama extends east and west and not north and south. Most of us have to glue our eyes to the map for some time before we can take in the fact that in going from the Atlantic entrance to the Pacific exit one travels in a southeasterly direction. The City of Panama on the Atlantic side, is so situated that the sun actually rises over the Pacific Ocean.

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Our boat arrived too late to enable us to catch the early evening train for Panama and we remained in Colon all night, staying at the beautiful Washington Hotel, which is indirectly owned by the United States Government and operated by the Commissary Department of the Canal Zone. This hotel is said to have cost over a half million dollars and is set down as one of the finest hostelries in Latin America. Bright and early the next morning we took train for the other side of the Isthmus. The railroad follows generally alongside the Canal and as we found such points of interest as the Gatun Locks, Culebra Cut, the Pedro Miguel and Miraflores Locks, Mr. Richardson, the Y. M. C. A. Secretary for the Canal Zone, who sat beside Mr. Truman and me, explained the what and the why of things in a most interesting way. I shall not take space in this letter to write of the Canal itself, but will hope to devote an entire chapter to it at a later time. I have seen it and its wonderful workings from various angles and at several points, but as yet have had no opportunity to actually make the trip through the locks, a privilege that has so far been vouchsafed to no one in our party. Imagine the jealousy that fills our souls as we listened just this morning to the taunting story told by President A. McLean of the Foreign Society, Secretary and Mrs. G. W. Muckley of the Church Extension Society, Dr. Irene Myers of Transylvania College and a party of fifteen, whose steamer arrived at Colon yesterday and who by some luck or providence made the trip from the Atlantic entrance as far as Gatun in a little boat that passed through the three great locks at Gatun, raising them eighty-five feet above the level of the sea.

I am not going to write of the Canal until I have gotten even with these people by making that same trip myself—or one just a little bit better.

* * *

Settled at last in the beautiful Tivoli Hotel at Panama, we find ourselves amazed and thrilled at the wonderful things we hear and see from day to day. The first surprise is the weather and the delightful habitableness of the Isthmus. Except for two or three hours at the middle of the day the temperature is very comfortable and the noon hours are not more oppressive than one experiences in many a protracted "hot spell" in our northern summer time. This, of course, is the dry season down here and the air is said to have more tang in it than in the wet season when the breezes are less friendly and the humidity especially oppressive. At any rate a blanket or two on your bed at night does not come in amiss. It is interesting to note how almost universally the siesta is observed at the noon hours among all save those who work with their hands. Banks and many stores close from 11:30 a. m. to 2 p. m. The administrative offices of the U. S. Government close also and heads of departments and clerks take their little nap after lunch. We visitors have been advised that this practice is the best economy and have fallen into it without any protest. The Congress sessions are timed to allow for the siesta, the morning sessions closing at 11:30 and the afternoon sessions taking up at 3:30.

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Of course when one speaks of the habitableness of the Isthmus, it leads at once to the story of the triumphs of Colonel Gorgas and the Sanitation Department of the U. S. Army in ridding this pest-smitten portion of the world of disease. It is a story that has been told many times, but the magic of it and the awe with which one listens to it do not wear away. The strip of land, ten miles wide, running through the Isthmus, in which is situated the Canal, is owned by the United States. This strip, however, includes but a portion of the cities of Colon and Panama. But the treaty with the Republic of Panama gives into Uncle Sam's absolute control the sanitation of the whole of these cities. Before any digging on the Canal was begun, a systematic attack was made on the innumerable army of mosquitoes which had been found to be the cause of yellow fever by carrying the disease from an afflicted to a sound person. By draining off all puddles of water in the cities into the sewerage system which the U. S. Government had installed and connected with every house in Colon and Panama, and by covering the swampy places throughout the Zone with kerosene oil, the mosquito was absolutely annihilated. I have not seen, nor heard nor felt one of these friends of our northern summertime since I came here, nor have I heard of any person who has met with one. The sanitary regulations are enforced with unrelenting vigilance and as a result the death rate on the Isthmus is no higher than in the United States. There has not been a case of yellow fever in the Canal Zone since 1905. In 1910 the death rate among 50,802 employes of both colors in the Zone was 10.98 per thousand; in 1911, among 48,876, it was 11.02, a rate lower than prevails in most American and European cities. This represented a drop from about 90 per thousand in the days before Colonel Gorgas began his work. Among American white employes and their families the death rate is now about 6 or 7 per thousand. When we recall that it was primarily not lack of engineering genius nor financial resources but yellow fever that for three times defeated the earlier French attempts to build the Canal, the glory of the United States in overcoming this foe is certainly no less than the glory inhering in the marvelous engineering achievement of constructing the Canal itself.

* * *

The Panamanians are the native creoles of Spanish and Indian blood. The negroes were brought here by General Goethals from Jamaica and other islands of the West Indies when he found out how incompetent native labor proved itself to be. These negroes are superior in many points to our North American negroes. They are better educated and have somewhat higher standards of living. Religiously they are likely to belong to the church of England which has several strong congregations here, though the Wesleyans and Baptists are also strong among them.

After preaching to a union church of Americans last Sunday morning at Gatun, I returned to Panama for the evening and preached to a congregation of nearly a thousand colored people—a Baptist church. The experience was intensely interesting and revealing. The house was packed, the edge of the platform being used also for sittings. Such singing! A hymn of a dozen stanzas would be sung through without the omission of a single stanza. They would take their hymns at a drawling "tempo" that gave a chance for some members of the large choir to improvise some extra harmony on their own account! It took twelve minutes to sing "How Firm a Foundation," but it was worth it! I do not think these voices are as lyrical and smooth as our own negroes' voices, but they are fully equal in vigor. Probably there is less emotional expression than among the northern negroes also. At one point in my sermon I was pressing my point for a verdict right there and then. I explained that they need not answer publicly, but only in the quiet of their own souls whether the point I was making was not the truth. Afterward their minister, speaking of their great emotional control as compared with the northern colored people, said I need have had no fear that they would answer aloud. They never make the responses which we have been accustomed to expect. They sit as unmoved in their places as if they were a high church Episcopal congregation on the North Shore or Fifth Avenue.

* * *

These colored people do most of the labor on the Canal, drive the little old-fashioned buggies, called "coaches," which seem to be the most ubiquitous thing in the city and which make getting around a very inexpensive pleasure, and the most capable of them are the carpenters and tradesmen of the Isthmus. They live in pretty close quarters, but not so close as the quarters inhabitated

by their dark brothers of the "black belt" in Chicago, and not one-tenth so squalid.

The American colony lives by itself in houses constructed and owned by the government and furnished rent free. The building of the two communities called Ancon and Balboa, respectively, just outside of Panama City, for the habitation of the American employes of the Canal Commission, is not the least of Uncle Sam's achievements on the Isthmus. The population of Balboa alone is said to be about 3,000. The town has a high-school as well as grade schools, operated by the government and manned by high school teachers from American colleges. The beautiful Administration Building is in Balboa. Here Governor Goethals has his office and from here all administrative functions proceed. Many of the homes in Balboa are being opened to Congress delegates, as the hotel is having difficulty in making room for all. Among these homes is that of Mr. and Mrs. D. C. Nutting, where President McLean, the Pauls and the Muckleys are being entertained, and where the Visitor also was graciously invited to make his home during the Congress. Only the fear that the allurements of such fellowship would tempt me from my duties during the strenuous days that lie before us kept me from taking advantage of the hospitality of this loyal Disciple household. Mr and Mrs. Nutting are very influential members of the American community, leaders in the Union Church and among the most responsible of the local committee having in charge the entertainment of the Congress.

* * *

And now I must close this already too long letter without having said a word about the Congress itself. That is the thing with which our thoughts are most concerned. As the hour of its opening draws nigh the fears and doubts of many hearts are being dispelled. Hindrances seem to be providentially removed one by one. A spirit of deep prayerfulness pervades the hotel where we are staying and where the sessions are to be held, and any one even with a faith no larger than a mustard seed can feel that it is God's purpose to bring forth from this gathering results which will profoundly reshape the religious life of the Western Hemisphere.

C. C. M.

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—Phillips Brooks.

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Neighborhood Playgrounds.

Neighborhood playgrounds under the direction of play leaders were maintained in 432 American cities during the year ending November 1, 1915, according to the annual report of the Playground and Recreation Association of America. The number of new playgrounds obtained was nearly 1,000, bringing the total number up to 3294. More than 100 cities employ 1,053 play leaders throughout the year. Last year the expenditures reported in the cities of America were $4,066,377.

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A physician, who has been working in the American Hospital at Nice, has recently arrived in New York and reports that more than forty thousand allied soldiers have become totally blind since the war began.

The Larger Christian World

A Department of Interdenominational Acquaintance BY ORVIS F. JORDAN

A CONFERENCE ON CHURCH PUBLICITY.

A conference on publicity for the church was held in the Woman's Temple of Chicago, February 25. The meetings were arranged by the Educational Committee of the Chicago Advertising Association. This organization has erected a large building on Madison street in the loop and maintains a club fellowship there. W. Frank McClure, Publicity Director of the Redpath Lyceum Bureau and of the Redpath Chautauquas, was entrusted with the arrangement of the conference.

Rev. Fred A. Moore, pastor of the Church of the Redeemer (Universalist), spoke on "Making Sure We Have Something to Advertise." He insisted that it was the goods of merit only that justified an advertising campaign. Rev. William E. Barton, of First Congregational church, Oak Park, spoke on the topic of "Advertising to Fill a Church." He told the story of changing from a vesper service to an evening service, supported by a publicity program. He advocated a generous use of the newspapers both to carry sermon extracts and to disseminate the news of the church.

Rev. Paul B. Jenkins, chairman of the Publicity Committee of the Milwaukee Federation of Churches, told of efforts there at community advertising. Between twelve and fourteen thousand dollars has been spent in union advertising by the churches of that city and many of the saloons closed on a "Go-to-Church" Sunday. One saloon displayed this sign: "This saloon has gone to church."

Rev. W. B. Norton, Religious Editor of the Chicago Tribune, gave an address on "How Churches May Secure Larger News Publicity." He showed how some churches were on the alert to provide information to the newspapers while others never send any news in and thus the papers do not learn of the news until it is too old to print. He explained the reasons for the great publicity given the Roman Catholics. Their priests are protected from scandalous writeups in the paper by the church acting unitedly against the offending newspaper. He showed how Christian Scientists uniformly refused to be interviewed and referred all inquiries to their publicity man.

Rev. Charles Stelzle, of New York, is an advocate of general advertising. He believes the church must lay out a program lasting for years. He advocated having a layman manage the advertising in a church as opposed to Dr. Reisner who takes care of his own.

Dr. Christian F. Reisner, of Grace M. E. church, of New York, was the most electric personality in the conference. He uses moving pictures, distributes roses and apples, has Sunday evening socials and does many unconventional things. He has paid off the debt on a downtown church and fills it on Sunday evening. His unconventionality is shown by his printing a rooster on certain church advertising and having the boys guess its purpose there for a prize of a dollar.

Some speakers sounded the note of dignity and reverence in a publicity campaign. Carl Hunt, editor of the magazine "Associated Advertising," counseled against the use of certain kinds of advertising.

The use of a parade of all the Sunday-schools in a suburb was advocated by one speaker. Another speaker laid great stress on the use of a carefully prepared mailing list. Practically all the great methods of publicity were discussed as they apply to the church.

Mr. James Keeley, editor of the Chicago Herald, spoke in the evening. He told the preachers that when they made the people talk about religion he would print it. He held an open forum on the relation of the newspaper and the church. Among the questions he raised was, why preachers so seldom visited newspaper offices.

Mr. John Temple Graves was also in the city and he told the preachers they had their sins as well as the editors. He hailed the dawn of a new era when church and press should work together for righteousness.

The conference drew the young men and the live wire men of the city. The push and enterprise of business is about to be put into religion. Mr. James Keeley declared the biggest piece of religious news in a year in Chicago was this conference. With this statement most of the ministers are in hearty accord.

* * *

Cook County Sunday School Association Will Meet.

The Sunday-school interests of larger Chicago will be represented in an annual convention to be held April 6 and 7. Among the speakers will be William T. Ellis, world statesman and newspaper man. William C. Pearce will tell of the progress he has made in organizing 500 Adult Bible classes of one hundred men each, throughout the nation. A noon luncheon will be held when Mr. Ellis will speak on "Hard-headedness and World-mindedness."

Raymond Robins Evangelizes.

Raymond Robins is now in the work of social evangelism. He recently held meetings in the University of Texas in which "the commercial aspect was as insignificant as it is in well-bred hospitality." He did not report the number of souls "saved," but instead announced at the close of meetings that "412 university students had professed themselves as having caught a new vision of social and industrial righteousness."

Rockefeller Foundation in China.

The Rockefeller Foundation is undertaking to raise the standard of medical education for China. Through the influence of the foundation some schools are being closed and others better equipped. Rev. W. E. Macklin, a Disciple missionary, writing in the Public, a single tax journal, deplores the use of Standard oil funds for such purpose, declaring that the Chinese in the end will be entirely out of accord with the corporations that are even now exploiting them. The medical school of the union university in Nanking has been closed by the influence of the foundation.

Meditations of a Pastor

BY GEORGE A. CAMPBELL

Three Significant Letters

NUMBER ONE.

A Downtown Pastorate.

My Dear Campbell:

I well remember that when I was considering the call to this church four years ago you cautioned me as to the difficulties of a downtown church. Many times since I have had occasion to appreciate your words of wisdom when the battle pressed me sorely. The problem at Central, Denver, must be somewhat similar to that of Central here, though, perhaps, not so acute. I am more than holding my own here. We have had 120 additions at regular services since the first of last January, and my fourth year here will be by all odds my best. Yet the gain has literally cost me my life—that is my intellectual life, and almost my spiritual life, for I have had time neither to read nor pray. How much longer I can stand this terrible grind, or how much longer I ought to stand it, is a problem.

You have always stood so high in my estimation, and I value your judgment so highly that I earnestly covet your advice in this matter, when it is convenient for you to drop me a line. If I could only have my mornings to myself I could bear up more heroically. But the phone, the caller, the constant revision of the roll, the numberless details of management of a scattered congregation simply swamp one. I fear my pulpit work must suffer if I continue at this rate much longer. Should I decide to make a change you would be of great service to me. With very best wishes, I am,

Very fraternally yours,

P. S.—On an average 15 families move each month. I must keep up with them.

In part, I answered as follows:

I was indeed glad to hear of your work. It is about as I thought it would be, a grind and a struggle to make any great gain. It is a noble work, however. The sacrifice intellectually may not be as great as you think. People may be studied as advantageously as books. And perhaps while serving the multitudes you are building yourself up spiritually—more so, maybe, than if you were more secluded.

It is hard, however, to advise another. I am inclined to stay with the work in hand. The best of us cannot do much in life. There are no places of ideal conditions. The pull earthward is everywhere. But I do not know. I have known several of our preachers to break down. Four I have known to go utterly to pieces in city pastorates. We can talk burdens and duty too much. The soul can only stand so much. If you ever want my help to change, please let me know. I may be able to do a little. I wish you well. With best regards to all yours, I am,

Very truly yours,
George A. Campbell.

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NUMBER TWO.

Not a Union Church: But a Union Pastor.

Hamilton, Mo.

Dear Brother Campbell:

I am quite sure that you will be surprised to get a letter from me, but I hope to make it clear why I have imposed upon your time.

I am so pleased with my work here, and the possibilities for the future, that I feel that I want to write to you and tell you all about our plan of co-operation.

Both of the above churches have always been full-time churches and would still be were it not for this present arrangement.

Here is the story: Last spring, the pastor of the Congregational church resigned to take up work in St. Louis, Mo. In looking about for a pastor a member of the Congregational church suggested to his church that they call me and ask my church to let me divide my time with them. After talking the matter over at some length they came to me with the proposition. Well, I arranged for a union service at the Congregational church the next Sunday and we certainly had a great feast of good fellowship.

Then, each congregation met and talked the matter over. Then, each official board met and went over the whole ground. Then, no one finding any objection to the plan, the two boards met in a joint board meeting. It was at this last meeting that the contract was signed. In all the voting there was not one vote against it. The co-operation began with my church year, October 1, 1915. Under the contract I am to preach one Sunday in the Congregational church and the next in the Christian church, and so on. Then, our mid-week services are held the same way. But all of the rest of the church work is kept separate. The Congregationalists are talking now about a Bible-school union.

I was sent by the Congregational church to the State Conference of the Congregational Churches of Missouri, last month. They gave me a most hearty welcome and treated me with every courtesy. I was a member of the council that examined a candidate for the ministry.

With kindest regards, I am, I assure you,

Yours fraternally,
Fred Condit.

This situation at Hamilton is most interesting. Not every minister could have brought these two churches under one pastorate. Mr. Condit is broadly human.

Denominationalism is not final. The Lord's people are not satisfied with the duplication of ministers. Dissatisfaction with the thoughtful is universal. The remedy, as yet, is not clearly discerned. There will be many experiments; and with these all forward-looking men ought to be most sympathetic. Mr. Condit will meet some details not easy of solution, but that he is dealing with one of the great problems is to his credit.

Mr. Speer says in one of his addresses on Christian union that the greatest barrier today to union is the Christian conscience. How can we have a conscience loyal to truth, and at the same time inclusive? That is the crux of the whole matter.

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NUMBER THREE.

Finding Out About a Preacher.

January 27, 1916.

Secretary Chamber of Commerce,
Hannibal, Mo.

I am going to ask you to do me a kindness, which I feel sure you will do, and that you will treat this letter as strictly confidential.

Please give me, after investigation quietly made, how Mr. —— stands in your city, as a man, as a minister and as a business man. Does he stand well with the people outside of his church as well as in it? Does he pay his debts promptly, and is his reputation good?

What about the size and kind of family—number of children, age and sex?

Is he considered in his town as a high grade preacher? Does he appear well in the pulpit, and is he a good speaker? Does he do efficient pastoral work? How long has he been in your city, and has the church grown since his pastorate?

Does he appear well in public outside of his pastoral work? Now, all these questions will take considerable of your time, but I will appreciate this favor if you will give me this information. I would not like to have just a general reply, but a detailed reply, as it is a very important matter and some day maybe I can return this kindness.

Yours very truly,

President.

The good churches are more and more seeking full information before they call their ministers. Commercial Club information is a good substitute for the religious paper write-up and the easily secured letter of recommendation from the brother-preacher.

This letter suggests a true conception of the minister. He is not simply the pastor of a church; but he is a citizen of the community. He belongs in a sense to the whole city. The Commercial Club wanted a minister liked by those of churches other than his own, and those of no church. Such a man's ministry will be founded on a catholic conception of Christianity and on broadly human sympathies, rather than a narrow denominational basis. To be true to all men in their deep needs and their perpetual perplexities and struggles should be the ideal of every minister of the brotherly Christ.

Hannibal, Mo.

MYSTICISM.

Mysticism is being discussed as the type of religion best suited for the modern temperament. It is the inward experience of God's presence, the consciousness of God as a great spiritual reality in immediate relationship with the soul. It is what Tennyson expresses in the often quoted lines:

"Speak to him though, for he hears, and Spirit with spirit can meet—
Closer is he than breathing, and nearer than hands and feet."

The word mysticism is undoubtedly used in other senses, many of them purely trivial and wholly misleading. "When we examine,' says Bishop D'Arcy, "the records of the great mystics, we shall find that the essence of their doctrine and practice is just the conviction that it is possible for man to enjoy the Divine presence in actual spiritual experience. Many profoundly interesting and important investigations of this subject have been made recently, and it is not too much to say that there is a growing belief in the deeper minds amongst our theological and philosophical thinkers that here is to be found the true center of the religious life of mankind. In my belief it is possible for the human soul to enter into spiritual relationship with God, and to be aware of this as a real experience. I believe that here is to be found the essence of all true prayer and of the whole inner religious life."—The Churchman.

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GREAT MISSIONARY SAYINGS.

The medical missionary is a missionary and a half.—Robert Moffat.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.—Livingstone's resolution made in young manhood.

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen.—Mr. Wong.

The Sunday School

PHILIP AND THE ETHIOPIAN.

Lesson for March 19.

Golden Text: Understandest thou what thou readest? Acts 8:30b.

Lesson Acts 8:26-40. Memorize verses 28-31.

(26) But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza; the same is desert. (27) And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; (28) and he was returning and sitting in his chariot, and was reading the prophet Isaiah. (29) And the Spirit said unto Philip, Go near, and join thyself to this chariot. (30) And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? (31) And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. (32) Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth;
(33) In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.

(34) And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? (35) And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. (36) And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? (38) And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. (39) And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. (40) But Philip was found at Azotus: and passing through he preached the gospel to all the cities till he came to Caesarea.

VERSE BY VERSE.

26. **An angel of the Lord spake unto Philip.** The notion of angels in the word of God is confused by the popular conception. A dream, a vision, and some human agent, all these in the Scripture are called God's angels or messengers. We do not know the character of this messenger.—**The south.** The word has two meanings, as respects time "noon," and locality "The South."—**Gaza.** About 50 miles southwest of Jerusalem. **The same is desert.**. An uncultivated plain, pasture land.

27. **A man of Ethiopia.** Ethiopia is the name of the lands lying south of Egypt. This was a man from that region.—**Candace.** A title of distinction, like Pharaoh in Egypt and Caesar at Rome. It was not a proper name.—**Treasure.** It is a Persian word and only found in this verse.—**To worship.** He was either a heathen converted to Judaism or a Jew living in that country, and in either case he would come to Jerusalem to worship.

28. **He was returning.** From Jerusalem where he had been to worship. He doubtless heard much about Jesus in the city.—**Sitting in his chariot.** Common method of travel among men of authority.—**Was reading the prophet Isaiah.** It may have been that his attention had been called to this while in Jerusalem, in relation to the life of Jesus.

29. **The Spirit said.** The message came as a divine impulse.—**Join thyself.** The verb means to glue or cement, and implies that Philip forced himself upon the traveler in this case. Was urgent in the matter. By the authority of the Spirit.

30. **Understandest thou what thou readest.** The Greek indicates a doubt on the part of Philip. The play upon the words cannot be translated in English.

31. **How can I?** The question is so put as to imply a negative. How can any one understand until he is guided?

32. **The passage of the scripture.** The contents of the passage would give us a better meaning.—**A sheep to the slaughter.** Jesus was gentle in life, and submissive in death.—**Opened not his mouth.** A vivid description of our Lord's silent submission to sentence and death.

33. **His humiliation.** The humiliation of his sufferings.—**His judgment was taken away.** A right due him. A fair trial, justice.—**Generation.** His contemporaries.—**Who shall declare?** Who shall declare their wickedness? He has gone from the earth.

34. **The prophet.** Isaiah. The way to receive knowledge is to ask for it.

35. **Opened his mouth.** An expression indicating a solemn and important announcement, not spoken by chance; but deliberation.—**Preached unto him Jesus.** He told how Jesus fulfilled this prophecy, and by his death provided a way of salvation.

36. **What doth hinder me to be baptized?** He may have seen the rite in Jerusalem and desired to do as other Christians when he had discussed the matter with Philip.

39. **Caught away.** Just as he was led to join the chariot he now was led to go quickly to Azotus.—**For he went on his way rejoicing.** "For" introduces the reason for not seeing Philip: he went his own way and did not look for him.

40. **Azotus.** Ashdod. Ten or twenty miles north of Gaza. Here he was found preaching.

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TEST QUESTIONS.

1. How did Philip come to go to Samaria?
2. How did the Jews regard the Samaritans?
3. Where is Ethiopia?
4. Was Candace a name or a title?
5. Who and what was the Ethiopian?
6. What prophet was he reading?
7. Where is the quotation found?
8. Who fulfilled the prophecy?
9. Where is Gaza? Azotus?
10. How do we distinguish Philip from the apostle Philip?
11. What is the purpose of the Acts?
12. What is the difference between Bible reading and Bible study?
13. Why was the Ethiopian baptized?
14. Why did not the Ethiopian see Philip any more?
15. When and by whom was the Acts written?

A Faithful Disciple

The Lesson in Today's Life.

By Asa McDaniel.

It was not the Apostles, but the disciples, the rank and file of the church, who were scattered abroad and who went everywhere preaching the Word. The task of witnessing for Christ does not fall upon the leaders of the church only, but every member is expected to go everywhere preaching Jesus. In the daily tasks of life Philip was one of the disciples who knew the way of salvation well enough to lead others to him. One of the aims of modern religious education is to equip every soul with power to win men to a conscious knowledge of God "whom to know aright is life eternal." This story should be an inspiration to every disciple who desires to be of service to his fellows and a glory to God the Father.

Personal work is a kind of work that counts. It is the kind of work our churches need, and just the kind of thing our members are neglecting in the work of the church. It is much easier, they think, to pay some professional evangelist to come and do the work for them. It is easier to give money than self. What our Lord wants is a living sacrifice for the upbuilding of the kingdom. We may be reasonably certain that the world will not be won until more personal work is done in its behalf. We must learn how to deal with the individual as well as with the mass. This power comes to one who lives in fellowship with God and man.

Philip was obedient to the Heavenly voice. He was preaching to the people in Samaria, when the Spirit called him south. The exact place was not stated, but obeying the best within him he went on his way, like the heroes of our last Sunday's lesson, trusting and hopeful. This same Spirit bade him to "glue" himself to the chariot. He did not ask himself for the reasons, but obeyed. Like Paul he was not disobedient unto the heavenly vision, and there came to the Ethiopian's heart the intense desire for that which Philip had to give. Both men were in earnest and results could be expected at once. The preaching of Philip brought the Eunuch into living touch with Christ, and he obeyed at once the light he had. Such conduct toward Jesus would send any man on his way rejoicing.

Do we understand the Scriptures? Are we spiritual kinsmen of the Ethiopian? He did not understand and was willing and anxious to be taught. If this mind is in us the foundation for Bible knowledge and spiritual power has been well made. The Bible is the revelation of God to us when it reveals God to us and not until then. Unless our Bibles find us they are of no practical value in our Christian life. In the highest part of Hong Kong during three months of the year a damp fog settles and deposits a blue mold over everything not in daily use. If we lived in that region, would there be any blue mold on our Bibles?

"IN EVERYTHING."

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say: "Father, I thank thee that thou hast taken away my friend?" Is it pleasing to my father that loss should be pleasant to me? Is it good that I should be told to "give thanks in everything?" Be still, my soul, thou hast misread the message. It is not to give thanks FOR everything, but to give thanks IN everything. It is not to praise God for the night, but to bless him that the night is not deeper. I have read of the son of man that he gave thanks over the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the son of man give thanks; not that his body was broken, but that it was broken for ME. In thine hour of sorrow give thanks like Jesus.—George Matheson.

Disciples Table Talk

More Christian Fellowship at Paris, Ill.

It will be remembered that last spring, when H. H. Peters, pastor at Paris, Ill., came to a Chicago hospital for his health, his brother ministers at Paris supplied his pulpit. Now, O. L. Thompson, of the Methodist Protestant church, Paris, has come to the same Chicago sanitarium and on a recent Sunday Mr. Peters took his entire congregation over to the church of the stricken pastor and held service. Other pastors will serve their town in this good work. Of course there are many brands of "Christian comity," but this Paris, Ill., brand strikes the average layman as being about the genuine article.

Dr. Breeden on "Baptism."

During his recent series of meetings held at Fresno., Cal., Dr. H. O. Breeden discussed "Baptism." The following statement is quoted from this sermon: "Baptism is a profound spiritual experience when linked with faith and repentance; when not so linked it is meaningless. As a spiritual experience, as a response to the command of Christ, as an evidence of loyalty to him it is vital, essential, the crowning act of turning to God. It is the culmination of a vital process. Baptism does not wash away sins or regenerate the soul but as the crowning symbolism to God it is profoundly significant. Christian baptism is to be baptized into Christ, into his death, henceforth to be linked with him in his glorified life."

Reception to Dr. Finis Idleman.

Central church, New York City, will give a welcome reception on the evening of March 9 to Finis Idleman, the new pastor. Dr. Charles E. Jefferson, of the Broadway Tabernacle, will extend greetings, and there will be a musical program. Since January 1, when Dr. Idleman came to Central church, a number of innovations have been made and the congregations have largely increased in size. The triangle meeting on Wednesday evenings is a splendid solution of the midweek meeting, combining sociability, prayer and praise and a business meeting of all the societies of the church.

Dr. Medbury Addresses Des Moines Rotary Club on "Preparedness."

The Des Moines papers comment enthusiastically upon the address of Dr. Charles S. Medbury, of University Place church, delivered before the local Rotary Club. The Des Moines Register says: "The tremendous earnestness of the man, his complete frankness of statement, beauty of diction, and absence of bitterness in criticism of those who take the opposite view all combined to give the address the character of true eloquence. That it created a profound impression was evident from the storm of applause which amounted to an ovation. Dr. Medbury made earnest protest against the terminology employed by advocates of preparedness, which by implication accuses opponents of increased military expenditures of lack of patriotism. He quoted freely from newspaper editorials and addresses to show the widespread feeling that acceptance of President Wilson's program simply is a matter of patriotic duty. He also vigorously assailed the phrase 'Peace at any price.' declaring that no American citizen would even think of such a thing as purchasing peace at the price of self-respect or honor."

For a Christian Church College at Lawrence, Kan.

Ways and means for organizing a state college of the Christian church at Lawrence, in connection with the university of Kansas, were considered at a recent committee conference in Hutchinson. The last state convention of the church appointed a special committee to consider the enlargement of the chair now maintained at the state university, and the establishing of a real college there. The committee consists of O. L. Cook, of Topeka, chairman; Dr. Arthur Braden, instructor in Bible at the state university; George O. Foster, registrar at the state university; I. W. Gill, of Wichita; A. E. Asher, Dr. J. W. Young, and M. Lee Sorey, of Hutchinson. This committee met in Hutchinson at the First church study. The plan outlined by this committee for establishment of the college at Lawrence will be presented to the State Ministerial association, at the convention in Topeka in March, for approval. If ratified, it will then be formally proposed to the national meeting of the C. W. B. M., which organization manages the Bible chairs at the state universities of six or seven states, including Kansas.

Jacksonville, Ill., Central Makes Excellent Reports.

M. L. Pontius has not been at Central church, Jacksonville, Ill., a long while, but the reports of last year's work indicate that his efforts there are being crowned with success. During the year there were 103 additions, 69 baptisms. Loss by death, 22; letters granted, 43, making a net gain of 38. Enrollment in the Bible-school about 1,100—900 in the main school, and about 200 in the Home Department and on the Cradle Roll. Money raised by the church (not including Bible-school, Aid Societies or C. W. B. M.), etc., $8,579.27. Of this amount $1,460.63 was for missions and benevolences; $6,560.22 for current expenses, and the remainder for special work at home. The budget for 1916 is $7,000 for current expenses and local work, $2,500 for missions and benevolences.

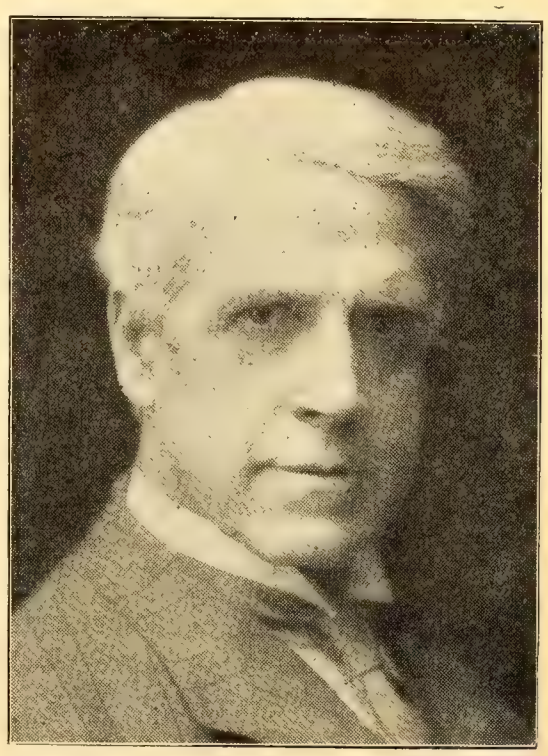
Y. M. C. A. Man Wins as Wellsville, N. Y., Pastor.

Herbert Yeuell writes enthusiastically of William A. Young, pastor at Wellsville, N. Y., in which church Mr. Yeuell has just closed a successful revival. The pastor was formerly a Y. M. C. A. leader, and has remarkably successful. Mr. Young speaks The institutional work in this church is remarkably successful. Mr. Young, speaking of Mr. Yeuell as an evangelistic yokefellow in the following terms: "Evangelist Herbert Yeuell in his experienced leadership, with tact, determination, and a thorough diagnosis of the situation laid the plans for the campaign in a most masterful way. Words of praise were heard by not only members of our church, but outsiders as well, of the scholarly, clear-cut, and instructive manner in which Mr. Yeuell delivered his sermons night after night." Eighty-one additions were added during the meetings, the larger part of which were adults, mostly men and young men.

On Taking the Offering

A. McLean.

If ample preparation has been made taking the offering will be a delight to all concerned. The minister and people will be in an expectant and joyful mood. Because of the work already done, they will be satisfied that the offering is going to be



Archibald McLean, Pioneer Champion of Foreign Missions.

tremendously worth while. They will feel as they do when a mortgage is going to be burned or when a house of worship is to be dedicated. They will enter the church with thanksgiving and praise. Assuming that the most careful and conscientious preparation has been made, it is suggested that the services of the day proceed somewhat as follows:

1. Prayer should be offered for the blessing of God on the work and on the workers. The term "workers" should include all at home who are interested and who support the work with their intercessions, their sympathies, and their money, as well as those out on the field. The prayer should stress the offering and cause all to realize that what they give is given to Christ and for the furtherance of his grace.

2. The offering should have its proper place in the sermon. The people should be told again about the work, its nature, its extent and its needs. They should be made to feel that they are asked to do something that will honor and bless their Lord. If there should be strangers and non-Christians present they should be made to understand the dignity and the glory and the fruitfulness of the work. It is simply the carrying on to completion what Christ began to do and to teach in the days of the flesh. It is the consummation of the purpose of God as seen in the incarnation, in the crucifixion, in the resurrection and in the ascension of our Lord.

3. The hymns should relate to the subject. If some of the great hymns of the church appropriate to the occasion are sung, that will help the people to give liberally and joyously. If the choir should render a special number, it should be something that has to do with the principal thing in the work and worship of the day.

4. At the Lord's Table emphasis should be laid on the gift of God to a lost world, and the sacrifice of Christ for the world's redemption, and those who eat the bread and drink the cup can be informed as to what they can do that Christ may see of the travail of his soul and be satisfied. Something may be said about those at home having fellowship with those who have left home and are at work in the regions beyond.

5. The announcements before the offering should make it perfectly clear that the cause of Missions is not a charity or an optional matter with redeemed souls; that the evangelization of the world is a divine enterprise; that the work of missions is the most influential and enduring work that is being done in this day of great enterprises; that this work stands in the front rank of all the duties that the church has to fulfil.

6. Before the officers go out to receive the offering they should be supplied with envelopes and pencils for the accommodation of such as have not been reached in the preparation. There should be no haste in taking the offering. Every one present should have an opportunity to give and should be made to feel that he is ennobled to give. If, while the offering is being taken, the minister will quote appropriate passages of Scripture, that will help very much.

Bible-school Field Workers Meet in Conference at Lexington, Ky.

Thirty states were represented at the conference of Bible-school field workers held at Lexington, Ky., early in February. The following representatives were present: Robt. M. Hopkins, W. J. Clarke, Miss Hazel A. Lewis, of the A. C. M. S.; Frank James, of the Southeast District; S. W. Hutton, of the Southwest District; Miss Katherine Staub, of the Northeast District; W. H. McLain, of Ohio; Garry L. Cook, of Indiana; W. E. Frazee, Roy K. Roadruck and Mrs. Asbury, of Kentucky; Miss Lucy King De Moss, of the Foreign Society; C. W. Dean, of Colorado; David H. Owen, of Kansas; L. S. Dudley, of Iowa; J. S. Mills, of Missouri; P. H. Moss, of the negro work; E. H. Koch, of Tennessee and Richard Heilbron, of the Christian Board of Publication. Strong addresses were made by Chas. W. Dean, District Superintendent for Colorado, Utah, Nevada, Wyoming and New Mexico; W. C. Bower, of Lexington; Dr. Wade C. Barclay, of the Bible-school department of the Methodist Episcopal church; P. H. Moss, superintendent of Bible-school work among the negroes, and Garry L. Cook, Superintendent of Indiana Bible-school work. This is reported to have been a record meeting in every way.

Kansas City Pastor Addresses Kansas University Students.

The University of Kansas, at Lawrence, maintains a religious service known as "Morning Prayers" at which the attendance of the students and professors is voluntary. Those who come expect a purely religious message. The leader for the week of Feb. 14 was J. B. Hunley, of the Ivanhoe Park church, Kansas City, Mo. He gave the following addresses: "The New Life in Christ;" "The Infusion of Life;" "The Transformation of Life;" "The Transmission of Life;" "The Glorification of Life." "The attendance at these services averaged about one hundred.

Niagara Falls Church Has a "Century" Record.

The annual report of the Church of Christ at Niagara Falls, N. Y., Ira L. Parvin, pastor, shows an even one hundred additions for the year. There were raised in all departments $5,152.43. Of this $1,657.21 was for missions and benevolences. Total balances on hand January 1, 1916, $417.96.

"Visitation Week" at Coshocton, O.

The church at Coshocton, Ohio, under the direction of its pastor, C. H. Hood, recently conducted a visitation week in which there were 96 reported calls. This special effort was a source of much value to the whole church, writes the pastor.

Topeka Church Makes Midweek Service Thrive.

That the midweek service is on the point of being resurrected and galvanized seems indicated by the many reports of successful plans of conducting this service in various churches. I. H. Beckholt, pastor at Central Avenue church, Topeka, Kan., sends in his contribution to this helpful symposium. Here is his testimony: "For some time, we have been having very successful midweek services. We call it the 'Three In One" service for the lack of a better term, because we meet at 7:30 for prayer and praise, led by some organization of the church, followed by personal evangelism led by the pastor and then concluded by twenty to thirty minutes' instruction and drill in parliamentary law. The room being too small in which we have been assembling we will be forced to hold the meetings in the main auditorium." Let other pastors tell of plans being successfully promoted in their churches.

A Week of Preachers and Mid-winter Rally.

A rather novel week of special services was held by the Pontiac, Ill., church, February 13-20. Ernest H. Reed is pastor at Pontiac, and writes that these meetings are a part of the preparatory work leading up to the coming vigorous evangelistic campaign to be conducted by F. B. Thomas, beginning Easter Sunday. On each evening of this special week a different preacher occupied the pulpit. The following is the schedule, as carried out: "Sunday, Feb. 13.—Ernest H. Reed. Morning: "The Ungathered Harvest." Evening: "The Lost Sheep, the Lost Coin, the Lost Boy." Monday, Feb. 14.—W. C. Chapman, Fairbury. "The Uninterrupted Program of Jesus." Tuesday, Feb. 15.—Gilbert W. Zink, Flanagan. "Selling the Soul." Wednesday, Feb. 16.—Alva L. Ragsdale, Kankakee. "The Civil War of a Divided Heart." Thursday, Feb. 17.—Stephen H. Zendt, Bloomington. "The Word of God on Trial." Friday, Feb. 18.—John R. Golden, Bloomington. "The Vision of the Unattainable." Sunday, Feb. 20.—Ernest H. Reed. Morning: "Why Be Identified With the Church." (Combined service.) Evening: "A More Convenient Season." Mr. Reed reports 19 additions as a result of this week's work.

Six Courses in Religious Education at Transylvania College.

The Department of Religious Education of Transylvania College, Lexington, of which Prof. W. C. Bower is the head, is offering six courses of study in this field, as follows: The History and Origin of Religious Education, the Philosophy of Religious Education; the Materials of Religious Education; the Psychology of Religion; the History of Religion, and the laboratory course in observation and criticism. There are now forty students enrolled in this department.

Death of Well-Known Disciple Educator.

News of the death of E. V. Zollars at the home of his son-in-law, Dr. Page, at Warren, O., will recall the services to education and other causes of one who for many years was a familiar figure in gatherings of the Dis-

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ciples. As president of Hiram College, and later of the college at Enid, Okla., he was widely known and appreciated. His view point was essentially conservative, and perhaps for this reason he failed to maintain the educational leadership to which on grounds of opportunity and experience he might have been entitled. Some contributions were made by him to class-room literature, mostly on lines of biblical study, and with little recognition of modern problems. In the fields of promotion of college finances he rendered efficient service to the institutions with which he was connected.

Centralia, Mo., Loses Pastor to Carthage, Mo.

Charles H. Swift, during the four years of his service as pastor of the church at Centralia, Mo., has made a record not only for his work in the church itself, but he has also won the admiration of the community's leaders by his character and personality, and especially by his service for the betterment of municipal conditions. He was the prime mover in procuring city playgrounds for Centralia, and he mingles actively in all municipal affairs. Prof. Alva W. Taylor, of Columbus, Mo., speaks in highest terms of his ability and worth. But for some weeks the church at Carthage, Mo., has been urging Mr. Swift to take up the work there. To their urging he has now yielded and will begin in his new field early in April.

Mitchell, Ind., Dedicates New Church Home.

On February 13, the new and enlarged house of worship at Mitchell, Ind., was dedicated. About $7,500 had been spent upon the house. Special attention was given to a Bible-school building and it is said to be a model of completeness and good taste. The building will now accommodate a school of 700 or 800 in its various departments. The people showed the spirit of devotion and sacrifice as they made their offerings to the work, and while about $4,000 were needed to cover all obligations the subscriptions kept coming in until $4,650 had been received and the day closed with great rejoicing among the people. L. E. Sellers, who led in the dedication, reports that special praise is due the pastor, A. J. Cook, who has led wisely in the work and to his earnest official board who have exhibited superb courage and devotion in bringing the work to completion.

Jefferson City, Mo., Church Still Prospers.

A. R. Liverett, pastor at Jefferson City, Mo., reports sixteen additions during January, a Bible-school attendance of about 500, the installation on Jan 30 of an official board of thirty-three members. An increase of salary indicates the appreciation of this congregation for the pastor.

Death of Mrs. M. M. Lindsey.

The announcement of the demise of Mrs. Martha M. Lindsey nee Davidson, and widow of the pioneer Disciple pastor, John Lindsey, came as a shock to those who have known her for many years. Mrs. Lindsey expired on February 2 at the home of Mrs. Cora Lindsey-Lauder, Eureka, Ill. She was surrounded by her children: Cora, wife of Prof. W. W. Lauder, formerly of Eureka college; Dr. John Clarence Lindsey, of Chicago and Mrs. Della Mae Bidwell of New York City and their families, and her sister, Mrs. N. B. Crawford and Dr. Crawford of Eureka, who were also present. The deceased was eighty-one years of age at the time of her death, which resulted from a severe attack of pneumonia. This noble woman and Christian worker is mourned especially by the members of the Christian Woman's Board of Missions, not only in Eureka, but also in Illinois, from the fact that she was secretary of that organization in Illinois for many years. Mr. and Mrs. Lindsey lived successively in Eureka, Ill.; Du Quoin, Ill.; Princeton, Ky.; and St. Joseph, Mo. Mrs. Lindsey was an active worker in the Sunday-schools wherever she lived and also in other religious and temperance organizations and after they returned to Eureka to live, she was elected secretary of the State C. W. B. M. in which capacity she acted for more than fifteen years. The funeral services of Mrs. Lindsey were held at the Eureka church, and were conducted by S. T. Willis, of St. Paul, Minn. Mr. Willis was her pastor for several years while she lived in New York City, with her daughter. B. J. Radford and V. W. Blair also had part in the ceremonies. A brief funeral service also was held at Mrs. Lauder's residence, and conducted by Dr. Herbert L. Willett. The death of John Lindsey, husband of the deceased, occurred twenty-nine years ago.

Boy Scouts Hold Service at Whitesboro, Tex.

Henry Hagemièr, pastor of the church at Whitesboro, recently held a special service for Boy Scouts at the evening hour, in keeping with National Boy Scout Sunday. The boys attended the service in a body. Mr. Hagemier was elected Scout Master a few weeks ago.

TRANSYLVANIA COLLEGE NOTES.

President R. H. Crossfield is visiting the high schools of Kentucky, giving his lecture on "Preparedness": or "Why Go to College?" * * * The February 22 exercises, according to the usual custom, were held in Morrison Chapel on the morning of the 22d, Miss Beatrice Wellstein, of Harrodsburg; Mr. L. H. Barnes, of Sydney, Australia, Horace Kingsbury, of Sidney, Australia, making addresses. * * * By a vote of 10 to 1 the students recently sustained the policy of preparedness represented by the administration as opposed to the programs of Ex-president Roosevelt and Mr. Bryan. * * * One hundred and fifty Transylvania and College of the Bible men are earning part or all of their expenses while in college. * * * The new catalog of Transylvania, which will appear shortly, will announce a number of important changes in the curricula, all looking toward larger opportunities for the election of courses by the students.

Facts and Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Galveston, Tex., J. B. Holmes, pastor; J. H. O. Smith, evangelist; will begin March 12.

Keokuk, Ia., R. W. Lilly, Disciple pastor; Scoville Company in union meeting.

Miama, Okla., Hamilton, Brocks and Newmans, evangelists.

Corsicana, Tex., J. H. O. Smith, evangelist.

Canon City, Colo., Chas. L. Dean, pastor, C. M. Howe and wife assisting.

Monroe City, Mo., W. G. Alcorn, pastor; C. M. Sharpe, evangelist.

Pontiac, Ill., E. H. Reed, pastor; F. B. Thomas, evangelist; will begin Easter Sunday.

Arlington, Cal., S. D. Perkinson, pastor; Bruce Brown, evangelist.

Eureka, Ill., V. W. Blair, pastor; I. J. Spencer, evangelist.

Marion, Ind., A. Homer Jordan, pastor; C. S. Brooks and Fitz, evangelists.

Noblesville, Ind., J. H. Moore, evangelist.

Los Angeles, Cal., Pico Hts., Bruce Brown, evangelist; 52; closed.

Wheeling, W. Va., First, W. H. Fields, pastor, preaching.

Newark, O., C. A. MacDonald, evangelist.

Barnesville, O., R. W. Stancill, pastor, preaching; Wm. Leigh, singing.

Columbus, O., Broad Street, Geo. P. Rutledge, pastor, preaching; will begin March 12.

Findlay, O., O. M. Myers, pastor; Vawter and Shaul, evangelists.

Fremont, Mich., L. E. Chase, evangelist; 92; closed.

Elmira, N. Y., F. B. Thomas, evangelist; 60; continue.

Bloomington, Ill., Centennial, L. G. Huff, pastor; B. L. Wray, evangelist.

Woodland, Cal., W. A. Bobbitt, pastor; Fife brothers, evangelists.

Winchester, Ind., J. B. Wilson, pastor; J. J. Taylor, evangelist.

Lincoln, Neb., Tabernacle church, W. C. McCord, pastor; J. W. Hilton, evangelist.

Uhrichsville, O., J. A. Canby, pastor, preaching.

Williamsport, Pa., S. M. Martin, evangelist.

DEDICATIONS, ETC.

Vernon, O., G. L. Snively dedicates $40,000 building.

Bellefontaine, O., Traverce Harrison, pastor; will dedicate $40,000 home in April.

St. Joseph, Mo., First, C. M. Chilton, pastor; began new $100,000 building March 1.

CALLS.

W. A. Shullenberger, Mexico, Mo., to Central, Des Moines, Ia. No decision.

W. C. Prewitt, Granville Center, Mass., to Bowling Green, O. Accepts.

T. S. Handsaker, to San Diego, Cal., University Hts. Accepts.

J. P. Lucas, Colorado Springs, Colo., to Riverton, Ia. Accepts.

J. N. Baker, to Bristol, Tenn. Accepts.

M. W. Yocum, Linton, to Hartford City, Ind. No decision.

J. V. Clark, Kansas City, Mo., to Knoxville, Ill. Accepts.

W. P. Kirk, to Everett, Wash. Accepts.

H. M. Wingfield, to Dallas, Tex., Ross Avenue church. Accepts.

Merritt Owen, Warsaw, to Bloomfield, Ind. Has begun work.

J. J. Ruppert, Muscotah, to Mayetta, Kan. Accepts.

R. Rossell, Sutherland, Ia., to Carthage, S. D. Accepts.

Geo. F. Crites, Hubbard, to New Paris, O., April 1. Accepts.

T. J. Brock, to Peru, Ind. Accepts.

RESIGNATIONS.

G. W. Zink, Flanagan, Ill.

M. P. Smith, Corning, Cal. Will enter business.

R. E. McCorkle, Fulton, Ky.

W. H. Hardaker, Ft. Dodge, Ia.

L. B. Coggins, Webb City, Mo.

O. E. Johnson, Brock, Neb.

Robt. Stewart, Detroit, Mich., Woodward Ave.

R. C. Harding, Waitsburg, Wash. March 1.

L. C. Moore, Waterloo, Ia.

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—J. J. Tisdall recently resigned at Wilson Ave., Columbus, O., will not take up his new work at Toledo, Norwood church, until the middle of June. Mr. Tisdall is a member of the board of education at Columbus, and there is some important business to be carried through that requires Mr. Tisdall's presence.

—Bruce Brown delivered the annual address for the Masonic lodge at Corona, Cal., on Feb. 17th.

—The death is reported of J. M. Morris, for many years a prominent minister of the Disciples in Oregon and Washington. His death occurred at Eugene, Ore.

—Samuel E. Fisher, pastor at Petersburg, Ill., was presented by his congregation with a gift of $130, at the close of the recent revival there, in which Mr. Fisher did the preaching. J. Wade Seniff led the music. Thirty-eight persons were added to the membership. Ninety names have been added in fourteen months. The church at Petersburg gave $800 last year to work outside the local field, in addition to $2,500 pledged to the Men and Millions Movement. Last year's work was closed with an indebtedness paid and a balance in the treasury.

—J. W. Underwood, pastor at Central church, Anderson, Ind., recently gave an address before the Anderson Ministerial Association on "Mobilizing the Men of the Churches of Anderson."

—B. J. Radford gave some personal reminiscences of Lincoln before the Eureka, Ill., Commercial Club, which met in the lecture room of the church. President H. O. Pritchard also spoke, the college orchestra furnishing music.

—First church, Johnstown, Pa., has canceled the mortgage against their church home, which is one of the finest in the city. All the finances in this field are raised by voluntary contributions.

—At a service held at Fairview, Neb., jail by W. T. McLain and some of the members of his congregation, nine converts to Christianity were one result.

—L. N. D. Wells, pastor at Akron, O., recently delivered a strong sermon on the vice problem. In this sermon the Akron pastor indorsed the city's mayor in his fight against vice.

—Nearly 200 pastors and laymen of the churches of Greater Omaha, Neb. launched an "Each One Win One" campaign at First church, of which Geo. L. Peters is pastor. The aim in this campaign is to win 3,000 converts by Easter.

—George Darsie, pastor at First church, Portland, Ore., has declined the call to First church, Lawrence, Kan., and with his people is now working upon an enlargement plan which includes a new church building.

—Chancellor William Oeschger, of Cotner university, has recently made an extended tour through Kansas, Nebraska and South Dakota.

—W. G. Loucks, until recently at South Akron, O., writes that he is already in his new field, at E. Grand Boulevard church, Detroit, Mich., and is very happy in the work. Mr. Loucks is the first regular pastor this church has employed.

—A. B. Jones, of Liberty, Mo., has donated a large number of his books to the permanent library of the Liberty parsonage.

—S. E. Hendrickson, formerly of Benton, Kan., is now located at Coldwater, same state. Mr. Hendrickson recently preached at Douglass for L. L. Roberts.

—Robert Sellers and the East Main St. church, Elmwood, Ind., recently celebrated the twelfth anniversary of Mr. Sellers' coming to this pulpit. The morning sermon was on the theme, "God With Us.'

—Report comes of the death of R. B. Redd, former superintendent of the Masonic Home, St. Louis, and at his death pastor of the Arrowsmith, Ill., church. Death was due to heart disease.

—B. F. Dailey, for thirteen years pastor of the church at Greenfield, Ind., has sold his country home near Greenfield, and moved to Irvington. Mr. Dailey came to Greenfield twenty-two years ago soon after he left Yale. He was recalled to the pastorate three times after he retired at the end of ten years of continuous service.

—E. F. Daugherty recently addressed the Carlisle, Ind., Masons on "The Philosophy of Masonry."

—The brotherhood of Central church, Des Moines, held a special meeting in anniversary of George A. Jewett's fiftieth year as a member of Central.

—"Fathers' and Sons' Day" was observed by the church at Erie, Kan.

—The Wright brothers dedicated the new building at New London on Feb. 13.

—C. W. Cauble recently delivered a stereopticon lecture at Central church, Indianapolis, on "The Origin and Growth of the Christian Church in Indiana." The meeting was held under the auspices of the Men's Bible-class.

—R. W. Lilley, of Kirksville, Ia., delivered his lecture on "The Mountaineers" at the local high school.

—First church, South Bend, Ind., J. W. Alexander, pastor, has burned the last note on the mortgage held against the fine, new organ now being enjoyed by the congregation.

—First church, Davenport, Ia., has decided to build an addition to the present church home to cost not more than $15,000. The addition will not be made until $5,000 cash has been raised.

—H. G. Connelly and wife, of New Albany, Central church, were recently presented by their congregation with a set of Haviland china.

—The friends of J. W. Allen, at Spokane, Wash., were invited to a reception at his home in celebration of the fiftieth anniversary of Mr. Allen's entering the ministry. Mr. Allen was formerly pastor of the Dean Avenue church, in Spokane. He is seventy-three years old, and has lived in Spokane fifteen years.

—L. C. Howe, of the Noblesville, Ind., church, addressed a quiet mass meeting of

March Offering Nuggets

—It is better to be safe than to be sorry.

—Do not wait until September 30.

—Do not be the "late" church.

—Do not deceive yourself about the offering.

—Are you putting all the blame of the failure on the church?

—Are you putting all the blame of the failure on the preacher?

—One good way to learn to give is to give.

—The March Offering is the opportunity for the preacher's growth for usefulness.

—Not "next year," nor the year after, but now.

—You cannot serve God and mammon, but you can serve God with mammon.

—Your church will grow up through liberality, or go down for the lack of it.

—You can make your influence for good felt around the world the first Sunday in March.

—Preachers that "make good" help to secure good offerings for missions.

—The practice of the March offering increases the efficiency of the local church.

—To turn failure into success in your local church, try the tonic of a missionary offering.

—A widow who teaches school for a small salary, and provides for two little children and supports a helpless mother, sends $45 as her offering. This is sacrificial.

—Get the money that belongs to God. It is due him and he demands it for the world's redemption.

—The growing, prosperous, useful churches are missionary churches without exception.

—Less for music and more for missions would be a good slogan for some churches.

—The Book speaks as clearly and definitely about missions as it speaks of baptism.

—You try to build a church or pay a church debt in the hardest way—by neglecting the March Offering.

—You cannot interest people in missions when you have only a nominal interest yourself.

Please send as much of the March Offering as is available Monday morning, March 6. The balance may be gathered in the following Sunday, or later. Liberality and promptness are the winning words now.

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men held by the local Men's Christian League.

—The new church at Henderson, Texas, was formally dedicated Sunday, February 6, by A. D. Rogers. This congregation is less than a year old, having been organized in May, 1915, during a revival conducted by D. A. Leak, with a charter membership of twenty-seven. This number was increased to 100 in the splendid meeting held by the Brooks-Fitz team last August.

—Mrs. T. R. Ayars, of the Christian Woman's National Benevolent Association, St. Louis, reports that this independent organization has in view a much larger building for the old people and children under the care of the association. Two St. Louis friends, she reports, have subscribed $5,000 each. Over $1,000 has also come in from other states. A brick cottage has recently been given to the association by a resident of St. Louis, a $400 lot by a Massachusetts friend. Twenty-five thousand dollars is needed for the proposed new building.

—An educational campaign will be held at First church, Springfield, Ill., beginning April 1. Miss Eva Lemert, who had such remarkable success at First church, Bloomington, Ill., last year, will lead in the effort. Edgar D. Jones, pastor at Bloomington, reports that Miss Lemert's work is 75 per cent permanent.

—A. W. Connor recently gave a course of three lectures on boys at Heyworth, Ill.

—Bethany Assembly will have a Diamond Contest under the direction of the State W. C. T. U. at the evening session of Temperance Day. This promises to be one of the most attractive sessions of the entire assembly. A Diamond contest draws the best speakers of the land, and some will come from outside the state. July 31 is the date.

—O. L. Cook, pastor at First church, Topeka, Kan., has organized a class in personal evangelism. About 100 persons are enrolled.

—Walter Scott Priest, pastor at Central church, Wichita, Kan., recently gave an address in celebration of Industrial Relations Day.

—First church, Mishawaka, Ind., was damaged by fire with a loss of $1,000.

—Central church, Shreveport, La., recently presented Steiner's great cantata, "The Daughter of Jairus."

—H. H. Harmon, pastor at Lincoln, Neb., First church, preached a strong sermon against so-called "Preparedness" recently.

—F. F. Grim, pastor at Lawrenceburg, Ky., has closed a series of sermons to young people on "What Is Your Purpose in Life?"

—W. T. Hilton recently preached a sermon to working men at Central church, Pueblo, Colo. His theme was, "The Artisan, Minister to Daily Needs."

—Frank L. Jewett, of the Bible Chair at Austin, Tex., reports a total enrollment to date of 195. Seven of the students of the present session have become Christians. The annual Texas Bible Chair banquet was held on February 17, Hugh McLellan, of San Antonio, being chief speaker.

—W. R. Motley, pastor of Central church, Richmond, Ind., aims to make the P. B. A. Class in his school the largest men's class in the state. The Bible-school he accounts the peer of any in the country.

—W. O. Dallas, pastor of the church at Garland, Tex., reports for his school at Garland that it is the leader in that town and often trebling the attendance at both the other schools.

—C. S. Chapman, son of C. C. Chapman, well known Disciple of Southern California, has recently become the superintendent of the Bible-school at Fullerton.

—The Christian Courier, under the new editor, W. M. Williams, is promoting a symposium on the question, "Is the Revival Passing?"

—George P. Lischer, a leader in the printing trade in Springfield, Ill., recently gave an address at First church on the labor movement. Frank W. Allen, pastor at first, will be a guest of the local typographical union some time in the near future.



CLEAR THE TRACK!!!

For the March Offering

Get all three of them out of the way if possible. Big job, but try it. They are not bad men. They are slow, and may bring the train almost to a stand still. It is important that the special, "Christian Progress," has a clear track on March 5th. It is hoped the train will be permitted to run at full speed.

Some March Offering Thinking

—The church that has the March Offering habit is to be congratulated.

—Much depends upon the strong emphatic way the offering is spoken of.

—When sending the offering please give the local name of the church when different from the postoffice.

—Our country is now the money center of the world, let us make it also the Christian center as well.

—It is a good habit to hold a foreign missionary rally in the church the Sunday night before the March Offering.

—We cannot preach a full gospel without preaching missions. Let this be borne in mind during the March Offering season.

—If you want to enlist those not reached in the Every-Member-Canvass, you will have a fine opportunity in the March Offering.

—When speaking of the offering please let there be no apologetic note. Assume that every Christian favors it and go forward.

—Let no church fail to have fellowship in the day's doings.

—Please see that all offerings taken the first Sunday in March are devoted to Foreign Missions.

—Let it be borne in mind that the first Sunday in March has been set apart for that special interest.

—Let us remind ourselves that the churches are asked for only one offering during the whole year for world-wide missions.

—Much depends upon the wise use of March Offering supplies. Use them as intended in their preparation and you will not be disappointed in the results.

—It would be an inspiring thought to know that all the churches were directing their efforts on an offering for world-wide missions the first Sunday in March.

—Many religious bodies that have no special day for Foreign Missions believe they make a mistake in not having.

—If anything should happen to make it impossible to take the offering the first Sunday in March, please give it attention the second Sunday.

—P. H. Welshimer delivered an address before the Kent County Sunday-school Association at Grand Rapids, Mich., on Feb. 28.

—W. E. M. Hackleman is assisting R. A. Doan and other missionary leaders in rallies, beginning February 25.

—Hugh Wayt, pastor at Zanesville, O., has been elected a member of the local Rotary Club.

—C. S. Medbury gave the principal address at the latest dinner of the joint boards of the Kansas City churches.

—A women's class of the First church school, Pasadena, Cal., has inaugurated a nursery to care for the infants and small children during morning services.

—W. H. Boden's class of men, from Nelsonville, O., attended the opening services of the meeting at Indianola church, Columbus, O., in which Mr. Boden is doing the preaching.

—Nine churches at Fort Scott, Kan., are in a simultaneous campaign to gain 10 per cent in membership by Easter. W. Y. Allen has for eight years ministered at Ft. Scott.

—Homer F. Cooke, has been elected secretary and evangelist under the Florida Missionary Society.

—The Greencastle, Ind., church is promoting a series of preaching services in the homes of the members.

—Seven new volunteers for the ministry are reported from North Yakima, Wash.

THE CHRISTIAN CENTURY

Vol. XXXIII March 9, 1916 Number 10

Jesus and Today's Needs
By Charles T. Paul

The Future Life
Editorial

Entering the Ministry
A Symposium

Religious Education Forces Meet

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The Christian Century

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII MARCH 9, 1916 Number 10

"Touching a Little on the Future Life"

WITHOUT INJUSTICE TO FACT, ONE MAY SAY THAT IN OUR DAY THE MOTIVES TO CONDUCT DERIVED FROM A BELIEF IN THE LIFE TO COME, AND EVEN THAT BELIEF ITSELF, HAVE RECEDED INTO THE BACKGROUND OF CHRISTIAN THINKING.

Most members of the religious community, if interrogated on the point would affirm some sort of a faith in the future life. But if pressed for more explicit statement, they would be compelled to say that their hope was rather of the conventional and inherited type than personal and vital.

The reasons for this doubtful or indifferent mood are various, most of them the result of the changing conditions of modern life, the wider vision of the universe, and the shifting center of human interest.

It cannot be doubted that for a very large section of the religious community the extension of life in any other time and place is a matter of small concern. To those who are sensitive to the importance assigned to this theme in the past, and to its implicit relations to the Christian faith as a whole, this seems astonishing. Yet it is hardly to be questioned.

If one is sceptical on the subject, he has only to talk with the first half dozen Christians he meets, and after the first surprised and commonplace acknowledgments of something like faith in the life to come are secured, he will find himself groping in vain in the region of their real thinking for any vital interest in the subject.

In simple truth, the average man and woman in the church today, apart from such as have through personal bereavement, or trying experience, been compelled to take refuge in the hope of the greater life, are quite too fully occupied with the world that now is to be much interested in that which is to come.

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The world in which we live is enormously larger than that of our fathers. Its spaces have been pushed out on every side, its secrets have been disclosed, its activities multiplied and its attractiveness vastly enhanced.

The new sense of the meaning of the gospel for the present life has also had its effect. The apocalyptic parts of the Scripture on which the saints dwelt with satisfaction in the days of persecution, are all but meaningless to the church today. The hymns that emphasized "the present evil world," such as "The world is very evil, the times are growing late," and "This world's a wilderness of woe," sound remote and unconvincing, and are omitted from the hymnology of the actual working church.

We are neither justifying nor condemning this tendency; we are chronicling the fact.

Futhermore, the reflective mind finds the belief in survival more difficult than once it was. Physiological researches bring nothing of assurance regarding the persistence of the soul. Physical science is wholly silent or sceptical on this theme.

Who that has gone down into the depths of the anaesthetic sleep, feeling the world slipping away from him, and knowing that the work of life and death is presently to be begun by skilled hands among the sensitive and vital tissues of his body, has not seriously asked, in spite of all his resignation, and his calm trust in God, "What if I should never waken?" Nor is it faithlessness, but only a certain unquenchable desire to look facts in the face.

Let us frankly admit that in such moments we do not know. We have great reserves of faith, based on what seem convincing, but we do not know.

But we must also confess that the man and woman of purpose have not found in the conventional program of the future life anything sufficiently stimulating to make it seem worth while. Of course we know the reason for this. To the early Christians, with their narrow limitations of privilege, and their constant fear of persecution it was enough to be assured of a life in which those limitations should be removed, and those persecutions cease. The triumph of the faith was to them the supreme hope. Beyond that, the enjoyment of limitless wealth in a city of gold, and of limitless leisure in a country where the tired body was not summoned incessantly to its galling tasks, was a sufficient picture of heavenly happiness.

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We know how ineffective these pictures are today. We have no program of the future life, save what hints of the Master and his first interpreters furnish us. But our own highest thinking attempts to frame for itself some worthful employment for the energies which have been brought to high perfection by discipline here. And not in vain. Yet we have to confess that the conventional description of heaven as a place of endless church services, considering many that we have to endure in this life, is not alluring.

And yet it is precisely this sort of picture with which the average Christian is supplied in those rather unusual moments when any reference is made by sermon or hymn to the life to come. Why should any healthy, purposeful man or woman look forward with pleasure to the future?

We affirm with emphasis that the church has not faced the problem of immortality with anything like recognition of its difficulties, nor has it attempted to supply itself with a wonderful apologetic in the face of the real difficulties which gather around the theme.

Dante and Virgil walked together down the slopes of the place of torment, which corresponded to the theology of that early age. And as the writer of the great Comedy describes the incident, "Thus passed we through the shadows and the rain, with paces slow, touching a little on the future life."

✣ ✣

We know far less of the future than Dante and the schoolmen of his day thought they knew. We are not so confident today. Our universe is not the snug little place in which the older theology lived with its three fixed compartments of heaven, earth and hell. Nevertheless, if we are less confident on some points, we have larger grounds of assurance than had they.

Shall we go on to further consideration of this problem, "touching a little on the future life?"

Jesus and Today's Social Needs

BY CHARLES T. PAUL

Editorial Note: Probably no one who heard the address of President Charles T. Paul, of the College of Missions, Indianapolis, Ind., on "The Principles and Spirit of Jesus Essential to Meet the Social Needs of Our Times," will hesitate to place it at the very top of all the great utterances of the Panama Congress. The distinctive thing which characterized Dr. Paul's message was its philosophic interpretation of social conditions in Latin America and in the modern Anglo-Saxon world. At the same time his address carried with it the flavor and atmosphere of Latinity. It was evident that Dr. Paul had drunk deep at sources of Latin American literature. He drew his description of the spiritual condition of the Latin American peoples from statements by their own poets and philosophers, and showed how nothing but the Gospel of Jesus could supply the lack of these peoples which their own greatest interpreters had portrayed. A portion of Dr. Paul's address follows: C. C. M.

SOCIAL concern in some form is the main theme of our contemporary literature, not only in formal treaties on sociology, but drama, fiction and poetry as well. The best books have a way of speaking out what is uppermost in experience. They try to paint things as they are and ought to be. There is no denial of the multitude of reconstructive and redemptive agencies efficiently at work, and the resultant ground for encouragement as to general progress and prospect; but notwithstanding all this, and notwithstanding the unquenchable assurance which burns in the Christian heart that Christ is now achieving and will some day consummate his peaceable victory of universal righteousness in the earth, there is no secret about the fact that thinking men and women in all lands, especially Christians, are viewing much in the present social structure and procedure of even the most advanced nations, with unprecedented disquietude and distrust.

This Congress, from the midst of its survey of a whole group of aspiring peoples, looks out upon a disillusioned world—a world which, however glorious its achievements in the mastery of knowledge and of nature, was never so dissatisfied as now with its social order. The church does not need to inform the world that the very texture and tendency of our modern organized life are shot through with danger, discord and wrong. The world is aware of it only too sadly and well. The evidence is blazoned in letters of blood and fire over the fairest fields of Latin and Teutonic culture. Men and nations know it with that bitter knowledge which has come to them the past year and a half, and which has well nigh stilled the songs of confidence and triumph in what was complacently called Christian civilization.

WHAT THE GREAT WAR MEANS.

What has happened in Europe? Simply this: The problems of home and community, of town and country, of commerce and industry, of capital and labor, of politics and diplomacy, of morals and religion, of nation and world—about which for the past twenty-five years European economists, sociologists and reformers have been lifting their warning, though often conflicting, voices, have leaped into startling combination and consummation in the most brutal war in history.

There is only one way in which the Christian consciousness can conceive and characterize that colossal carnage, namely, that it represents the supreme social failure of European civilization, which let its foremost nations slip from the bonds of brotherhood back into the jungle to kill and to destroy. Not



President Charles T. Paul, of the College of Missions, Indianapolis.

philosophy with its insight and reason, nor science with its discoveries and inventions, nor art with its beauty, nor law with its restraints, nor diplomacy with its finesse, nor literature with its inspirations, nor esthetics with its refinements, nor even religion with its ideals and institutions—not all of these combined availed to prevent the humiliating collapse of the social edifice of two millenniums.

FACING THE TASKS.

We are here as Christian representatives of all the Americas not to celebrate our triumphs, but to face our tasks. We want to see our problems steadily and to see them whole. We should be dishonest if we allowed interest in our particular ecclesiastical system or denomination or any zeal for doctrine, or even our knowledge of the great achievements of Christianity in this hemisphere, to hide from us these great chasms which yawn between the farthest reach of our church activities and certain attitudes, institutions, forces and customs which make for deterioration.

Simple candor as well as clear discernment of duty, compels us to recognize that there are vast zones of our corporate and national life in all parts of the Americas which have not been brought under the influence or control of the principles and spirit of Jesus Christ.

Now in connection with the remedial and redemptive agencies at work two things are very hopeful. In the first place, the social problems of the Americas are seen as needs. To the purely theoretical sociologist society presents simply problems. But a social problem translates itself vitally into the Christian consciousness and program when it is conceived as a social need. There are thousands of Christians whose eyes are open today to the social needs of our times and of our Americas, whose hearts are warm and whose hands are ready to minister to those needs.

CHRIST'S MESSAGE AMPLE DYNAMIC.

The second thing is the conviction that in the life and message of Jesus Christ Christianity possesses an applicable, sufficient and solving dynamic for those needs. This conviction stands behind every minister and social worker in North America. It inspires every evangelical missionary in Latin America. It is the confidence which Jesus himself had when confronting alike the woes of Palestine and the iniquities of Rome.

Jesus taught principles rather than framed laws to meet all possible cases. He was not a legalist, but a redeemer. Not a sociologist, but a revealer. Many ills of his day are not mentioned in his recorded teaching, as for example, slavery. Yet the world recognizes that the application of his teaching and the manifestation of his spirit led to the abolition of slavery in many Christian lands. In pagan countries there was no force strong enough to undo it. Eight of the eleven social sins which Gibbon mentions as destroying Rome have been practically exterminated by Christianity, although they are not even named in the Gospels. We shall look in vain in those Gospels for any reference to some of the crucial social questions of our day.

It is not necessary to presume that they were foreseen by Jesus, but the perennial wonder and power of Christianity consists in this, that we find imbedded in the teachings of Jesus certain principles and manifested therein and through his life a Spirit which, springing from the fountain of eternal reality are seen to have solving reference to the ever shifting forms and phases of social disorder.

FUNDAMENTS OF CHRISTIANITY.

What are some of those principles—the great fundamental truths of Jesus' teachings and what is their bearing on the salient social needs of the present time?

First of all may be mentioned the principle of individual worth.

His thought of the inherent significance and worth of the individual and reverence for personality as such, would be revolutionary if it were carried out in our present industrial system. The great factories have lost sight of men as

men. Workmen are numbered rather than named. Or they are collectively named by that producing fragment of their personality which contributes directly to the company's interest, i.e., they are so many "hands."

How shall the discontent that embitters the laborers, enrolls him in the "strike," be removed unless industry can somehow convince him that his rights are reverenced, that this individuality is recognized and that in his labor he has an opportunity to realize himself? And whence shall the desire so to convince him come to industry except from Jesus? Industry can not be anything else but selfish and anti-personal unless it is Christianized.

Immediately complementary to the principle of individual worth in Jusus' teaching is the principle of co-operative solidarity. Though the worth of the individual is infinite, priceless beyond all worlds, it is neither a separate nor a solitary value.

CHRIST AND COMMON LIFE..

How sane and practical is the mission of Jesus in interpreting each single personality in terms of every day contact with others! As a man he realized and expressed his own personality in the same way. If there ever were a person who had a right to live his own life alone, to remain on some mountain of contemplation, to retire into the enjoyment of his sublime and superior consciousness, unreached by the mists and turmoil of the world, it was Jesus Christ. Not so. For do we not see that if he had never mingled with men, if he had never entered into the common life of his generation and thus into the current of the life of mankind, if he had not offered himself in sacrificial service to the world's need, we never would have known him to have the consciousness and character which he revealed?

The crown of our Master's glory, that which clothes him with authority to be humanity's leader is the fact that he, "the mightiest among the holy and the holiest among the mighty," realized and revealed himself in his association with men.

It is in the socialized life, then, that the individual finds at once opportunity to serve his fellow man, and in that very service, and only therein, to exercise and bring to realization all the inherent powers of his own life. To lose ourselves and yet find ourselves: to receive by giving: to die and yet to live eternally: —In this sublime paradox we come upon a great spiritual law, whose working is supremely illustrated in Jesus himself, and which, so far as men, following him, have conformed to it has proved to be the secret of social welfare and progress.

EDUCATION FOR ALL.

Co-operative solidarity means not only community and mutuality of work, but also extension of advantages and privileges. No class, according to this principle, could retain for its own exclusive enjoyment any privilege of physical, moral or mental development of which man as man is capable. Knowledge can not be regarded as inherently restricted property. The recognition of this truth is needed today throughout South America where the percentage of illiteracy ranges from 50 per cent to 80 per cent of the population. The state can not consistently profess regard for its future eitizens and leave millions unreached by educational provision.

Property is another problem which may expect solution only from the touch of Christ. Its temporary relief and its ultimate removal are bound up in the principle of co-operative solidarity. The same is true of the neglected classes in general—the Indians, Negroes, mountain whites, inhabitants of congested districts, foreign immigrants, in America; the 6,000,000 Indians and mestizos in Mexico who have never been lifted by Christian civilization; the millions of inquilinos, cholos, and indigenous tribes of South America, who are as intact in their ignorance and paganism as they were before the eyes of the white man looked upon the American shore.

CHRIST THE LIFE-GIVER.

A third principle of Jesus' teaching was the emphasis upon the spiritual. It is distinctively as a religious teacher that Jesus is presented in the Gospels, and not as a political reformer, an economist or a philosopher. The whole basis of his thought and activity was religious. His claim is that he has for the world a supplementing and regenerating dynamic which has its source in that which lies above the sphere of time and sense. He came he said that men might have life abundantly. Phillips Brooks once said: "Jesus was not primarily the Deed-Doer, or the Word-Sayer, he was the Life-Giver." He does not seek to re-organize society by external means but to regenerate it from within by a spiritual method and to include the regenerated into a new society which he called the Kingdom of God.

We may recall the words of Lecky, the rationalist historian, who declared that in the record of three short years Jesus has done more to soften and regenerate mankind than all the disquisitions of the philosophers and all the exhortations of the moralists. The cry that escaped him on the cross has been sometimes regarded chiefly as an exclamation of expiring agony. It was vastly more than that. It was a cry of victory wrung from the consciousness that he had set in motion forces that would save the world.

"IT IS FINISHED."

It is finished! What? Not the actual redemption of the race; but incarnation and demonstration of the spirit and principles of the life to which God designs to lead mankind, and the communication of that spirit and those principles to a group of men who should in turn mediate them to others, by bringing others into their fellowship and into living contact with their ascended Lord.

It is finished! Not the organization of the machinery of social reconstruction, for he left his followers without any organization or rule concerning it. Nothing is more apparent than their bewildered helplessness and lack of program when he who had been their light and leader withdrew into his heaven with the strange declaration that for them it was expedient that he should go away. He had not achieved the social deliverance of even his own people for he left the Jews still under the Roman yoke and his Jewish disciples disappointed saying "We had hoped it was he who should redeem Israel."

But that triumphant cry of the Master was the commission and challenge of the early disciples, as it is ours today. It indicates that to which Jesus was content and confident to commit his hope for the world. He had finished the work of communicating to men his eternal principles of regeneration, and of breathing upon them his spirit of sacrificial love.

As the first disciples went out to win Palestine and the Roman empire, in the conviction that the Gospel was a mission to the whole of humanity, so may the missionaries and Christian leaders of Latin America return to their respective countries with fresh realization of the mighty power of the message they have to deliver and with renewed faith in him who through them waits for the uplift and redemption of the Latin-American world.

Servants of God!—or sons
Shall I not call you? because
Not as servants ye knew
Your Father's most innermost mind,
His, who unwillingly sees
One of His little ones lost—
Yours is the praise, if mankind
Hath not as yet in its march
Fainted, and fallen, and died.

. . . . . .

Beacons of hope ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.

. . . . . .

Eyes rekindling and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue your march,
On, on to the bound of the waste,
On to the City of God.

• • •

Those that hope little cannot grow much. To them the very glory of God must be a small thing, for their hope of it is so small as not to be worth rejoicing in.—George Macdonald.

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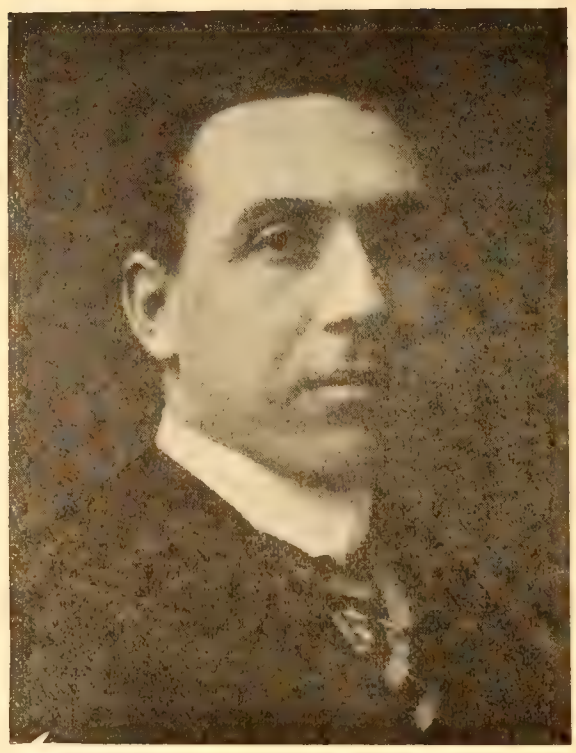
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Rev. Burris A. Jenkins, Linwood Blvd. Church, Kansas City, Mo.

Would You Advise a Young Man to Enter the Ministry?

Editor's Note: In a recent issue of the Youth's Companion appears an editorial on "Young Men and the Ministry." Although this article encourages young men of today to enter this field, it makes the point that the ministry as a profession is not respected now as it once was. "One hundred years ago," says the Companion, "the ministry was the noblest career a young man could choose. It meant dignity, authority, leadership, high standing in the state, and the respect and esteem of all. In the ministry centered learning, intelligence, and judgment. It is not so now, and everyone admits the change. The minister no longer leads the general thought of the community. He is treated with consideration, but too often with patronage, by the active, wealthy members even of his own parish. And because the office commands less respect, it is less sought by men of first-rate energy and ability."

"The Conquest" asked a number of our leaders to express themselves upon this important and interesting question, and the following testimonies were published in a recent issue of "The Conquest." The symposium is reprinted from that journal.

REV. PETER AINSLIE.

The Christian Temple, Baltimore, Md.

The quotation that you make from the Youth's Companion relative to young men in the ministry is altogether unfair. It falls to my lot to sometimes go to Washington when I run in to hear what the Representatives are saying, and then I go over to hear the Senators. Then occasionally I get into a group of scientific men, as I did a few days ago, in an annual association. Then I sometimes attend an educational association and more frequently I attend gatherings of preachers. I do not hesitate to say that there are just as many strong, influential men in the group of preachers as in the educational association, scientific association, or in the House of Representatives or in the United States Senate. It depends upon where you get your group of men. The most influential voices today in America are those coming from the pulpit. In the councils of politicians, educators and ministers my experience has been that the minister measures up equally to the best. Of course, there are a good many who do not, just as there a good many in every other calling belonging in second, third or fourth rate classification.

Would I advise young men to enter the ministry? Of course I would. I am doing it every day. If I had my life to live over a hundred times, every time I would put it in the ministry. It is the greatest opportunity of service that the human soul can have. Frequently young men are not directed into the ministry because the influence of their parents is against it. So many parents are looking for their sons to make a fortune, making the money consideration the dominant thing. Then sometimes the young man himself has grown up in an atmosphere where success is expressed in dollars and cents and the life of worth is a secondary thing. That young man will necessarily look down upon the ministry. This is the age of materialism and has been so for three hundred years, consequently success is measured in dollars and cents. But after all the biggest things in this world are spiritual, and the greatest success is a life that gives itself for the good of others. No avenue furnishes the accomplishment of this task as the ministry.

* * *

REV. J. H. GARRISON.

Editor-Emeritus the Christian Evangelist.

Referring to the quotation from the Youth's Companion: I suppose it is true that the average minister of the gospel today occupies a less conspicuous place, and exercises less "authority" in the sense meant, than he did one hundred years ago. But the opportunity of service to the community and to the world is greater now than it was then. A man who would be deterred from entering the ministry because it commands less honor from the world, is not the type of man who is likely to make a success of the ministry. After all, the measure of respect and authority a minister exerts is largely determined by the ability and training, and the unselfish consecration he brings to his work. Here position or office counts for less now than of old, but personality was never more potential. If I had my own life to live over again, beginning now, I would devote it to the ministry of Christ's gospel, but I would give more time to the preparation for the high calling.

* * *

REV. E. F. DAUGHERTY.

First Christian Church, Vincennes, Ind.

Of course, it's true. That Youth's Companion editorial to which you invite attention. I read it on its original page and questioned its truth; a second reading brought me up-standing vs. the shock of its solar-plexus statement of facts; the third reading, secured by your challenge, compels my candor to acknowledge—"It's true!"

Since I chose the ministry "consideration" has been handed me; at first commiserating "consideration" from the worldly wise, and pious, holily joyful "consideration" by the presumably consecrated; later, "consideration" of hopeful, kindly quality by earnest souls who trusted my metamorphosis into puissant prophecy; now in the noon-tide of full maturity, "consideration" still comes in tolerant, benignant, indulgent phrases of mental attitude toward the idealism I champion amid men of affairs in the supreme Man's name. "Patronage," condescending patronage, has come and still

comes along the line; fees for weddings and funerals, social, political and business recognitions, graciously vouchsafed, along with occasional gifts of small and large consequence, but all wrapped up in the air of "you need this, and are entitled to it, and we are giving it to you in praise of your impractical idealism and devotion thereto—but WE, WE—swim in the currents of business, politics and pleasure, while you are an interesting fog-horn ornament on the bank of affairs." It's a short-sighted parson who can't see through the veil of "patronizing tolerance" nine people out of ten hold between their real lives and his own. Fifteen years of observation and experience with as good and as bad people as ever tested a parson's mettle warrant my affirmation on the editorial—"It's true!"

To a young man contemplating the ministry as a career, I'd say, "Don't!" For the second time, I'd say, "DON'T!" For success, on any scale of worldly measurement is impossible in the ministry. Don't take the ministry, UNLESS God and his righteousness are the only things counting in your life philosophy. Don't enter the ministry if you can throttle and deny and push off your life map—its call. But if you can't choke off its call, if you've simply GOT TO PREACH, why, then, God bless you, go to it, and you'll be happy through all the tides of misery you will be called to wade in carrying the burdens and solving the troubles of others.

By and large, the ministry has more mollycoddles, spineless sissies and posing pious martinettes than any other calling, simply because they have bowed the neck before conventional usages offering incense of "patronage." There are some stalwarts in the ministry, but the average ranks are forceless and valueless for anything other than ritualistic fol-de-rol on parade occasions.

And the ministery is not the "noblest calling." That's a superstitious and exploded tradition. A real man ennobles any calling; I know a few clerks, farmers, business men—and one lawyer—as clean, straight and firmly allied to God's program in the earth as any parson dare be.

The ministry is easier to get in, and its way more pampered with easements tempting to soul-sloth than any other path holding a living in prospect for those who want merely to "get by." If a young man wants to give a life to the world, rather than hold up the world for all he can get out of it, he's a rare fool to think anything offers so big a chance as the ministry.

* * *

REV. BURRIS A. JENKINS.

Linwood Boulevard Christian Church, Kansas City, Mo.

Would I advise a young man to enter the ministry today? It depends on the young man; if he has the qualifications of speech, personal address, a good education or the means of getting one, and willingness to devote his life to a comparably unremunerative task that can be of great service to his fellows, I would certainly advise him to do so.

I believe there is a swing backward of the pendulum to a higher regard for the ministry, for a greater opportunity in it than there has been for some time. Every minister at times is inclined to think himself the most useless man in the community, and he is even sometimes told so. This is good for his health, but most of the time he can feel the response to his own efforts to help, if he is honestly trying to help. And it looks to me as if the next twenty-five or fifty years is going to be a period of great activity in the church and of corresponding opportunity.

* * *

REV. HOWARD T. CREE.

Augusta, Ga.

The life of the minister, like that of any other vocation, is determined by the definition which he makes of his calling. If it be true that the minister is treated with patronage by his people, it must be because of the personal equation.

In my twenty years of ministry I have found that the minister was treated with dignity when he was dignified, that he was accorded authority and leadership when he was worthy of it. The consideration he is granted depends more upon his personality than upon his profession. Other things being equal, I am sure he is treated with more respect and esteem than men of other callings just because he is a minister of the Gospel.

In the last analysis, however, it depends upon the man: the community, with a remarkable degree of justice, will grant him usually just what he deserves. Today, as never before, the opportunity of place and leadership is open to the minister who is equal to the task.

* * *

REV. JOHN R. EWERS.

East End Christian Church, Pittsburg, Pa.

It is true that there are many undesirables among modern theological students. It is also true that many of the strongest and best young men are entering the ministry. You might almost say that the best and the worst men are ministers. Nothing can be nobler among the sons of men than the worthy prophet. He stands like a mountain peak above the foothills, catching the first rays of light and holding the rosy sun long after shadows have gathered in the valleys. Nothing can be more disgusting than the unworthy clergyman. He has no light or leadership. He kowtows before strong laymen. He murmurs the partisan "shibboleths." He breeds divisions. He is professional, slouchy, half-alive, flabby and inefficient. He has sold his own self-respect and everyone hates him. Such a priest is the most pitiable object upon earth; a dog is a king in comparison!

Quickly, in these days ministers strike their level. The king is he who can. First-rate men hold up their heads among the best. Capable men, prepared and confident, become leaders. Big men are never patronized. On the other hand, hard-working, keen-minded business men have little patience with bigoted, fearful, boot-licking, unprepared, narrow-minded, watery-blooded preacherettes. Sometimes it seems that it would be a mercy to allow the capable ministers to gather all of the people about them. It must be remembered, however, that there are a lot of small-gaged people who demand a bigoted preacher. Thus all of the incompetents, who graduate from the schools—any kind of school—find supporting groups "after their kind." Like people, like priest. Thus the strong and broad-minded will steadily push up toward the most capable groups, while the weak and narrow-minded will gradually slip down to his own level. This is very accommodating. It reminds me of a sign I saw nailed up in a country store: "If you spit on the floor at home, spit on the floor here; we want you to feel at home." No matter how bad your ecclesiastical habits there is a group as bad as you are where you can be made to feel at home! A bigoted revel awaits you somewhere if you like that sort of thing.

Speaking generally, ministers are a superior group. In any given community the minister is, more often than not, a leader. In recent years a better, braver type of man has been entering the ministry and it will continue to attract the best. Most ministers work hard. Most ministers are clean and devoted. Most ministers know self-sacrifice that is deep and true. It is the noblest calling upon earth; but like every other—law, medicine, education—the unworthy and unprepared must expect a sorry time. We want fewer and better men for our calling.

* * *

REV. WILLIAM DUNN RYAN.

Central Christian Church, Youngstown, O.

Of course, young men whose aim in life is to become famous, abide in the limeligt, receive the adulation of the public, etc., are not likely to enter the ministry. Perhaps it is true that the vocation offers less opportunity for notoriety than it did fifty years ago. This does not indicate, however, that "men of first-rate energy and ability" will avoid the ministry. It rather indicates the contrary. Its appeal is to the heroic. To the place-hunter or fame-seeker the ministry has little or no charm, but to the young man of first-rate energy and ability, coupled with real consecration to Christ, it offers incomparably the biggest opportunity known, in this year of grace 1916, to bury himself in a satisfying effort to lift this world up toward God. And his reward is not the reward of the Scribe or Pharisee.

* * *

REV. E. L. POWELL.

First Christian Church, Louisville, Ky.

In response to your request to send a word for the "'Conquest," in response to the inquiry, "Would you advise a young man to enter the ministry today?" I have this to say:

It seems to me there has never been greater need for young men, able, consecrated and gloriously optimistic, who shall give themselves to the high calling of the ministry. It is the crowning day of spiritual leadership. He who enters the ministry now may be assured of a great constituency if he shall only have the elements of high spiritual leadership. This condition, of course, calls for the very best intellectual training no less than profound convictions of the great unseen spiritual realities which will unquestionably dominate the future. The age in which we live is a challenge, an invitation to every young man who wishes to invest his life in that which is tremendously worth while. I would certainly, therefore, advise a young man of the right sort who has heard the call, and has gotten a glimpse of the opportunity, to enter the ministry. It will not be worth while for him to join this noble calling if he shall be content with the sort of success which can be associated with even brilliant professionalism. The call is for prophets, and I have no doubt that many are on the way.

I suppose no truths can be dearer to a human heart than these two—the sympathy of the Son of Man in temptation; the victory of humanity in the Son of Man over evil.—Stafford Brooke.

THE CHRISTIAN CENTURY

EDITORIAL

A BEGINNING ONLY

THE period of special interest in the cause of Foreign Missions begins, but does not end, on the First Sunday in March.

Sometimes it is inconvenient or unwise to take the offering on that day. The weather may be unpropitious, or local circumstances may render it wise to defer the offering.

In such instances a later day may be chosen wisely. But the offering will not be omitted or permitted to lapse indefinitely on that account. All the effort that has gone into missionary education in the weeks preceding the First Sunday in March must be conserved, and the only way in which this can be done is by the observance of the offering at the earliest possible date.

The entire month of March ought to be set apart to this holy cause. Not all the values of so large an interest can be secured in one day. The after-results are often as valuable as the first full statement and offering.

A beginning only is made on the First Sunday. No church ought to miss the joy and the value of participation sometime during March.

A MESSAGE FROM THE EDITOR

FROM the Hotel Tivoli at Panama, the meeting place of the Congress, Mr. Morrison writes, in part, as follows, under date of February 16:

"I have been writing the story of the Congress for the local papers, of which you are receiving copies. This was additional duty which the Business Committee, of which Dr. Mott is chairman, wanted me to undertake. I have found a lot of satisfaction in it.

"It has been a wonderful Congress, in many respects better than Edinburgh, and in significance, fully equal to it. 'Our' men were in the center of things. McLean, Muckley, Inman, Paul, Mrs. Harrison, Dr. Myers, and several Mexican missionaries made up a company of more than twenty-five.

"Mr. Inman has the confidence of all. He has been elected secretary of the Committee to continue the work of the Congress. He will be located in New York.

"I am leaving this morning for the long pull around South America. There are about twenty in the deputation, and we are accompanied by about as many returning missionaries."

OUTGROWN DOGMAS

THE Gospel is ever the same, the Good News of a divine universe, of a Father who knows and cares, and of the possibility of friendship with him.

But it is astonishing that this Good News is so frequently obscured by association with theological opinions which have nothing in common with it, and yet are insisted upon as essential to Christianity.

Recently there came to notice a brief statement of belief published in the interest of a school for Christian workers. It was issued by men who were profoundly in earnest, and had all the marks of sincere desire to further the interests of the kingdom of God.

Yet its statement of Christian belief necessary to salvation was so crude that it was difficult to believe that any intelligent person could associate in any remotest manner the contents of this creed with the life of the Spirit.

It stated that there are five cardinal doctrines in the plan of Christianity. They are the verbal and plenary inspiration of the Bible, the deity of Jesus, the efficacy of the blood atonement of Jesus for the deliverance of mankind from the wrath of God, the literal and endless punishment of the wicked, and the speedy return of the Lord, in physical and visible form, for the judgment of the world and the inauguration of the endless reign of good.

Three of these so-called doctrines are repulsive both to the intelligence and the feelings of the modern world; one is unintelligible in the form stated, and the last is so debatable as to be at best a theme of controversy rather than edification. And belief in these things was termed Christian faith, without which acceptance with God was not to be gained!

Is it strange that there are many who doubt the value of the Gospel, when it is clothed in such mouldy and unsightly garments? Even if these dogmas were not medieval and obsolete for the most part, they would still be meaningless and unpersuasive to the men and women of our age. No one who is sensitive to the necessity of giving a vital message to our time, to preach what Peter calls "the present truth," would permit himself to be betrayed into affirmations so questionable, not to say dishonoring to our holy faith.

THE FAILURE OF GERMANY

UNQUESTIONABLY the most impressive feature of the great war was the masterful readiness of Germany for its effort to secure a larger place in the sun.

For more than twenty years, first under the leadership of Bismarck, and later under the direction of the war office in Berlin, the nation had been piling up its resources for war, and the military party whipped into line the reluctant with the menace of world-hatred against Germany, and world-jealousy of her achievements.

The war began when Germany was ready to the last detail. That magnificent advance over the Belgian border, when like a resistless wave the grey Teutonic masses pressed steadily onward, bearing down all opposition, and organising the territory under German government, was like nothing ever seen before.

No wonder the German people had come to believe in the invincible strength of their military machine. There was little boasting. Everything was taken for granted as inevitable. German officers confidently made appointments to meet newspaper correspondents and other friends in Paris in the early days of September. There was no doubt about the complete success of the marvelous drive to the south.

An American war correspondent has recently published some intensely interesting letters written in the midst of the eventful days of that drive, which throw light upon the shock of disillusionment and chagrin which came over the German troops when the dream of taking Paris faded away.

The writer of those letters, with the German forces on the advance line, stood one day on the banks of the Marne, where the great army had come to its standstill. Before it was a bridgeless river, beyond which lay the fresh and gathering masses of French troops, while coming up on the flank were the English auxiliaries.

In the distance he could see a tall mass of steel rising high into the air. He asked a comrade what it was, and to his astonishment heard him say, "It is the Eiffel Tower!" And yet in that very hour the orders for retreat were being passed along the lines, and the mighty drive to Paris had collapsed.

As this writer makes clear, the failure of that seemingly irresistible advance was nothing less than a sickening blow to German pride and prestige. It proved to Germany and the world that the magnificent machine which had been built up at such cost of money and sacrifice was not the superhuman mechanism it had been supposed to be, and that before Germany there lay not the serene and unobstructed march to supreme power which had been predicted, but a life-and-death struggle, whose issue was an inscrutable mystery.

Many variations of success and failure German arms have known since that time, but it is the view of that sympathetic writer that in the failure of the huge drive on Paris Germany sustained a moral defeat which changed entirely her strategy and permanently impaired her power.

THE GARY EXPERIMENT

ONE OF the facts made clear by the discussions of the Religious Education Association last week in this city was the very great interest which has been awakened by the so-called Gary Plan of co-operation between the local churches of a community and the public schools.

In that interesting city, where so many new experiments, educational and industrial, are being tried, a method has been devised for the instruction of the children of the various churches in their own church buildings and under instructors provided by the churches themselves, at hours arranged in the school schedules, and with proper recognition on the part of the school authorities.

Several of the Gary churches have taken part in this plan. And it has come to wide recognition as at least one of the ways, and perhaps the best way, in which the children of any community may be given that training in morals and religion which the public schools seem at present unable or unwilling to provide.

To the Disciples the Gary Plan is of special interest, for it is an undisputed fact that the leading spirit in the formulation and carrying out of the plan has been Mr. Myron C. Settle, the director of the enterprise as represented by the Disciples. Other men of ability have wrought at the enterprise in other churches, but the current of the discussion last week showed that Mr. Settle has been in a large way the maker of the plan.

This is a satisfaction to the Disciples. Our people are sensitive to such opportunities to render effective service in so fundamental a way. We hope that the foundations thus laid so well by Mr. Settle's work may be the basis for a solid structure of theory and practice. Already many other localities are considering the wisdom of similar steps.

THE CONVENTION OF RELIGIOUS EDUCATION

THE PAST week has been marked by an event of importance in the world of religion and education. The Convention of the Religious Education Association has been in session in the various public halls of the Congress Hotel, in this city. It was not a convention in the usual sense, but rather a conference of the leading spirits in the field of public instruction who at the same time are concerned regarding the problems of moral and religious education.

Most of the sessions were devoted to the questions arising from the effort to provide public school children with some competent instruction in ethics and religion. This theme has been taking an increasingly outstanding place in the regard of people sensitive to the welfare of the coming generation.

Between those who advocate the earlier and now impossible plan of Bible study in the public schools, and those who protest against any form of moral or religious training for public school children, there is a wide gulf set. And yet some method of co-operation must be devised. This was the purpose of the conference.

Our readers will have a more extended notice of the sessions in another column. It remains only to indicate here that the conference was largely attended, and that the papers and discussions, presenting as they did widely differing points of view, were followed with the closest attention by all present.

We cannot doubt that out of this frank and free discussion of a most important theme, there will come certain constructive plans on which all friends of religious education can agree.

THE "CONQUEST" SYMPOSIUM

READERS of The Christian Century are all aware that "The Conquest" is the sprightly young people's journal edited by Mr. Thomas Curtis Clark, and circulating widely among the Bible-schools and Endeavor Societies of the Disciples.

Recently a feature of that very readable weekly was a symposium on the timely subject, "Would You Advise a Young Man to Enter the Ministry?" Some of our most widely known writers and preachers have contributed to the discussion. The statements made by one and another of them are profoundly interesting—so much so that request has been made that the testimonies be reprinted in the "Century." The symposium is presented in this issue.

There is no more timely theme than this in the church life of today. We wonder what is the reaction of the individual members of our "Century" household to the question, "Would you advise your son to go into the ministry?"

LENTEN DAYS

FOR many centuries certain sections of the church have observed with loving memory the Forty Days of the Temptation.

Not without meaning has this period of trial been joined with the closing week of suffering, ending in the triumph of the Easter time.

Gradually the entire church, forgetting its ancient animosities, has found increasing satisfaction in the keeping of this period. Not in any mechanical observance, but in sympathetic remembrance, and for purposes of the holy life.

Insensitive, indeed, would be that soul that could pass thoughtlessly through a portion of the year so significant in our Lord's experience, and so full of meaning to the saints of every generation.

With unfailing remembrance of the days in the wilderness, and their meaning for Christianity, let us go through the Lenten time.

The Larger Christian World

A Department of Interdenominational Acquaintance BY ORVIS F. JORDAN

Religious Education Association Meets

An Estimate of the National Convention Held in Chicago, February 28-29, March 1.

"We chose a safe Presbyterian man to prevent any witchcraft from the number 13," said Rev. Henry F. Cope, secretary of the Religious Education Association, in introducing Rev. George B. Stewart, president of Auburn Theological Seminary and the president of the Religious Education Association, to preside over the thirteenth session of that body. The Association was briefly reminded of the remarkable history which has resulted from the formation of the organization at the suggestion of Dr. William Rainey Harper thirteen years ago. In these thirteen years, religious education has been born as an organized program, and has come to the present favor in the attention of the church.

The president spoke on the relation of world politics to the great task of moral and religious education. He disclaimed belonging to the neutrals with reference to the great conflict in Europe and hinted that there were no real neutrals. His address might be called a defense of "preparedness," though he had nothing to say about military measures. He insisted that peace was not the ultimate goal of the race, and that a certain kind of peace talk in our country arose out of selfishness and moral flabbiness. A wrong attitude toward these questions may hinder the future development of morals and religion, he declared.

The same evening, Dr. M. J. Exner spoke on Sex Education and the High School Age. He described a method by which college men had made reports on their history without revealing their personal identity. These reports were gathered in many sections of the country and tallied everywhere in their results. It was shown that eighty-seven per cent of the men received their first striking impression of sex before the thirteenth year and the average age was below ten. His deductions from a number of very startling statistics were that these men, presumably from the best homes, were the victims of late and inadequate instruction in human biology. His address has been printed in bulletin form and will repay careful study.

The chief topic of the convention was the relation of religious instruction and public education. The various denominations using the parish school made reports. The Gary plan by which the public school dismisses pupils for religious instruction, but has no relation to it in any way, was discussed. The Colorado plan of giving credit in high schools for work done in Sunday-school by an approved teacher, was described. The North Dakota plan of giving credit for outside religious study of any kind by means of examination, was the topic of another address. The difficulties besetting the Gary plan in New York environment were noted.

The declaration of principles by the convention is important:

"The church and the state are to be regarded as distinct institutions, which as far as possible co-operate through the agency of their common constituents in their capacity as individuals."

"All children are entitled to an organic program of education, which shall include facilities not only for general but for religious instruction and training."

"Such a division of a child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public school authorities without formal agreement between the state and the churches as institutions." This seems to favor the Gary plan.

Bishop Francis J. McConnell, of the Methodist Episcopal church, was elected president of the Association, and Dr. Henry S. Pritchett, president of the Carnegie Foundation of New York, was elected vice president. The members of the board of directors were also named by the convention, and this board will probably re-appoint Dr. Henry F. Cope as general secretary and David R. Forgan as treasurer.

Several hundred of the leading educators of the nation were present, representing Protestants, Catholics and Jews.

* * *

Presbyterian Brotherhood Has New Leader.

In the days when denominational brotherhoods have been disappearing, the Presbyterian brotherhood has continued. They have recently called a new leader, Dr. William F. Weir, who will serve as general secretary. He is an Ohio pastor whose ministry has been marked with success, and much is expected from his work with Presbyterian laymen.

Militant Pacifist Speaks.

Rev. Martin D. Hardin, of Third Presbyterian church, Chicago, is known to his friends as a militant pacifist. He was invited to address a meeting of Chicago ministers on World Peace under the auspices of the Federation Council of Churches on Monday, Feb. 21. After the stirring address, a motion was put before the house asking that the Carnegie Foundation should give the address the widest possible publicity. This motion was debated pro and con and those speaking on the "con" side declared that Mr. Hardin had insulted the president of the United States and George Washington. The motion prevailed, by a good majority, after a hot debate.

Noon-Day Sermons During Passion Week.

During recent years, Passion Week has been the occasion of a number of religious services in the loop. It is announced that the Garrick Theater meetings will be addressed this year by Dr. James M. Gray and Rev. John Timothy Stone, the former a teacher of Moody Bible Institute and the latter pastor of Fourth Presbyterian church.

National Missionary Congress Will be Held.

The Laymen's Missionary Movement has been holding a series of well-attended conventions in the leading cities of the country during the winter. There will be a national missionary congress at Washington, D. C., April 26-30, at which the great missionary leaders of the country will speak. Among the outstanding leaders of Christian activity and thought who have accepted invitations to speak at the Congress are John R. Mott, Robert E. Speer, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood Eddy, Raymond Robins, Silas McBee, Dr. John F. Goucher, Ex-Lieut. Gov. A. J. Wallace of California.

Chicago Presbytery Builds Home For Unfortunate.

An evidence of the virility of Presbyterianism in Chicago is found in the vote of the presbytery to raise a fund of $200,000 to build and endow a home for the aged, orphans and convalescent, the home to be located in the country just northwest of Evanston, Ill. It is planned to get the money at once so that the new building may be occupied by May 1, 1917. The building will be erected in a way to provide for an ultimate equipment of $600,000. That the accommodations will be high grade is seen in the fact that the initial building will house only sixty people.

Panama President Vacillates.

Under the whip of his bishop, the president of the Panama republic withdrew his permission for the Latin America Missionary Congress to use the national theater building in Panama. Political conditions have settled somewhat, however, and the president attended the opening sessions of the Congress and in his address of welcome made such amends for his lack of courtesy as he was able.

Rev. B. Fay Mills Returns to Chicago.

Rev. B. Fay Mills, not very long ago preaching in a Chicago theater a mixture of oriental religions, is back in the city and began evangelistic meetings in Rogers Park, beginning March 5. His ministry in various cities this winter has been waited on by good congregations, though not of the size that greeted him in the old days of his evangelistic work.

Dr. Jowett Recovering.

Dr. Jowett has been ill with the grip and ptomaine poisoning which has kept him out of his pulpit for some little time. He will preach only for the morning now for a while and will speak at his Wednesday evening meeting.

Church People Deal With Tramps.

In Evanston, Ill., a high grade suburb of Chicago, the tramp problem grew in intensity with the years. A Social League was formed of the members of the various churches, which voted to cooperate with the Chicago Christian Industrial League of Chicago. The latter organization came into being through the encouragement of the Presbyterians. Evanston citizens now hand a tramp an order on a League house and here the tramp may have a bed, a meal and a chance to work. Repeaters who will not work are not welcomed back.

The Sunday School

First Quarterly Review

THE CHURCH.

By Asa McDaniel.

THE church is an organization of people seeking to give expression to their inherent religious feeling, and to cultivate that feeling under the power of the Holy Spirit.

The Greek word which we translate "church" meant any public assembly in New Testament times, and was used to designate the town meeting where the people were called for any community interest, without any thought of religious values. Later, however, the word "church" meant a gathering of people for religious purposes. The content of the word has come to us in the progress of the Christian religion. It varies today all the way from the very simple organization to the highly centralized and elaborate organization of the Roman church.

The spiritual idea of a Christian church is a body or collection of persons, voluntarily associated together, professing to believe what Jesus teaches, seeking to do what Christ enjoins, to imitate his example, cherish his spirit, and make known his gospel to others.

There are some institutions in our life which illustrate the function of the church in our day. The first one is the family. The church as a family seeks to protect its members from harm, and help them to their highest life. The modern church is seeking to realize this ideal more and more. It is attempting to minister to the whole of life.

It is a school where the disciples are learning the lessons of life from the Divine Teacher. As their life grows like that of their Master they are called Christians, like the disciples at Antioch. We have spent so much time calling ourselves Christians that we have very little left in which to live so that the world can call us Christians. We must either "live up" or "shut up."

The church is a religious hospital where those who are sick of sin are being made hearty and strong by the best possible treatment. It is not a place where you should expect perfection; but a company of believers who are striving after the perfection found in their leader, Jesus Christ. The only reason the Church is not more efficient is that so many of the members insist upon taking absent treatment.

The church has often been called an army. It is organized to fight all forms of sin, to fight the battles of the Lord against the hosts of evil in all parts of the world. When the army is on dress parade the enemy is not in great danger. But when the soldiers are in united action on the firing line, results may be looked for, so when the Church unites upon any task results pile up on the side of humanity. What we lack is the unity of the army.

The Church is also a band of workers, carrying on the Lord's work, and fulfilling his mission over all the world. Here again we find many parasites in the Church. The early Church had "all things in common," and they were found observing those things which tended to develop their efficiency in the great social task. More important, however, than any formal exercise of their religion was the Spirit of Jesus which filled their hearts, and sent them out to conquer the world for Jesus Christ.

* * *

TEST QUESTIONS.

Lesson I.

1. Who is the author of the book of Acts?
2. What other Book did he write?
3. Of what nationality was Luke?
4. How does the Book gets its name?
5. Why and how did the disciples receive power?

Lesson II.

1. What were the disciples doing between the Ascension and Pentecost?
2. How was Pentecost observed in the Old Testament?
3. What is the Holy Spirit?
4. How and when does he come into our lives?
5. Was the gift of tongues permanent?

Lesson III.

1. What is the difference between Peter at the trial of Jesus and Peter at Pentecost?
2. To whom did Peter speak?
3. Where was the sermon preached?
4. State the argument of the sermon?
5. What is the great theme?

Lesson IV.

1. Who is the author of the Roman letter?
2. How many letters of Paul have we in our New Testament?
3. How does the Spirit bear witness with our spirits?
4. What is meant by a "Spirit-filled life?"
5. What does the word "Abba" mean?

Lesson V.

1. What were the hours of prayer?
2. What was Jesus' habit of prayer?
3. Why was the beggar at the temple?
4. Who built this temple?
5. What is your school doing for the unfortunate?

Lesson VI.

1. How many believers were there at this time?
2. Why were Peter and John arrested?
3. Why the boldness of Peter and John?
4. Describe the Sanhedrin?
5. Why did the rulers object to the healing of the blind man?

Lesson VII.

1. To whom and by whom was Philippians written?
2. What is Paul's "joy?"
3. What is meant by having the "mind of Christ."
4. What is the meaning of verse 6?
5. What is meant by humility?

Lesson VIII.

1. Who are the leaders at this time?
2. What was the condition of the poor?
3. How were they cared for?
4. Wherein lay the sin of Ananias?
5. Give the temperance application.

Lesson IX.

1. From what classes did the disciples come?
2. Why were the people murmuring?
3. Should the church be a social center today?
4. What is meant by "the faith?"
5. What qualities had the men?

Lesson X.

1. What was the character of Stephen?
2. What was the aim of Stephen's speech?
3. What effects had the dispersion?
4. Was the stoning of Stephen lawful?
5. Was Saul as guilty as those throwing the stones?

Lesson XI.

1. What Bible heroes stopped the mouth of lions?
2. Who wrote the Hebrew letter?
3. What is a hero?
4. Name some war heroes?
5. Who is the supreme example of faith?

Lesson XII.

1. Was Candace a name or a title?
2. How did the angel of the Lord speak to Philip?
3. What title has Philip?
4. Did the Ethiopian have a Bible like the one we possess?
5. What is meant by "his judgment was taken away."

Dan Crawford and War.

Writing from Africa, Dan Crawford, the famous missionary, says:

"Even the weary and weather-beaten war talk begins to jade us and here we are getting behind the scenes at last, back to the ruthless thing that brought it all about—sin!

"There are mothers here going home to be near their soldier sons; wives whose husbands are on the North Sea; boys and girls who have lost fathers and brothers on the red fields of Flanders. Therefore, with time so lightly held and so lightly left, now is the opportunity for eternity to loom large. And the curious thing is that the very folk who will have nothing to do with God now whine accusingly and ask, 'Why, oh why, does he not intervene and stop it?' To all of which we answer: 'The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.' Yes, to make it or mar it or mend it, the earth hath he given to the children of men. It is men who dig the graves of men. This is 'Man's Day.' Oh, yes, this wild war will eventuate in good things. The bolt fell from the blue like a stroke of apoplexy, felling a huge, hale man; and such a primitive thing as apoplexy (war!) I sadly suppose must have the old primitive surgery, to wit: the bleeding profusely of the stricken patient. How we forget that the words 'bless,' 'bloom,' 'blossom' and 'blood' are all from the same root!"

* * *

"Still as of old
Man by himself is priced;
For thirty pieces Judas sold
Himself, not Christ."

* * *

In God's presence.—The first you are to do when you are upon your knees is to shut your eyes and, with short silence, let your soul place itself in the presence of God; that is, you are to use this or some better method to separate yourself from all common thoughts and make your heart as sensitive as you can to the divine presence.—Andrew Murray.

* * *

A Christian may for many days together see neither sun nor star, neither light in God's countenance, nor light in his own heart, though even at that time God darts some beams through those clouds upon the soul; the soul again by a spirit faith sees some light through those thickest clouds, enough to keep it from utter despair, though not to settle it in peace. In this dark condition, if they do as St. Paul and his company did, cast anchor even in the dark night of temptation, and pray still for day, God will appear, and all shall clear up. We shall see light without and light within; the day-star will arise in their hearts.—Richard Sibbes.

Disciples Table Talk

David Starr Jordan Speaks on "Preparedness' at First Church, Fresno, Cal.

When David Starr Jordan, formerly President of Leland Stanford University, appeared at First church, Fresno, the seating capacity of the auditorium was taxed to the limit. In his address Dr. Jordan told of conditions in Europe as he has found them, and had this to say of possibilities of the United States being dragged into war: "This country has nothing to fear from European nations or from Japan. Europe is bleeding to death and Japan is not so unwise as to seek trouble with this country. Our war with Spain was a needless and cowardly war. Spain yielded everything that was asked of her before the war was declared. This fact is generally understood now. The war traders have done more to bring about war than is generally known today. The manufacturers of war munitions in Germany, France, England and the United States have paid tremendous and unbelievable dividends as a result of the profit accruing from wars in recent years. Crooked diplomacy has caused many nations great physical and financial losses. Forged scraps of paper have figured as the principal aftermaths of interest of many wars. Money and money interests are trying to cause wars today. Wars bring profits to certain people. War does more to ruin the physical health and strength of a nation than any other scourge."

Dr. Jenkins Advises Modern Mothers.

In a sermon delivered at Linwood Blvd. church, Kansas City, Mo., on Feb. 20, Burris A. Jenkins paid tribute to "Great Mothers." The speaker, however, made three suggestions to modern mothers. He urged a positive rather than a negative attitude toward children; the exaction of obedience, with the added general suggestion that military discipline should be enforced in the secondary schools as a means of inculcating in the minds of children a respect for law and constituted authority; and finally a co-operation on the part of mothers with the institutions which in these days have children under their care from the earliest years.

Joseph A. Serena Installed as William Woods President.

February 24 was the day set for the inauguration of Joseph A. Serena as president of William Woods College, Fulton, Mo. Mr. Serena came to Fulton last November and assumed the duties of president of the College and has been acting in that capacity since. Before coming to Fulton he was president of Keuka College, of Keuka Park, New York, and has had much experience in the educational work. Since coming to Fulton he has made many friends. It was greatly regretted that Dr. and Mrs. W. S. Woods, the largest benefactors of the college, were unable to be present on this occasion; they are now in their California home, and could not risk the Missouri climate at this time of the year. Among those who had part in the installation exercises were: Rev. A. N. Lindsay, of Clinton, Mo.; W. E. Jameson, president of the Board of Trustees; Mrs. Frank T. Mitchell, of Columbia, Mo.; John C. Jones, of the faculty of the University of Missouri; President A. C. Stockard, of the college at Nevada, Mo.; President E. E. Reed, of Westminster College; G. D. Edwards, of the Bible college, University of Missouri; and W. F. Richardson, of Kansas City. In the afternoon the new McBride Gymnasium was dedicated. A general reception was held in the evening. The prospect for a period of great prosperity and success under Mr. Serena's leadership is foreshadowed by the wise words used by him in his inaugural address.

Four Definite Aims at Valparaiso, Ind.

Valparaiso, Ind., church, led by Claude E. Hill, has the following high aims for its pre-Easter campaign: First: To secure a 25 per cent increase in the enrollment of the church school. Second: To secure an average attendance in the church school of 75 per cent enrolled membership. Third: A campaign of personal evangelism under the leadership of a committee of laymen. Fourth: To make the week preceding Easter Sunday a decision week in the church and the church school. To this end special services will be held each evening during the week preceding Easter Sunday. These metings will be conducted by home forces and will culminate in a great service on Easter Day.

Pennsylvania Pastor Trebles Membership in Four Years.

E. N. Duty has recently entered upon his fifth year as pastor of First church, Charleroi, Pa. Many and varied have been the things accomplished by this church during the past year; however, the largest thing done was the holding of the Minges tabernacle meeting. There were 671 additions at this meeting and the expense was met by this local congregation, with very few exceptions; the little band of the Baptist church co-operated splendidly with their pastor, W. G. Carl. This was the largest meeting ever held in the Monongahela Valley by one church. Cards turned over to the churches of the city, 200; cards turned over to the churches of the Monongahela Valley, 66; cards that came directly to Disciples' church, 405; making a total of 671. The pastor made 1,752 calls during the year. An automobile was recently purchased for Mr. Duty by three men of the church, so that he could look after influx of new members, and had it not been for this splendid response to the emergency by these men, the condition of the present membership would not be what it is today, writes the pastor. A total of 460 persons have been added to the church membership during the past year. There have been 640 additions during Mr. Duty's pastorate. The present membership is 927. The Bible-school gained during 1915 an average increase in attendance of 92.

A Miracle Work in a Half-Mormon Town.

D. B. Titus ministers to a town which is 40 per cent Mormon, and very prosperous, and it need not be said that religious work here is promoted under difficulties. Mr. Titus came to this town, Idaho Falls, Ida., with 8,000 people, three months ago. The State Board supports him. There was nothing to start on, except a good lot; not even a church organization. But the record to date is as follows: Bungalow chapel built, costing $3,200; dedicated Feb. 20, $1,800 cash, $1,900 in notes. The new home has full basement, with kitchen and eight class rooms. The congregation has 90 charter members, the Bible-school enrolling a hundred persons.

Another New York Church That is Making Strides.

Second church, Bronx, New York City, is the only church of the Disciples in that borough of over 600,000. O. L. Hull is the pastor, having come to the work recently from Cleveland. Here are some signs of progress that indicate that Mr. Hull was wisely chosen for this work: An Every Member Canvass was put on in December. On January 1, $500, besides interest, was paid on a mortgage. On February 13 five young people were baptized. A patriotic service was held on the 20th, Gen. Geo. Byron Loud, a G. A. R. man and veteran of the Civil War, speaking. On the 22nd Mr. Hull made an address at the Father and Sons' banquet at Second church, Brooklyn, where Mr. Pardee ministers. The mid-week and Endeavor prayer-meetings are growing in interest and numbers. The audiences are growing. A new sign is being installed in front of the church, which will be visible from both car lines. A fine spiritual atmosphere prevails in the church. A campaign has begun looking toward Easter. Reports like this which are coming each week from the churches of New York, give evidence that the work of the Disciples in the East is "getting under the skin" of that conservative section.

Dr. Powell Again Appreciated

The National Canners' Association recently met in convention at Louisville, Ky. Dr. E. L. Powell, of First church, was called upon to pronounce the Invocation. A copy of the "American Grocer" has just come to hand which prints Dr. Powell's words in full, and the editor comments upon them, as follows:

"There was no one event that created so much talk, was so highly commended and copies requested as the Invocation, by Rev. E. L. Powell, D. D., pastor of the first Christian church of Louisville, Ky. It was regarded remarkable and as we learned later was an extemporaneous effort, so expressive of the new spirit of organization that we reproduce it in full—for it means much. It is worthy to be framed and hung in the offices and factories of the great land, 'which the Lord thy God, has given thee.'"

Dr. Powell's "Invocation" follows:

"We thank Thee, our Father, for this occasion and hour.

"We thank Thee for the fellowship represented in this gathering.

"May these men come together under a solemn sense of responsibility, under the inspiration of the new and higher ideals in business life.

"May they find joy in planning and devising methods and means to best serve their great constituency.

"Teach them, and all of us, the great lesson of community interest.

"May we know that only as all are benefited can each be benefited.

"May we not seek our own profit at the expense of others, but may we seek our own profit in making profitable to all—the business which enlists our thought and service.

"Help us to capitalize our ideals and to know that the investment of courage and conscience and optimism will bring in rich returns.

"And as we think of our material interests may we know that the whole world of commerce can only be brightened and exalted as we shall interpret business in terms of co-operation with God in material concerns.

"Help us to know that as business men we can make a splendid contribution through our business to the country we love.

"Help us through the spirit that we put into business to make the stars on our flag, which are symbolic of our ideals, to shine with new luster and ever brightening vividness.

"We are met, Holy Father, in the name of business, but as well in the name of service.

"May the genius of money making be consecrated by the end sought—that of bestowing the greatest service within our power to those whom we are called upon to serve.

"May fellowship, friendship and fraternity be the high notes in the music that shall come forth from all our material interests.

" 'The Lord bless us and keep us, the Lord make his face to shine upon us and be gracious unto us, the Lord lift up his countenance upon us and give us peace,' through Jesus Christ, our Lord. Amen."

Lincoln, Neb., Pastor Strong for Social Service.

It will be ten years next June since H. H. Harmon came to the pastorate of First church, Lincoln, Neb. The church is located in the down-town section, and always contains in its ranks a considerable number of students, and some of the faculty, of the University of Nebraska, of which institution Mr. Harmon is himself an alumnus. Throughout the decade Mr. Harmon has led the church aggressively and progressively. Up to last year the congregation was engrossed in erecting and paying for its physical plant. With that task largely completed, the church, under the pastor's leadership, is addressing itself more and more to the problems presented to the down-town church, and to various phases of community service. This church has recently closed a series of evangelistic meetings, with the pastor preaching. T. F. A. Williams, of Lincoln, First, congregation, writes of Mr. Harmon's preaching in these complimentary terms: "His sermon work is keen in analysis, simple and effective in presentation, and marked by a fervent and well-poised evangelistic spirit. It is evangelism of the social, as well as of the individualistic type; and the results sought have as much to do with the leavening of the social environment as with the bringing of members into the church." Mr. Williams states that the Lincoln preacher is a "social service" leader, and that his congregation is quite sympathetic with him. There were 99 accessions during the meetings.

Indianapolis Church Has Special Day.

Central church, Indianapolis, observed February 20 as "Central Church Day." Seats were reserved for the sixty members of the official board of the church, and during the service the pastor, Allan B. Philputt, asked them to stand, that the congregation might know them better. A large congregation attended the service, which was marked by twelve additions to the church membership. Most of the hymns sung were written by former members of the congregation. Mr. Philputt made a prophetic appeal for a larger and more convenient church home to house the rapidly growing Central church work.

Mrs. C. S. Weaver Undergoes Operation.

The report comes that Mrs. Clifford S. Weaver, wife of the Endowment secretary of Texas Christian University, Fort Worth, is now thought to be out of danger from a very serious operation, which she underwent in that city recently. This is the second operation Mrs. Weaver has undergone within six months.

"Held to Answer"

By Peter Clark Macfarlane.



This striking novel by Mr. Macfarlane has created a larger advance interest than any other novel ever put out by the publishers; and they have had to their credit some of the "best sellers" of the last few years. A slogan of "100,000 by Christmas" has been set as the selling slogan on this book for this year. The price of the book is $1.35, postpaid. Send your order in today and it will be filled at once. Address

DISCIPLES PUBLICATION SOCIETY
700 East 40th Street. Chicago

Central, Des Moines, Has a "Dynamo Class."

If there is anything in a name, we would expect the "Dynamo Class," of Central School, Des Moines, to have power a-plenty, at least it should have what is usually labeled "pep." Fred M. Pringle, president of this organization assures us that this class has a name to fit. A class room has been fitted up "to attract any normal high school fellow." Every member is kept busy at some definite task. Last year athletics was featured, and this year the leaders have set about to win the Intermediate championship in basketball. Baseball and track training also will be taken up. But best of all, Mr. Pringle writes that the "Dynamoes" stand for purity and Christian training.

Foreign Missionary Rally in Chicago.

The Chicago Rally for Foreign Missions was held on Wednesday of last week at the Jackson Blvd. church. It was conducted by R. A. Doan and M. B. Madden.

Sessions were held morning, afternoon and evening, and refreshments were served by the ladies of the church. Coming as it did on the day preceding the quarterly all-day session of the C. W. B. M. at the Hyde Park church, the attendance was not large. But interesting meetings were held. Most of the local ministers participated in the rally, and the inspiring addresses of the leaders were greatly profitable.

ROYAL



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Facts and Figures from Disciples Fields

CALLS.

Claire L. Waite, Central, Cincinnati, to Colorado Springs, Colo. No decision.

C. R. Piety, Greenville, to Scottsburg, Ind. Has begun work.

Winters Funck, to Sparta, Kan. Accepts.

Duncan McFarlane, Holton, Kan, to Carbondale, Ill. Began March 1.

J. S. Hawkins, Princeton, to Earlington, Ky.; has begun work.

James Miller, to Monett, Mo. Accepts.

J. P. Lucas, to Riverton, Ia. Has begun work.

F. H. Scattergood, Quaker City, to Georgetown, O. Has begun work.

A. B. Harris, to Bedford, O. Has begun work.

W. E. Hall, Crooksville, O., to Blandinsville, Ill. April 1.

Geo. W. Bassett, Waxahachie, Tex., to Dodge City, Kan. Accepts.

RESIGNATIONS.

W. W. Denham, Canton, Ill. Will farm.

M. P. Smith, Corning, Cal., First. Will enter business.

W. K. Clements, Glasgow, Ky. Will evangelize.

D. H. Palmer, Waynesville, O.

E. N. Phillips, Sautelle, Ia., April 1.

EVANGELISTIC MEETINGS.

Walla Walla, Wash., W. W. Burks, pastor; S. E. Childers, evangelist.

Akron, O., Broad St., Geo. P. Rutledge, pastor, preaching; began March 12.

Champaign, Ill., University Place, S. E. Fisher, pastor, preaching.

Tampa, Fla., W. H. Sheffer, of Memphis, Tenn., evangelist.

Pittsburg, Kan., S. I. Smith, pastor; Jas. Small, evangelist.

Akron, O., E. Market Street, E. P. Wise, pastor, preaching; 46; closed.

Pendleton, Ind., Geo. L. Moffett, pastor, preaching; 37; closed.

Canon City, Colo., Chas. L. Dean, pastor, preaching; assisted by the Howes, singing.

Cedar Rapids, Ia., First. W. M. White, pastor; W. H. Book, evangelist; began March 12.

Woodland, Cal., S. L. Lyons, pastor; Fife brothers, evangelists.

Vernon, Tex., Ben M. Edwards, pastor; J. H. O. Smith, evangelist.

Louisville, Ky., 40th and Broadway, John W. Marshall, evangelist. Begin March 26.

Louisville, Ky., Parkland, D. W. Scott, pastor, preaching.

Synder, Okla., C. F. Trimble, pastor; J. A. Challener, evangelist.

DEDICATIONS, ETC.

Jefferson, Ia., D. E. Millard, pastor; G. L. Snively dedicated $20,000 building, February 27.

The March Offering Only Started

The offering for Foreign Missions was only started March 5. The returns are already being received. There is a hopeful tone in the reports. Some churches are going far beyond their apportionments. The friends are not satisfied to keep the missionaries on a 10 per cent reduction of their meager salaries. There seems to be a determination to correct this wrong which was not intended.

Now let every church do its full part at once. Do not delay. Sometimes a church procrastinates in the discharge of its missionary duty, like sinners procrastinate in obeying the gospel. Please do not put it off. Act now! If you did not take the offering last Sunday, please attend to it now. There is no time to be lost.

The churches have made a good start on the year. Up to March 1 they increased their gifts $6,265 over the corresponding five months of last year. And there has been a gain of over 200 contributing churches.

The present opportunities on the mission field are importunities to our great and prosperous brotherhood. There is no use of speaking of the glories of "our plea" if we ignore the claims of the world-wide missionary cause. Remember, that missions are as binding upon the church as baptism is upon the non-church member. The imperative, "Go," has never been abrogated nor modified. It is as binding now as when it fell from the warm lips of the immaculate Christ. All the authority of high heaven, all the compassionate interest of the Christ who gave his heart's blood are behind this imperative. This command is not to be trifled with by really serious people.

Please let us have an appreciative and helpful word from you and your church. Tell us of your missionary situation. And let the communication be accompanied with the best possible offering you can send. If all the offering has not been collected, please forward what you have on hand and gather all the balance later.

We hope to cheer the hearts of the whole brotherhood with good reports next week.

F. M. Rains, Secy.

Cincinnati, Ohio.

A Novel Method of Giving.

On every February 29, that is, every leap year, the Oakwood, Ill., church members make it a practice to give the wages of the day to the work of the church. A large donation to the work is reported for this year.

Schedule of County Conferences, Eastern Disctrict, Indiana.

All churches in counties named below are urged by G. I. Hoover, District Secretary, to send a large and representative delegation to the county conferences arranged and herewith announced: First week: March 13-14, Montpelier, Blackford County. March 14-15, Portland, Jay County. March 15-16, Winchester, Randolph County. March 16-17, Daleville, Delaware County. Second week: March 20-21, Orange, Fayette County. March 21-22, Metamora, Franklin County. March 22-23, Liberty, Union County. March 23-24, Richmond, Wayne County. Third week: March 27-28, Greenfield, Hancock County. March 28-29, New Castle, Henry County. County workers and representatives of the various departments of the state co-operative work will appear on the program.

Secretary Corey Better.

Secretary Stephen J. Corey, who has been quite ill, has gone to Martinsville, Ind., to receive special treatment for inflammatory rheumatism from which he suffers severely. He hopes to be cured within two weeks.

A Good Way to Close a Revival

The Minges' Evangelistic Company closed a meeting at Valley Junction, Iowa, with an appeal for a Living-Link in the Foreign Society. It is believed the amount will be reached. This is a wise step for any evangelist.

One Hundred at Cedar Rapids School of Methods.

The School of Methods at Cedar Rapids, Ia., late in February, was a success. The total attendance was 100, and 25 finished the requirements for a graduation. There were in attendance nine ministers, six superintendents, six department superintendents, eleven other officers, thirty-six teachers, thirty-two students.

J. T. Houser Forsakes Ministry for Business.

J. T. Houser, former pastor of First church, Davenport, Ia., and one of the promoters of the Church Efficiency Congress held there some time ago, has forsaken the ministry and is now a full-fledged merchant at Newton, Iowa.

Disciples Congress, Chicago, April 25-27.

The Disciples Congress will meet in Chicago, April 25-27. Great and timely themes are to be discussed and big men are to discuss them. Some of the notables to be present are: W. D. Ryan, Youngstown, O.; H. E. Stafford, Massillon, O., Prof. C. E. Underwood and Prof. W. C. Morro of Butler College; Prof. Charles M. Sharpe, of Chicago, and Editor F. D. Kershner, of the Christian Evangelist.

* * *

BRIEF NEWS NOTES.

—After six years of faithful service as an official in Phillips Univrsity, Enid, Okla., Chancellor O. N. Roth has tendered his resignation to the Board of Trustees, to take effect June 1, 1916, at the close of the present school year.

—The Bible school of the church at Rushville, Mo., claims the largest men's class for a town of this size in the state. The attendance on a recent Sunday was 121. M. M. Goode, of St. Joseph, is pastor of the church and F. M. Allison, teacher of the young men's class.

—C. M. Chilton, of First church, St. Joseph, Mo., gave a memorial address on George Washington at the church and the meeting was attended by the Sons of the Revolution, in a body.

—Maywood church, Oklahoma City, Okla., has begun the erection of a new building. Garrett W. McQuiddy is pastor.

—Carl Burkhardt, pastor at Franklin, Ind., gave the annual sermon to the local Knights of Pythias Lodge. His theme was "Practicing Friendship," and the sermon was reproduced in the Franklin papers.

—In connection with the proposed revival series to be held at Battle Creek, Mich., by M. H. Garrard, pastor, and J. S. Raum, evangelist, the following schedule of special days is being followed: February 27, visitation day number one; March 5, church attendance day; March 12, personal workers' day; March 19, visitation day number two; March 26, Bible-school day; April 2, women's day; April 9, men's day; April 16, young people's day; April 23, Easter Sunday, decision day and the beginning of the revival.

—Central Avenue church, Cleveland, Tenn., J. C. Polley, pastor, announces that it will erect a new $30,000 home.

—D. A. Wickizer, pastor at Norman, Okla., and, on the side, owner of a 2,000 acre ranch in Texas, recently occupied W. S. Lockhart's pulpit, at South Side, Houston, Tex.

—Dr. Burris A. Jenkins, pastor of the Linwood Blvd. church, Kansas City, will deliver the baccalaureate sermon at the June commencement of the Bible Chair at the University of Texas.

—The following "Men and Millions" leaders visited the Youngstown, O., churches recently: Mrs. Anna Atwater, president of the National C. W. B. M.; Secretary A. E. Cory; Secretary R. H. Miller; President T. E. Cramblet of Bethany College; President M. L. Bates of Hiram College; Dr. R. J. Dye of Africa; H. P. Shaw of China; Secretary J. H. Booth of the Board of Church Extension; Secretary J. H. Mohorter of the Benevolent Association; President F. W. Burnham of the American Christian Missionary Society; Secretary W. R. Warren, of the Board of Ministerial Relief, and W. E. Gordon of India.

—Arthur Stout and wife, who led the church at Bowling Green, Mo., report the arrival of an assistant pastor on February 22 —an eight pounder.

—Melnotte Miller, evangelist of the Southwestern District, Indiana, has resigned and accepted work in California. His wife has been in the West for some time and Mr. Miller will go this month. Indiana will lose a good man and California gains a successful evangelist.

—Announcement was made recently of the Kentucky Eleventh District School of Methods to be held at Mt. Vernon, May 29-June 2, 1916, the plans for which are now being made.

—A recent sermon of Carey E. Morgan on "Living in Three Tenses," was published in full in the Nashville, Tenn., "Banner." This address was the first of a series of "Every Day Life Sermons."

—It is reported that the attendance at the Des Moines Laymen's Missionary Conference was so large that the women were requested to stay away. The meetings were held at Central church.

—A $12,000 mortgage on First church, Johnstown, Pa., went up in smoke late in February. C. W. Stine is pastor at this church.

—Geo. E. Lyon, State Secretary of Kansas, has brought out a brief history of every minister in the State, the fields of his labor and interesting facts of his ministry.

—Kyle Brooks, pastor at Henderson, Ky., will remain with this work. It was rumored that the church would lose Mr. Brooks from its pastorate. A hundred new members have been enlisted at Henderson during the year of the present pastorate.

—A debate on "Preparedness" was held between the Men's Christian Brotherhood, Havana, Ill., and a team from the High School.

—"I'd rather lead a person to Jesus Christ than to put through the biggest business deal ever presented to me," is the way R. A. Doan, successful business man, now engaged as a missionary leader, put it at a recent rally in Peoria, Ill.

—Edgar D. Jones preached a sermon to young people on marriage. His theme was, "To Have and to Hold."

—Ernest C. Mobley, pastor at Amarillo, Tex., is chairman of a committee of the churches there to post directories of the city's churches in hotels, passenger stations, etc.

—At a recent meeting of the Board of Trustees of Atlantic Christian College, Raymond A. Smith, of Beckley, W. Va., was unanimously elected president of Atlantic Christian College, Wilson, N. C., to succeed J. C. Caldwell, the newly elected dean of the College of the Bible of Drake University, Des Moines, Iowa. Mr. Smith will assume his new task in June.

—Walter Scott Priest, pastor at Central church, Topeka, Kan., talked to the Kansas Club at a luncheon given in honor of Washington's birthday.

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—Hon. Eugene W. Chafin, twice a candidate for president on the prohibition ticket, delivered an address at First church, Independence, Kan., on Feb. 25.

—About three hundred persons were present at a recent business meeting and social evening at Albion, Ill., church. Miss Lulu Miner, representing Eureka College, was one of the guests.

—Judge J. N. Haymaker of Wichita, Kan., promised his class some time ago to banquet them if they would increase their enrollment to 100. The goal was reached and Judge Haymaker is reported to have carried out his promise most loyally.

—President R. H. Crossfield gave the principal address at the annual reception of the large men's Bible-class, at Nicholasville, Ky.

—W. B. Clemmer has been selected as general chairman to superintend a union meeting of the Rockford, Ill., churches extending up to Easter.

—Third church, Topeka, Kan., H. J. Crockett, pastor, has received forty-two new members since January 1.

—A. B. Philputt recently spoke at one of the Indianapolis branch libraries on the subject, "Country Folk in Town."

—J. W. Underwood addressed an audience of over 2,000 women on "The Traffic in Souls," at Central church, Anderson, Ind. His discourse was based on government reports from the general cleanup of Pittsburgh, which was made while Mr. Underwood was pastor of a Pittsburgh church, and in which be participated.

—There were 75 added to Third Church, Philadelphia, Pa., last year, T. E. Winter is pastor.

—Guy W. Sarvis has been chosen to succeed F. E. Meigs in the work at the college in Nanking, China.

—The great Christian Endeavor Society at Central church, Des Moines, held its annual banquet late last month, and at this season had turned over to its hands the editing of one issue of the "Christian Worker." The special issue is remarkably bright and newsy.

—Des Moines, Ia., churches will observe April 9, as "Everybody-go-to-Church Sunday."

—D. L. Hilligan, pastor of the Christian church at Arlington, Ind., has seven brothers in the British army and navy. One brother left for the Dardanelles a year ago. Shortly thereafter he was wounded, but Mr. Milligan has never heard from him since.

—R. W. Gentry, pastor at Winfield, Kan., has for the third time been elected platform manager of the Winfield Chautauqua.

—C. F. Hutslar, J. P. McKnight, R. F. Thrapp, J. G. Warren and R. W. Abberley as a committee are making a survey of the location and opportunities of the churches in Los Angeles, and will present a report on the possibilities of greater efficiency by consolidation.

—In an address by Frank Waller Allen before the Federation of Labor at Springfield, Ill., he urged the necessity of the church standing for the principles of organized labor.

* * *

Louisville 1916 School of Methods Breaks All Records.

The Third Annual Greater Louisville School of Principles and Methods at the Clifton church closed Feb. 21, breaking all former records and no doubt had the largest attendance of any School of Methods ever held in the State. The total registration was 320 and 40 people were awarded International Certificates. The State Superintendent, Walter E. Frazee, was Dean of the school and presided at all sessions, as well as presenting the courses on administration. The faculty and special lecturers numbered fifteen. Mrs John S. Asbury had charge of the Elementary Department and was assisted by Miss Bernice W. Bell, Miss Carline B. Bourgard and Miss Nannie Lee Frayser, who also gave two special lectures before the entire school. W. N. Briney gave a course in "Studies in Soul Winning." The adult division work was given by W. J. Vaughan, Field Worker of the Kentucky Sunday-school Association, who also spoke on Temperance; Dr. George A. Joplin, State Secretary Kentucky Sunday-school Association; Marion Stevenson; Mr. Briney; and C. C. Stoll, Chairman Adult Division, International Sunday-school Association. The Secondary division was in charge of Roy K. Roadruck, who was assisted by Miss Mary A. Price, State Secondary Superintendent of the Kentucky Association. The course in Missions was introduced by Miss Kate Galt Miller. Mrs. T. J. Minary, State Missionary Superintendent, spoke on the Standard for the School. Miss Lucy King DeMoss, of the Foreign Society, presented "Little Journeys to Far Countries," and Robt. M. Hopkins, National Bible-school Secretary, closed the series with an address on Alaska. Marion Stevenson, of St. Louis, was chief lecturer, presenting studies on the Bible, Religious Pedagogy and special lectures. W. P. Crouch is pastor of the Clifton church.

* * *

Union Effort at Knoxville, Pittsburgh.

E. A. Cole, pastor at Knoxville church, Pittsburgh, Pa., is serving as chairman of the Executive Committee of a Union Tabernacle Campaign, being conducted by five leaders. Twenty congregations participate in the union effort. Mr. Cole plans to follow this with a meeting at his own church.

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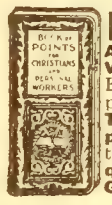


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Vol. XXXIII March 16, 1916 Number 11

The Fellowship Movement

At Springfield, Ill.

By Frank Waller Allen and DeWitt Meredith

"If a Man Die"

Editorial

The Disciples' Congress

By F. E. Lumley

At Syrian Protestant College

CHICAGO

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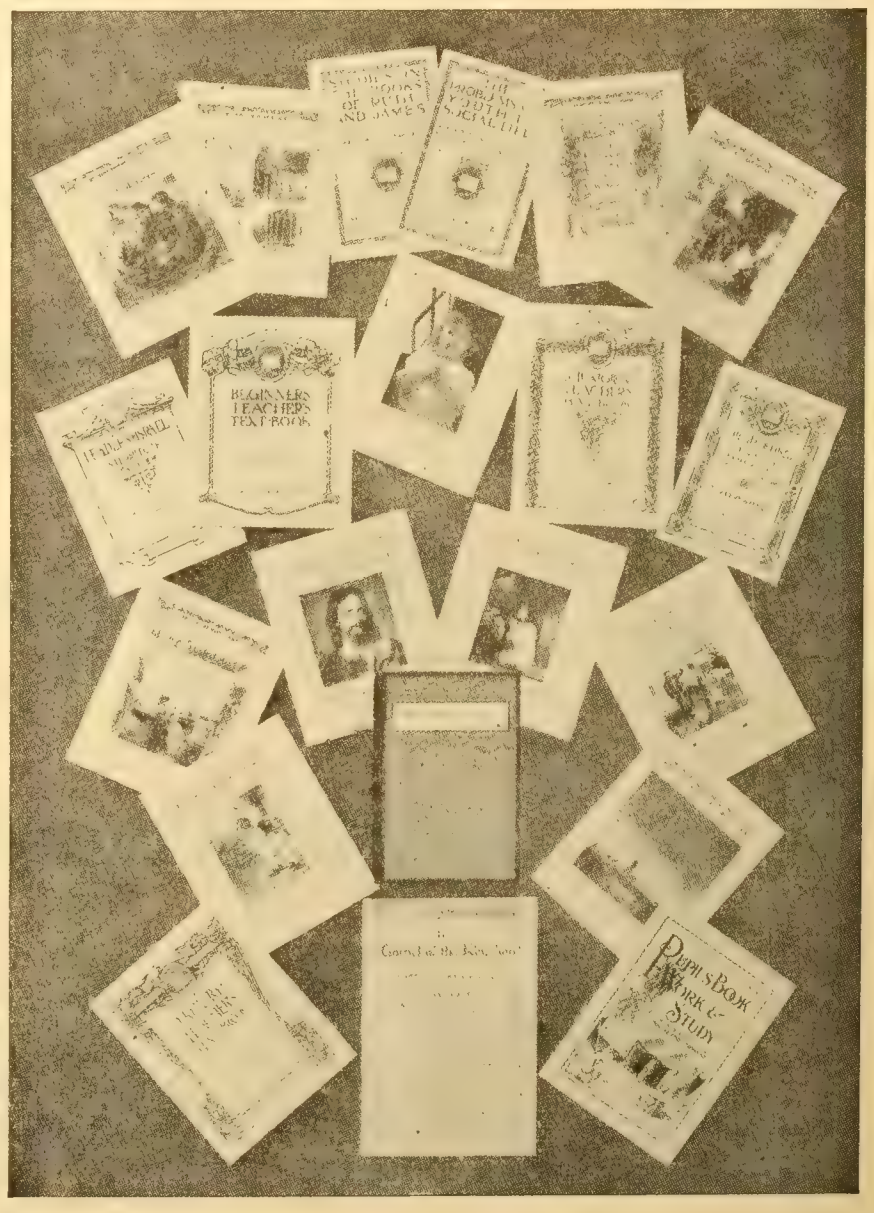
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII MARCH 16, 1916 Number 11

"If a Man Die, Shall He Live Again?"

THE HISTORY OF HUMAN THOUGHT, BUTTRESSED BY THE EXPERIENCES OF THE RACE IN ITS EFFORTS TO EXPLORE THE FUTURE, POINTS TO THE CONCLUSION THAT THERE IS NO SUFFICIENT GROUND FOR THE BELIEF THAT ANY FORM OF SURVIVAL OF DEATH IS THE CLEAR AND UNESCAPABLE DESTINY OF MANKIND.

In our reflection upon this theme which has engaged the interest of the race from its beginnings, it is well to take inventory of our possessions, and not to cheat ourselves with guesses. It has been pointed out already, in an earlier word upon this subject, that the mood of the present age is largely indifferent to a future life, and that it is no longer possible for even the most concerned to rest in easy security upon the confident beliefs of former days.

When Job, perplexed by the tangle in which he was involved, turned for a moment from the usual unconcern of the Hebrew over the problem of death, to an agonized inquiry as to whether there might be some solution for his perplexity in the speculation of a future life, he gave it but a moment's regard, and then in weariness set himself once more to the contemplation of the great enigma.

This scepticism, or rather total indifference, on this theme was the attitude of the people of the Old Testament until its latest period. Satisfied with the blessings of long life and a numerous posterity, they lived in the clan, and any survival of death, save as the family and the nation went on to nobler fortune, was beyond the frontier of their thinking. The individual withered, but the tribe survived. Even if such an idea as personal immortality could have been entertained, it would have been a strange guest, and counted of little worth.

Though there were races, like the Egyptian, who had an elaborate program of the future life, they seem in no way to have influenced the Hebrews in this regard, and their fanciful conceptions of the future were but slightly conducive to morality or character.

It is true that many Old Testament texts have been pressed into service in the interest of a doctrine of the future life. But with the exception of late and apocalyptic passages, there is not a word in the Hebrew Scriptures which relates to immortality. Careful study leads to the conviction that Christian translators and interpreters have unconsciously read into the aspirations of psalmists and patriarchs the glowing hopes of a later age and a fuller faith.

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Nor must it be forgotten that while some of the early races had in various forms the idea of a future life, and others had none, there is another phase of the problem which throws light upon the desirability of such an expectation. A large fraction of the human race in Asia, uninfluenced by the doctrine of immortality, and indifferent to ancestor worship, which in a manner involves the same idea, hold unquestioningly to the belief in pre-existence, as well as survival, under the idea of transmigration. They accept implicitly the teaching of their sages that through uncounted eons they have lived in various forms, animal and human, and through other eons they must still continue the weary round of existence till their mysterious destiny has been fulfilled, and they are released from the dreadful "wheel of life."

To such multitudes the confident expectation of a future existence is unattended by any satisfaction. Like the old lama in Kipling's "Kim," they would be willing to undergo any penance in order to gain release from the endless round of lives. And if we say that their notions of pre-existence are delusions, should we say the same of their views of the future? At all events it is clear that survival is not of itself a thing to bring happiness.

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Of widely differing moods are those who have put all interest in a life to come out of their minds. Whole races go down to the dust without any apparent concern for the future, or, like many of the Chinese, quite untouched by any implications of the doctrine of ancestor worship, take their own lives with fatalistic unconcern.

And there are other multitudes, cultered, gifted, but world-weary, who take the road of philosophic despair, and disdain any speculations regarding the future. To them the negative words of science are conclusive. The aspirations of the centuries after a better life to follow death are admirable superstitions, to which the sophisticated can give no heed. They hold the creed of Omar:

"Alike for those who for To-day prepare,
And those who after some To-morrow stare,
A muezzin from the tower of darkness cries,
'Fools, your reward is neither here nor there!'"

And in the thought of many such, death is no tragedy. "To die, to sleep; no more." With such a solemn consummation life seems crowned with a certain dignity. It is the coming of the cool and silent night after the rush and turmoil of the day. There are no stars in the sky, but the hush of brooding quietness seems like a benediction.

To the Christian this seems a tragic defeat of all the holiest hopes he has cherished, and no defence is here attempted in behalf of this mood. But there can be little question that great numbers of our fellow men contemplate death in this all but emotionless manner. They are not afraid of death. The incidents told of the death-bed experiences of the unbelieving sound remote and foolish to them. They do not care what happens, for whatever it be, they will not know. In that confidence they can make their own that curious song of Christina Rossetti, deprecating any sorrow or solicitude on the part of the loved who are left behind:

"I shall not see the shadows, I shall not feel the rain,
I shall not hear the nightingale sing on as if in pain:
A dreaming through the twilight that doth not rise or set,
Hap'ly I remember, and hap'ly may forget."

It is the thesis of these reflections upon the future life that we can only gain for ourselves and our generation a valid faith after facing with something like sympathy

(Continued on page 9.)

The Disciples' Congress

BY F. E. LUMLEY

FROM time to time many good people have questioned the value of the Disciples' Congress and some have had the courage to advocate its abandonment. These persons may be divided into several classes: those who oppose the Congress because they never attend it and really know nothing about it; those who condemn it because they disagree with its past promoters and those who, while once its friends and supporters, have for various satisfying reasons become doubtful of its present worth. To the first and second of these classes we have little to say; no argument would be convincing because conviction is not desired. They are against the Congress for the same reason that the Irishman was 'agin' the government. But for those who, after honest consideration of the matter, have become doubtful and have dared to express their doubts, we have the utmost regard, and it may not be amiss to respectfully request a reconsideration of some neglected aspects of the question.

SERVICE BY CRITICISM.

It should be said at the outset that those who offer honest and pointed criticism of an institution or opinion do a real service. No institution should become so sacred that it cannot be re-examined. Such an attitude is dangerous to those who take it and it makes for impositions upon future generations. It is dangerous for us to get into the habit of perpetuating institutions and beliefs simply because they have always been, or are very old. When we passively receive what the past has given us with no recognition of its intrinsic worth to us we are doing no better than primitive people who always offer one and only one reason for certain forms of behavior and belief: "Our fathers believed in this and did it this way." And of course some of us see that this is no reason at all. To take such an attitude is to blunt our powers of discrimination and it usually inmeshes us in a web of hindering and useless practices. Such an attitude is retrogressive in a progressive world.

In addition, we work a harm to future generations when we carelessly transmit useless luggage. We thereby bind on them heavy burdens which we have been unwilling or too indifferent or lazy to handle. Each generation has a moral obligation then to inquire into the value of what they have inherited, to appropriate what is valuable and cast off the rest so that the future generations may not be fettered and handicapped at the very outset. It is entirely commendable, therefore, to criticise the Congress and fearlessly set aside what is mere impedimenta in it. If, as a whole, it has outlived its usefulness, then let us frankly say so and have done with it. On the other hand, if we can discover real values in it which are worthy of more appreciation, then let us keep it and develop it into a more serviceable institution. This is the only honorable thing to do from every standpoint.

IS THE CONGRESS WORTH WHILE?

This brief writing takes the position that the Congress is worth while, indeed, that it is of the very greatest importance to us. Among other reasons that might be mentioned, one seems outstanding: the Disciples need a truth-seeking body and this is the function of the Congress. Every movement needs such a body. To be always repeating the past in word and deed as far as possible is to drift. To be ever harping on old, well-formulated doctrines and defending them against all attacks is to develop a spirit of pugnacity which is all too easily cultivated. To be ever emphasizing some program and trying to carry it through as it was originally outlined is often to make it ridiculous and bring it into disrepute. Our world continually changes and there must be ever new adaptations



F. E. Lumley, Secretary of the Congress.

and re-discoveries. Each generation has the responsibility of transmitting what is good out of the past and in addition, making a contribution to it.

It is undoubtedly true that the blind acceptance of political, economic and religious dogmas which have been widely accepted in the past but which, on examination, are found to be out of adjustment with our present thinking, acting and needs, is one of the chief failings of most people. It is easier to accept gifts than to discover them; it is easier to walk in the old paths than to blaze new trails. The Disciples need a body of people with the avowed purpose of challenging everything and holding fast to that which is good.

BLAZING NEW TRAILS.

Our National Convention is not a truth-seeking body so much as it is a propagandist body. Its aim is not to know reality better so much as it is to outline certain programs of action, enlist interest and then put them through. It is an agreeable manner of informing our congregations of what is expected of them. It is not affirmed, of course, that the Convention does not seek the truth. It does seek it but always for practical and immediate purposes—the working out of some missionary or reform program. And its aim being practical, the convention, like every other such body, is subject to the bias of urgency and expediency. And this bias may and often does almost nullify the efforts expended in truth-seeking. The facts and principles presented are not presented for their own sake but for the purpose of stirring the people to action. Then it is almost unavoidable that some facts and principles should be neglected, some minimized, some exaggerated, some distorted and all suffused with emotion to accomplish the desired result.

It is not argued that such unfaithfulness to the truth is conscious or intentional. No sordid motive is imputed. It is argued, however, that with a certain end in view and a certain purpose to be attained, it is easy and natural to adopt questionable means. All respectable propagandists recognize this danger. And it is especially insidious at large gatherings where there is much enthusiasm, much ground to cover and little time.

CONVENTION HANDICAPS.

Moreover, the people who attend our conventions, for the most part, are not there to be enlightened so much as to be stirred up and made to feel right. They do not go to hear cold-blooded, dispassionate, logical presentations from thinkers who have given years of research along certain lines. They do not go there to think hard. In a very real sense our National Convention is a gigantic revival of enthusiasm for various of our favorite programs. Knowing this the speakers are tempted sorely to employ such means as will best attain the end.

The National Convention is the Disciples congregated for the purpose of getting something DONE. On the other hand the Congress is the Disciples gathered for the purpose of getting something better KNOWN. The difference is one of the emphasis largely but it is fundamental. In the convention the supposition always is that, in the words of a recent correspondent, "we know enough now, let us be doing something about it." There is usually a large display of wide open doors of opportunity and we are all encouraged to enter at once, it being assumed always that it is desirable to enter—and at once. What attention is given to research and information always has this end in view.

REDISCOVERING TRUTH.

The Congress has no object. In it we are encouraged to understand our world better, to take a new look at reality, to patiently and persistently re-examine problems which many superficially have considered solved. The enthusiasm is all for the re-discovery of truth. And the assumption is that those who get a new vision will go home and apply themselves with more vigor and intelligence to their own particular problems with the new light to guide them. There is the least possible room for diverting influences of any kind for no attempt is made to commit anybody to any particular theory or line of action. The fullest possible discussion of every theme is desired and every speaker is heard for the worth of what he has to say in itself. The sole object is to light up truth and when this is done in any degree, the purpose of the meeting is attained. And the people attend not for the purpose of being enlisted to take up some work of great importance represented by an advocate who leaves the impression that nothing else in the world is worth while. They attend to think and to think hard. Consequently the Congress has never been popular. Hard thinking and earnest consideration are not pop-

ular; Christ-like toleration of opposite opinions freely and fearlessly expressed is not popular; patient examination of the difficult problems of life with the avowed purpose of following the gleam wherever it may lead is not popular.

The difference, therefore, between the Convention and the Congress is great but both are needed. It is important to get things done but so is it important to get things understood. It may be observed also that the Congress considers a greater variety of themes than the Convention. It is more universal in its outlook. It thus helps us out of our provincialism.

"The Fellowship Movement"

At First Christian Church, Springfield, Illinois.

BY FRANK WALLER ALLEN

THE Fellowship Movement grew out of the need of a means of expression for the life of the young people of the community through the church. As is indicated in Mr. Meredith's article, printed elsewhere, in the fall of 1914 there was a dearth of youth in First church. Of course this does not apply to the Bible-school.

The Christian Endeavor Society was composed of a small group of excellent young people, working faithfully at what to many seemed a lifeless task. It was with these twelve or fifteen young men and women, trained in the Endeavor Society, that the Fellowship Movement was instituted. In a year and a half it has manifested itself in three or four different ways, enrolling something over two hundred in some active service through the church.

THE FELLOWSHIP CLASS.

One of the most popular expressions of the Movement is the Fellowship Class. This meets every Sunday evening at 6:30 o'clock. The work is opened by a ten minutes' devotional service led by some member of the class. It is claimed that the value of the devotional service does not depend upon its length. After this the pastor of the church informally lectures on some phase of religion as it is related to the lives of the young. The entire service bears in mind the facts learned from psychology, that there is a religion for youth itself distinct and apart from the religion of maturity or childhood. During the fall and winter work of this year the theme has been "Jesus Among the People."

There follow some of the subjects discussed under this head, in every instance modernizing and making personal the application: Jesus Among the People: The Child, The Youth, The Carpenter, The Citizen, In the Toils of Temptation, As Preacher and Teacher, As Traveler and Companion, Among the Children, At the Marriage, In the Home, With the Hungry.

The meeting is closed by a freewill offering, two verses of song and the Endeavor benediction. It has been discovered that a freewill offering proves more practical than a system of dues. Practically all other meetings are free, no offering or admission being allowed. The offerings of the class finance all other work.

THE FORUM IDEA SUCCESSFUL.

The second expression of the Movement is the Fellowship Forum. At least once a month, and more frequently if necessary for the sake of variety, an outside speaker appears before the Fellowship Class, speaking on a subject pertaining to some practical issue in the city or national life. After his message an opportunity is given for any one to ask questions, or to reply to the speaker. The



Rev. Frank Waller Allen.

idea is not merely to have a "speech" by an "outsider," but to have a really debatable problem brought before the Forum by one who speaks with a measure of authority. Neither is this done to get a "prominent" man in the community to make "a little high and mighty talk" to "our young people." It is to get issues about which information is needed before them by anybody who possesses the facts and the ability to present them.

SOME FORUM TOPICS.

Thus the matter of a prison farm for Sangamon County was discussed in the light of modern prison reform and the practibility of such an institution for Springfield. "The New Education," especially as it is being worked out at Gary, Indiana, was thoroughly thrashed out in this Forum. "Trade Unionism" was presented by a member of the local Federation of Labor. "The Church and Social Service" has been discussed from many points of view by different speakers. "Preparedness," "The Initiative and Referendum," and other issues which pertain to state and national life have been presented.

This Forum takes the time and place of the class, operating under the same machinery, opening in the same manner. It creates interest through change, bringing a new and fresh point of view, and yet practically carries out the ideal of the class in seeking to interpret religion for youth in the terms of daily life.

PLAY IN THE FELLOWSHIP.

A third manifestation of the Movement is the Fellowship at Play. The vision of the builders of the First church of Springfield facilitates this plan. The building contains a large indoor playground at one side of which is a stage. Under the leadership of a young man with Y. M. C. A. training, indoor lawn tennis, indoor baseball and basketball are played throughout all the winter months. The young men have certain evenings in the week and the young women the afternoons. The stage is used for such entertainments and plays as the young people care to give.

At least once a month all are brought together in a social gathering that is either a "party," or an athletic contest. Two organizations connected with this expression of the work are the Discussion Club made up of a High School group, who, fortnightly, around the supper table, to which each one brings his own food, discuss new books, athletics, and plans for work. One advantage of this club is that these discussions are not carried on under the auspices of mature people, but give expression to the initiative and leadership of its members.

The other organization connected with the Fellowship at Play is the Illini Junior Republic, a group of young boys, under the leadership of the young man who has in charge the athletic work. These young men have in the church a club room, containing a small library and periodicals, which they use as headquarters for their various activities. An out of door tennis court and playground are maintained for summer use.

NO HARD AND FAST METHODS.

It will be seen that this Movement covers the complete expression of the life of the young. Supervised play, indoors and out; instruction, discussion and leadership in matters that pertain to the practical problems of their individual and social life; and the need of worship is met by the devotional period of the Fellowship Class.

The pastor co-operates with the leaders of this work, bearing in mind the particular needs of the adolescent period. No methods or forms are maintained for their own sake, but only as they give the best medium of expression to youth. It is an application of the modern ideals of religious education. The old Endeavor Society was not dropped just for the sake of dropping something. It was failing to do the work it had once done so splendidly and is still doing so effectively in many places. Nor was the Movement inaugurated for the sake of "starting" something. It grew out of the desire of a great church to meet the need of the young people of the community. It is the utilization in the interest of religion of the information that general psychology has stamped with approval. It is an attempt to train youth "not merely FOR religion, but also IN religion."

(See also article on next page.)

Attracting Youth to the Church

The Springfield Experiment as Reviewed by One of the Members of the Fellowship Class.

BY DE WITT MEREDITH

YOUTH is no longer interested in old methods of education. Youth is not interested in yesterday. The younger generations today are doing their best to throw off the old and improve the new. Youth can no longer be compelled to learn, youth is resourceful and aspires to see. Education must be made attractive and the element of forced study must be eliminated.

These are educational truths proven by the success of the young people's movement in the First Christian church at Springfield. The realization of the attitude taken by the youths of today toward education in all its forms, is responsible for a rapidly turning tide of interest in church work in this particular institution.

The church is first an institution of education. If it fails in modern methods, its usefulness is ended. Eager youth is disgusted rather than interested. The church is far behind modern school systems in methods of teaching. It lacks interest because of time-worn theory and practice.

Development of the church for the future depends upon what it holds for youth. It must give much, to receive much. Youth is ever watchful and ambitious to attain. It aspires to leadership and holds reverence for wise leaders.

These facts are summarized of indefinable facts which have unfolded to work a reformation of activity in this particular church. Youth has responded to that something which creates interest, and fosters endeavor.

SOMETHING TO DO.

Educators and churchmen wonder just what has happened. Two years ago there were not enough young people in the church life, outside of Sunday-school, to hold a song service. This was true in spite of the fact that a beautiful new house had just been placed over their heads. There seemed to be nothing for youth to do. A young people's society struggled along with a few staunch members who held prayer and song services on the order of those attended by their great-grandfathers.

About fifteen months ago, Rev. Frank Waller Allen, formerly of Paris, Mo., took charge of the church work. Youthful himself, he was shocked to find that the younger folk had apparently fled the church. He at once centered his efforts on bringing youth and life back into the church. He faced a great handicap. The old had worn completely out, for youth, and the new was too new.

Gradually plans were formulated. Radical changes were necessary. Staid old churchmen gasped when Rev. Mr. Allen announced an intention to do away with the old formalities and begin a new kind of work in the church which placed the emphasis on social service.

Instead of the old prayers, songs and personal experience confession program for young people's meetings, he proposed lectures. These lectures were to be entirely educational and tempered by song and prayer.

The excitement of getting away from the old solemn sessions attracted youth. Youth knew something was happening and wanted to be there because something was happening. An effort was being made to pull the old cart of religious formality from the rut of time. The cart might break down and curious youth wanted to be "in" on the excitement.

YOUTH'S ENERGY HARNESSED.

The cart did not break down. A miracle, it seemed, changed it into a mighty tractor which pulled youth and life and energy back into the church. Youth saved the day. The teachings of a wise leader accomplished unusual results. Today no church in Springfield can boast a more interested and energetic houseful of young people.

The energy of youth, the development of a new educational scheme, attracted the old as well. Many of the oldest members of the congregation and of the community are now active in the young people's movement. They are attracted by the unlimited possibilities which are developing rapidly through the co-operation of youth.

The young people's work is centered in what is called the "Fellowship Class." It formerly was known as the Christian Endeavor Society and the average attendance has increased from 10 or 12 each Sunday evening to 100 and 150, in the last year. It is now more on the order of a public forum. Outsiders, even those of opposing religious sects, are invited in to attend the meetings and hear the lectures. The class meets for an hour each Sunday evening before church services begin.

NEW IDEALS.

Religious education full of new ideas and ideals is the keynote of the program. Problems of social welfare are discussed and prominent men in affairs of the world often are asked to address the class on various subjects.

Most of the lectures, however, are given by the pastor. A very interesting series on the life of Christ, based on "Jesus in Every Day Life," has just been completed. Problems of every day life are talked upon and then discussed. The class endeavors to consider with open minds the daily problems of man, no matter what his estate.

Community socials, for which there is no charge, are a feature of the work and a Discussion Club also figures prominently in attracting youth to the church. Young people gather for suppers and spend the evenings playing games or discussing problems of the day. They often read books and stories of interest to youth and development, and then discuss them. The church has taken a new lease on life, through youth.

At Syrian Protestant College

Something of the Work Being Done by Herbert L. Willett, Jr., and Others in a Strategical Field.

AS IS known by most Disciples, Dr. Willett's son, Herbert L. Willett, Jr., is a teacher in the largest missionary college in Asia. This is located in Beirut, Syria, a city of more than a hundred thousand population, situated on the Mediterranean coast, about twenty miles north of Sidon.

The situation of Beirut is very beautiful. It is as attractive a location and harbor as Genoa or Naples or Hongkong. The city lies upon rising ground close to the harbor, and back of it lie the Lebanon mountains, the highest peaks of which are always crowned with snow.

The college is situated at the southern end of the city, perhaps a half mile distant from the harbor, and on higher ground than the business section and the bazaars. The college is almost a city in itself, surrounded with a high wall and including a score or more of buildings and residences.

MANY RELIGIONS REPRESENTED.

The students of the Syrian Protestant College come from all sections of the Levant, including Egypt and Asia Minor. They include representatives of many different religions, Christian, Mohammedan, and all the other varieties which abound in the Orient. The work of the school is conducted wholly in English, and the first months of the student life in the college are devoted to the mastery of the English language.

The college was founded nearly sixty years ago, by the Presbyterian Board of Foreign Missions, but is now an independent institution carrying on all grades of collegiate work, for the purpose of preparing the young men of the Turkish Empire for usefulness in all the modern fields of activity. Regular religious services are held in the college daily. Attendance upon these was formerly required, but during the past year the Turkish government abolished the so-called "Capitulations," or agreements made with the government of the United States granting certain privileges to American citizens and institutions in Turkey. The college is no longer permitted to require the attendance of Mohammedan students upon its Bible classes or religious services, but it makes these exercises as attractive as possible and many of the students still attend. The college has been granted the right, however, to substitute required courses in ethics for the former compulsory biblical and religious courses.



Athletic Field, Syrian Protestant College.



Buildings of Syrian Protestant College.

MANY AMERICAN TEACHERS.

The president of the institution is Dr. Howard Bliss, whose father, Rev. Daniel Bliss, founded the college, and still survives as a venerable figure on the campus. Dr. Bliss has been able to finance the institution through the generosity of friends in America. A large proportion of the teaching body is American. The college has a plan of employing young men as members of its staff of instruction for a period of three years. This is the term for which they go out to Beirut.



Herbert L. Willett, Jr.

Afterward if their service has been acceptable they may become members of the faculty and remain permanently.

Mr. Willett is completing his third year as a member of the staff. His work has been in English and history. In addition he has conducted certain Bible classes and has had much to do with the musical activities of the college. He will return in August to complete his graduate studies and receive his degree. Whether he will return to Beirut as a member of the faculty, as he has been invited to do, has not yet been decided.

There are three important missionary interests centering in Beirut, but under separate management. One is the Syrian Protestant College, one is the Presbyterian Mission in charge of the Lebanon district, and one is the Syrian Protestant Press which publishes the Arabic Bibles for the entire Moslem territory, and a very large amount of Christian literature in the Arabic tongue. Dr. F. E. Hoskins, the head of the Presbyterian mission, is the director of Presbyterian missions not only in Beirut, but throughout the extensive Lebanon region.

DERANGEMENT OF POSTAL SERVICE.

On his various vacations Mr. Willett has had admirable opportunity to visit these various stations and other places of interest in northern Palestine. For a time he contributed regularly to the pages of The Christian Century articles of interest on the work of the college and life in Syria. But the total derangement of postal service incident to the war, and the strict censorship which has made communication with Syria very difficult, have compelled him to abandon this interesting line of work, which did much to interpret educational, political and social conditions in Syria to American readers.

While the members of the college community have not been placed in danger by war conditions, they have been called upon to witness the sufferings and hardships of the entire native community, and to assist as far as possible in relieving the distress and the sickness which have resulted from the war. The political situation in Beirut is far from secure. Yet up to the present time the rights of Americans have been reasonably respected. No doubt this has been due to President Bliss' tact, to the presence and activity of the American Consul, to the long-standing acquaintance and high regard in which the missionary community is held by the people of the district, and to the presence most of the time of the United States battleship "North Carolina" in the harbor of Beirut. The chief difficulties are the danger of epidemic, and the excessively high prices which make life very hard. Examples of the high cost of living may be noted in the price of kerosene oil at $2 a gallon, and sugar at 38c a pound.

SERVICE RENDERED BY MISSIONARIES.

The Americans in Beirut have done much to relieve the situation among the unfortunate and suffering people, whose property has been taken and whose men have been drafted for war purposes. Residents of the foreign colony who happened to be citizens of the allied countries fighting against Germany and Turkey have been summarily removed and in many instances interned in most uncomfortable places. At the same time thousands of Jews, Syrians, Greeks and Russians have taken refuge in Egypt, whither large numbers of them have been transported by the American warships. In these unhappy events the American missionaries have rendered services which can never be computed, and have found means of serving their fellow men as important and sacrificial as those rendered by the Red Cross Association on the battle fields of Europe. W. P.



A Look Over Beirut.

THE CHRISTIAN CENTURY

EDITORIAL

THE WORLD'S SADNESS

THE Lenten days are the memorial of the Savior's sojourn in the wilderness. They recall the long and lonely tarrying in the desolate uplands of Judea. They bring to mind the vigils and fasting through which the Lord passed in his prolonged contemplation of the task to which his life was devoted, and the means by which it was to be accomplished.

It was a time of sadness as well as of solemn joy. It closed the period of high and purposeful youth, and opened that of consecrated manhood. He knew himself at last implicit in the struggle of the race. Henceforth mankind was his concern. And that meant that the sorrows of all the world were his own.

It has not been otherwise through the ages. The great Christians have been those who have suffered with the race and borne the world's distresses. The missionaries have always counted it the sad privilege of their lives to share the griefs of their great parishes. The humblest Christian worker must to the limit of his sympathy enter into the world's sorrow.

One wonders if this is not the proper Lenten thought for our day and our nation. Most of the world is in agony of spirit, passing through a deep and tragic Gethsemane. Our own land is at peace with all the nations, and for this there is a universal sentiment of gratitude. May that peace remain unbroken.

But the Christian is humbled by the reflection that vast numbers of our people, untouched by any sentiment of regret, are hastening to coin the bloody tragedy into the sordid money of selfish profit. If we were but supplying the actual needs of the suffering in Europe no voice could be lifted in protest. But there is something unspeakably abhorrent in the thought that America appears before the world as the eager profit-maker in a time of almost universal grief.

Has the Lenten time any meaning to us in days like these?

THE DISCIPLES' CONGRESS

IT OUGHT not to escape the remembrance of any of our intelligent and progressive men that the Congress is to be held in this city April 25-27. The program has been prepared with the same care that has marked the preparations for all the previous gatherings of this body.

Not all who would enjoy the sessions will be able to come. But deliberate effort will do much to clear the way to such an end. No one who attends the sessions of any of our Congresses feels at the close that he can ever afford to remain away again.

Watch for the notices and the program, and plan to be here.

DR. CLARK'S RECOVERY

LOT Christian Endeavorers alone, but all Christian people have been concerned at the long illness of Dr. Francis E. Clark, whose life has been spent for thirty-five years in the cause of the young people of the churches.

In a note just received from Secretary Shaw, of the Christian Endeavor Union, there are these good words: "I know you will rejoice with us in the news that comes from Dr. Clark of his complete restoration to health and strength, He is now on his way to Japan, Korea and China for a series of conventions, and he will return in the early summer."

This is good news, indeed, and with it comes a reference to the campaign for millions suggested by Dr. Clark at the Chicago Convention last year, and adopted by all the unions. It is being pushed with enthusiasm and success. Nothing ever suggested to the societies seems to have caught the imagination and interest of the young people as has this plan.

FRESH PLANS FOR THE YOUNG PEOPLE

NO BETTER proof of the perennial vitality of the church is to be found than its constant reaction to new stimuli in Christian service. The best evidence that Christianity is alive is the emergence of new activities to meet the changing need.

On other pages will be found interesting reports of the movement which has taken form at Springfield, Ill., under the leadership of the pastor of the First Church, Mr. Allen. The significance of the Fellowship Movement, as it is called, seems to lie in its answer to a real demand of the young people of the church and the community. Nothing in church life is worth while merely because it is venerable. The effort of the church in the present time seems to be to rid itself of customs which have outlived their worth.

Similarly any method which appears to enlist the young people in happy and effective service is worth while, though it may never have been tried before. We shall watch Mr. Allen's experiment with interest. It seems to have all the suggestiveness of a fresh discovery. Many, in fact all, of the devices now used with effectiveness in the church came into notice in the same inadvertent manner.

Why might not many churches whose young people are missing the note of reality in their co-operative work find value in some such plan as that now proving so helpful in Springfield? Mr. Allen informs us that he will be pleased to receive correspondence regarding this movement from interested pastors and other workers.

THE SUNDAY NEWSPAPER

THERE is a good deal of question in the minds of some conscientious people over the propriety of taking Sunday papers. Since it is plain that the quiet of the day of worship should be disturbed as little as possible, it would seem right to apply this principle to the Sunday paper.

There are those who are fully persuaded in their own minds on this question, and could not keep a clear conscience if they did otherwise than exclude such journals from their homes. For such we believe the duty is plain. And certainly they have on their side the overplus of the argument.

On the other hand there are those who believe that the Sunday paper is as much of a necessity as the street car, the police or the fire department. They think that the day of leisure should not be closed against one of the most important agents of public information and direction.

Much of the objection to the Sunday newspaper grows out of its undue size and the large amount of unworthful material with which its many pages are loaded. There can be no question that a large amount of church non-attendance is directly traceable to the Sunday paper. The temptation to sit down in negligee with the armful of sheets of the Sunday paper and then find it impossible to arouse oneself till the last page from colored comics to advertisements has been scanned, is in many cases too luring to be resisted.

A CONSTRUCTIVE WEEKLY

By that time, it is, of course, too late to go to the church, and the day that should have been one of recreation, physical, mental and religious, has been started wrong, with a type of dissipation which casts its baleful effect over the entire day.

There are uses and abuses of the Sunday paper. The taking of such a sheet is a matter of the individual conscience. But its proper use, if it is taken, is a matter of good taste and common sense.

IF A MAN DIE, SHALL HE LIVE AGAIN?

(Continued from page 3.)

the prevalent mood of indifference or scepticism experienced today. There is no virtue in unintelligent affirmation. A real faith in the life to come is neither an inheritance nor an easily annexed possession. It only comes with struggle, after a frank facing of the odds against it. No one believes in eternal life who has never doubted it. It has never been a matter of demonstration, and probably never will be. On that point something will be said later in these studies. But the Christian's hope must rest on faith and not on sight, and to that extent must be achieved and not lightly plucked by the way.

Is it possible to gain a faith, so that in the clear light of all that science can teach, experiment has defined, the Bible has affirmed, and the lives of the saints and the Savior have disclosed, one can acquire a confidence which shall be of value in the building of character and the interpretation of the universe? That is the question that must be answered if one would go forward in the companionship of the holiest spirits of the past, "To where, beyond these earthly voices there is peace."

CHANGING IDEALS

The man who makes his community a better place to live in is the man whose life is worth living. He may be rich or poor—that does not matter. A rich man may be a blessing to a town and a poor man may be a curse, or vice versa. It all depends upon the individual character of the man, whether he lives for the common good or against it. When a man's ambition and purpose is to do justly, and to love mercy, and to walk humbly with his God, then, poor or rich, he is on the road of life's deepest satisfactions and values.

There has been, in the last twenty years, an overwhelming emphasis put upon riches and the power of riches, that has hurt the souls of many men. To-day, young men are beginning to have a clearer vision. They see increasingly that an ideal which includes greed of money is no ideal at all, but only a collection of selfish desires. The apostle Paul wrote to a young man once: "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition"—and what is true in Timothy's time is equally true to-day.—*The New Guide.*

Union Churches

We are herewith presenting the first of a series of letters we expect to publish on the subject of union churches. These are not discussions of the subject, but actual reports of what is being done in various localities to reduce friction, to economize force and to promote in the most practicable manner that union which is increasingly desirable.
We shall be glad to use other reports of the same sort, and to learn of other instances in which the union movement is in progress, or is contemplated.
H. L. W.

A letter from Dr. James M. Campbell, of Claremont, Cal., a Congregational minister, but deeply interested in all efforts to promote Christian union, at various times pastor of churches that were practically union churches:

———

I am sorry I cannot give you much information regarding the Union Church Movement, which is the only solution of the problem in small communities. When I was at Lombard, Ill., the Congregational church at Elmhurst removed the denominational tag. We did not protest, but simply said that if they thought they could do their work better that way, let them try it. Our association did not even send a deputation to reason with them. I mention this simply to show the temper in which Congregationalists take such things.

The Lombard church had as its original name, "The First Church of Christ." That was afterwards changed to the "First Church of Lombard," it being for many years the only church in the place. I don't believe that one person in twenty in town could have told you to what denomination he belonged.

The church in Sierra Madre, Cal., has in its membership representatives of about twenty denominations. The only people we could not get into our happy fellowship were the people called "Christians."

The Avalon church was for about 20 years the only church on the island, and those who divided up the community for the glory of God will have to answer for it to him.

A united Christendom is bound to come—is coming—but it is folly to look for it in uniformity of doctrine or of ceremony. Christianity is vital, not static, and we are as free to change its outward forms as the apostles were. We may turn our heads backward, but the spirit of the time will sweep us on.

And at any rate, I am united to you all I can be—in spirit, in love, in faith, in fellowship, in everything that is worth while. We don't even need to keep jumping back and forth across the narrow stream that divides so many of God's people. We have moved beyond it.

Sincerely yours,
James M. Campbell.

Claremont, Cal.

* * *

THE CHURCH AT MONROE, WIS.

Our church was organized in 1905 as a Union church of Disciples and Baptists. Since the organization, we have kept along the even tenor of our way, growing somewhat numerically, and fostering broadness of view and a spirit of liberality for the various beliefs and doctrinal views on minor theological points held by the members of the church. And I may safely say that a minister would serve us a long, long time and not know who were Baptists, who were Disciples, or Episcopalians unless by special inquiry. We have been fortunate in having pastors of exceptional ability and tact, including Rev. J. H. Berkey, C. J. Armstrong, H. F. Burns, C. C. Todd and A. S. Cross.

While the union has been confined, I might say, narrowed, to the two denominations, I think the time is not far distant when we will admit members from any orthodox church by letter, whether immersed or sprinkled, and perhaps allow new members joining the church to exercise their own choice as to the form of baptism given.

We have as active members in the church, many who cannot at present become members, some Episcopalians, and some Congregationalists, who believe themselves to be baptized. I think that we are growing and broadening and that we shall take them in in the near future and be a REAL Union Church.

Very truly yours,
W. B. Monroe.

Monroe, Wis.

The Larger Christian World

A Department of Interdenominational Acquaintance BY ORVIS F. JORDAN

Methodists Face Problems at Saratoga.

The General Conference of the Methodist Episcopal church meets only every four years, but it remains in session for some weeks. This year the meeting will be held at Saratoga, New York, in May. There are some very urgent problems to be considered, chief of which is the problem of union with other branches of divided Methodism. The re-organization of the benevolent boards of the denomination looking to a decrease in numbers, is a matter of great importance. The appointment of negro bishops is a moot question which will receive further consideration this year. Last but not least is the perennial question of the amusement paragraph in the discipline book. There have been efforts for years to have this toned down in such a way as not to mention specific amusements by name.

Chicago Leads World for Sunday--schools.

It is not inappropriate that the International Sunday-school headquarters should be in Chicago, for this city has a larger Bible-school enrolment than any other city in the world. It is said there are fourteen states which have a smaller enrollment than this single city has, and the teachers and officers are greater in number than any one of twenty-six states has. This ought to mean that boy bandits will grow less in number and that Chicago will take her place in the foremost ranks of those who would claim the world as the home of righteousness.

Archbishop Surrounded by Pomp.

Archbishop Mundelein, of the Roman obedience, has become the owner of fifty millions of dollars of church property, and the spiritual ruler of a million and a third of religious people. In his archdiocese are 800 priests, 250 schools and fifty hospitals and asylums. When he was inducted into office, the governor of Illinois went beyond the state limits to meet him and he was presented with a document signed by the governor and the mayor of Chicago.

Riligious Riots in Chicago.

An ex-priest by the name of Slattery, with his wife, has been giving lectures in Chicago recently under the auspices of the Guardians of Liberty, an anti-Catholic society that is headed by General Miles. Catholics have packed the halls and assailed the speakers with bricks, eggs and other missiles. Mr. Slattery was slugged on a street car. Catholic policemen in the halls have been accused of inciting the riotous spirit instead of undertaking to quiet it. A priest is said to have led one mob and Archbishop Mundelein has been asked to discipline him. This he has refused to do.

St. Louis Will Receive the Gospel.

The inhabitants of St. Louis will have special facilities for receiving the gospel this coming summer. The pastors of the city will co-operate in supporting five different places for preaching in the city, where the gospel will be set forth every night during the season from May 1 to October 1. The effort is under the auspices of the Church Federation and the pastors will do all the preaching.

Dr. Aked Resigns.

There is no more outstanding ministerial figure on the Pacific coast than that of Dr. Charles F. Aked, of the First Congregational church, of San Francisco. He secured a leave of absence from his church to join the Ford party going to Europe and he is now to give all his time to the Peace League which has resulted from that journey, so he has now resigned his pulpit. During his ministry with this church a commodious church building has been erected, well located to reach transients in the hotels as well as the city in general. He was originally an English Baptist, and held a pastorate in New York.

Pope Seeks Temporal Power Again.

There seems to be little doubt that the Pope of Rome is hoping for a return of temporal power through the victory of the Central Powers. The German Roman Catholic organ, Germania, has recently published forecasts of a return of temporal sovereignty for the Pope following the war, and the clerical paper of Cologne followed suit immediately afterwards. The presence of Cardinal Mercier, of Belgium, in Rome at this time would seem to be an embarrassment to these plans.

Methodist School Plans Expansion.

Garrett Biblical Institute, Evanston, Ill., a leading Methodist theological school operating on the campus of Northwestern University, lost its dormitory by fire two years ago when the historic Heck Hall burned. It is now announced that a new site has been purchased for the erection of a $150,000 dormitory for the theological students.

New England Ministers Have Circulating Library.

The Theological Library located at 53 Vernon St., Boston, is a circulating library for ministers. Practically all the religious books of value are to be found there. Transportation is paid on books in the rural parts of New England.

Catholics Have Suffered Losses..

The Rev. H. R. Fairbanks, rector of St. Patrick's Roman Catholic church, of Milwaukee, has issued a statement that if the Roman church had held its immigrants and their children in the United States, the Catholic population would be thirty millions instead of fifteen millions. This helps us to appreciate the claim of great Catholic advances in the United States.

Minister Starts League for Prisoners.

The Rev. Charles P. Tinker, D. D., superintendent of the New York City Mission Society of the Protestant Episcopal church, has started a Friendly Correspondence League, the members of which agree to write a friendly letter to a prisoner in the penitentiary once a month. The chaplains of the City Missionary Society connect religious people with worthy cases in jail and other penal institutions. Each Christian person is given just one prisoner to be concerned about. The plan is simple and has possibilities of helping prisoners after they leave prison.

Methodists Honor Bishop Thoburn.

Bishop Thoburn, the missionary bishop of India, for the Methodist Episcopal church, reached the age of eighty on March 7. Methodist churches throughout the land honored him by purchasing photographs of him and putting them up in the church. Sunday-schools had special programs giving the children information about his life and work.

Dr. Forsyth Questions Dr. R. J. Campbell.

Dr. Forsyth, principal of Hackney College of England, and a great non-conformist leader of England, has been writing Dr. R. J. Campbell, who recently left the City Temple for the service of the Established Church, about his relation to his former brethren. Dr. Forsyth has asked him to say that they were valid ministers of Christ. Dr. Campbell has refused to make any statement on this point. Dr. Forsyth evidently feels that men called to leading free church pulpits of England should be tried and true men for he writes: "This is far from the only case, which suggests that we ought to regain enough self-respect to be less easily exploited, less ready and effusive in receiving and accrediting people with obvious popular gifts without inquiring how they stand on the matters for which we exist, and without demanding a period of either training or postulancy sufficient to show that we respect the ministry—if, indeed, we still do so—if we still do more than court the popular or impressive speakers."

German Lutherans and Mohammedanism.

In order to make the German alliance with Turkey more popular, the German theologians have been induced to make a statement favorable to Islam. According to the Churchman, Professor Delitzsch, speaking before a representative audience in Berlin including many clergymen and theologians, said: "Islam, so far from being a barren and retrogressive faith, leaves the door wide open to religious, moral, and social progress, and that, therefore, no German Christian need be ashamed of an alliance which, begun in time of war, will be cemented and bear fruit in time of peace." Professor Wilhelm Hermann, of Carburg, in a lecture also gave expression to such views. The stricter evangelicals, however, are beginning to voice a protest and to insist that Christianity will have a mission to Islam after the war.

Baptist Training School Difficulties.

The Baptist Mission Training School, of Chicago, is an institution to fit women for missionary work. Last fall an instructor and a group of students left the school on account of alleged skeptical teaching about the Bible. A larger number of students remained and are loyal to the administration. The seceding teacher edits the alumnae magazine, and prints editorials that are very embarrassing to the administration of the school. The instructors have been presenting in mild form the commonplaces of the modern view of the Bible, but these proved to be a surprise to some of the students. Other students claim to have come into greater faith and deeper certainty about the Christian religion through the instruction given.

The Sunday School

Lesson for April 2.
CONVERSION OF SAUL.

Golden Text: Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Timothy 1:15.

Lesson Acts 9:1-31; (compare also Galatians 1:11-17; 1 Timothy 1:12-17): Acts 9:1-11, 17-19 printed. Memorize verses 17, 18.

(1) But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, (2) and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. (3) And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: (4) and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? (5) And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: (6) but rise, and enter into the city, and it shall be told thee what thou must do. (7) And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. (8) And Saul arose from the earth: and when his eyes were opened, he saw nothing: and they led him by the hand, and brought him into Damascus. (9) And he was three days without sight, and did neither eat nor drink.

(10) Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. (11) And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; (17) And Ananias departed and entered into the house, and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. (18) And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; (19) and he took food and was strengthened.

And he was certain days with the disciples that were at Damascus.

VERSE BY VERSE.

1. **But Saul.** A contrast between Luke's zeal for the church and Saul's zeal in persecuting it.—**Yet.** Since the stoning of Stephen.—**Breathing threatening and slaughter.** Breathing harder and quicker because of murderous desires. Noted in great excitement or strong emotion of any sort.—**The high priest.** Jonathan or Theophilus, depending upon the date. They were both sons of Annas.

2. **Letters to Damascus.** These letters were his authority to bring the Christians to Jerusalem.—**Unto the synagogues.** The Disciples had not separated themselves from the Jewish synagogues.—**The Way.** An expression for the Christian religion. A number of people following Jesus as their leader.

3. **Suddenly there shone round about him a light out of heaven.** This flashed about him. It was at noonday, and the light was intense..

4. **He fell upon the earth.** Probably from his horse.—**Heard a voice saying.** In Paul's own account (Acts 26:14) he says the voice was in the Hebrew.—**Saul, Saul.** The repetition is for the sake of emphasis. **Why persecutest thou me?** When he persecuted Christ's disciples he had been persecuting him. See Matt. 25:40.

5. **Who art thou, Lord?** Paul may have asked the question many times before the conviction came to him concerning Jesus. At this time the Christ became real to him.—**I am Jesus whom thou persecutest.** "I am the way, the truth and the life," and Lord of life and glory. See also verse 4 and Luke 10:16.

6. First part of verse 6 is omitted from the revised version for it is not found in the best Greek texts.—**But rise.** See Acts 26 for Paul's account.—**Enter into the city.** He was to continue his journey to Damascus.—**It shall be told thee what thou must do.** Here he received his directions for the future. "There is nothing like an obedient today to reveal God's will tomorrow."

7. **Hearing the voice, but beholding no man.** In another place (22:9) it is stated that "they heard not the voice" which is taken to mean the sound but not the words.

8. **His eyes were opened.** He lifted up his eyelids which were closed on account of the bright light.—**He saw nothing.** He saw none of his companions, he was blind. This may have been the "thorn in the flesh."

9. **Did neither eat nor drink.** The practice was common and shows the depth of feeling Paul experienced.

10. **Ananias.** He was probably the leading man in the small Christian community at Damascus.—**Vision.** The text does not inform us whether Ananias was awake or asleep when the vision came to him.

11. **Street which is called Straight.** There is a street bearing that name in Damascus at the present time. It may have been very beautiful and noted in that day.—**He prayeth.** Being a devout Pharisee he must have prayed often; but this time he was calling on the name of Jesus.

17. **Brother.** A brother in Christ.—**Hath sent me.** Ananias gives authority to his mission by coming in the name of the one whom Paul had become conscious of as Master.

18. **There fell from his eyes as it were scales.** A vivid description of Paul's feeling at that moment. The sensation was as if there had been scales removed from his eyes.

19. **Certain days.** Those days which followed his recovery of sight were spent in company and conversation with the disciples.

TEST QUESTIONS.

1. What does the name "Saul" mean?
2. Who were Saul's parents?
3. Where and how was Saul educated?
4. To what sect of the Jews did Saul belong?
5. How did Saul persecute the Christians?
6. Who are the persecutors today?
7. What kind of a city is Damascus?
8. What relation had Paul's early environment to his conversion?
9. What voice did Saul hear?
10. What is conversion?
11. What command did Christ lay upon Saul?
12. Who was sent to Saul?
13. What was the effect of his preaching?
14. Did Paul remain in Damascus?
15. Why did Saul retire for a time from Damascus?

Conversion

The Lesson in Today's Life.

By Asa McDaniel.

THE work of the church is that of making converts. Since the work is so important and at the same time so difficult, it should be our desire to secure the very best possible method of bringing our children to a conscious knowledge of Christ, and to win the world to this better way of living.

There are two methods employed to accomplish the result. One is the normal religious development idea by which we come into possession of religious life in the same way by which we secure other ideas. The other method is the conversion idea. It is this method we are to think of in connection with this lesson. It is the common method among the churches; but one that seems to be passing. A very insistent demand is being made in our day for salvation by education rather than by conversion. As Sunday-school teachers, therefore, we stand at the very heart of the problem as we face the new and better day.

The common notion of conversion is "a turning about." By this we mean that it is the moment at which the focus of attention shifts from one system of ideas to another. At this time a new center of interests is being established in the mental processes.

The line of thinking leading to this step is self-depreciation on account of some wrong or an improper system of living. There are a multitude of things which might start one thinking in this way, but the usual cause is the elaborate revival technique developed by some churches. It is not at all surprising to find sudden conversions in the churches prepared to secure them by this very elaborate technique. In this connection they cite Paul as a case in point. It is wrong, however, for us to consider Paul's conversion as typical or his experience as necessary to our acceptance by the Father. Paul himself does not so use his experience.

The reaction received by the converted depends upon the strength and character of the earlier experience. If the former experience was a burden of sin the new experience would be one of escape from sin. This experience is most likely to occur at about fifteen or sixteen. A little later in life the sense of incompleteness captures the individual, and is only removed when the mind finds its fulness or completeness in Jesus Christ who becomes the ideal in life.

Unless in the conversion process there is a body of teaching by which new habits belonging to good character may be established, the conversion is a momentary emotion without positive religious value. It produces formal and superficial church members, who are of little value to the life of our day. It tends to set religion apart from one's normal and well regulated activities, making it seem unnatural and weird. Conversion apart from the normal processes of education is apt to be little more than hypnotic control, and does not present intelligent and rational grounds for action.

There is an old saying in medicine that an ounce of prevention is worth a pound of cure, and in religion it becomes increasingly apparent to religious educators everywhere that the great need is prevention through the normal activities and development by the processes of religious culture from the earliest childhood. While it is true that the early preachers had by necessity to go to grown-ups to ask them to begin the Christian life, surely that was not to be the perpetual picture of Christian culture.

The great question is, have we taken Jesus as our ideal in life? Some one has said, "Some people are converted like the flashing of a meteor; with others it is like the rising of the morning sun, and you cannot tell the minute it was light." Has he become for us "the way, the truth and the life?"

Disciples Table Talk

"Mothers' and Daughters' Service" at Wellington, Kan.

March 5 was "Mothers' and Daughters' Day" at First church, Wellington, Kan., where H. W. Hunter ministers. Among the features were talks on the following topics: "What I Like to See in a Woman," "What I Like to See in a Girl," " What the Church Means to Me," "Why I Am Trying to Be a Christian" and "What the Girls of This Church Think of Their Mothers." On March 10 a social evening was given for men only, at which time W. S. Priest, of Wichita, gave an address on "A Man's Job."

Lexington Broadway Church Burns.

Within an hour following the morning services on Feb. 27, the Lexington, Ky., Broadway church was discovered enveloped in flames and its complete destruction soon followed. The origin of the fire is unknown, but the theory is that it was due to crossed electric wires or defective flue. The net loss is said to be $50,000. There was $20,000 insurance on the building and contents. The church will rebuild. The late building was erected in 1891. Mark Collis is pastor at Broadway.

Big Medical Department for T. C. U.

Edward M. Waits, pastor of Magnolia Ave. church, Ft. Worth, Tex., delivered an address before the Ft. Worth physicians recently, and after his address it developed that the Texas Christian university had completed arrangements for the beginning of a campaign to raise $500,000 for the establishment of a hospital to be operated in connection with the medical department of Texas Christian university, and which will have an endowment fund of one million dollars. The beginning of the campaign is awaiting the arrival of a competent director to assume charge.

Ira M. Boswell Meets With Hearty Welcome at Georgetown, Ky.

On February 24 a reception was given to the new pastor at Georgetown, Ky., Ira M. Boswell, who came to the Kentucky field after a thirteen years' ministry in Chattanooga, Tenn. A member of the Georgetown congregation writes that the new leader and his family have already won many friends in their new field.

Locating Lost Disciples in the Big City.

A unique campaign for unattached church members of western and southern churches of the Disciples of Christ, is being planned by Central Church, New York. It is estimated that more than a thousand persons have moved to New York in the past few years and have not become identified with a church of this communion. To stop this leak in membership, Dr. Finis Idleman, minister at Central, has inaugurated a new plan of "membership in the congregation." This provides a church home to all Disciples who are in New York temporarily. All such persons who do not expect to be in New York for more than a year, including students, are received into the membership publicly with the understanding that it does not interfere with the relations to the church back home. This opens to each a plan for investment of service in the New York church and is proving a happy solution to the problem of "sermon tasters" or "church tramps."

Steubenville, O., Pastor Evangelizes in West Virginia.

The pastor-evangelist is coming to be the thing, and the quiet, substantial meeting, without emotionalism or claptrap methods, is the logical resultant of this fact. E. N. Wray, pastor at Steubenville, O., has recently closed a meeting with the church at Chester, W. Va., where C. E. Rostofer ministers. Sixty-four persons were added to the membership. The West Virginia pastor speaks enthusiastically of the preaching of Mr. Wray. The church at Chester is recognized as the leading one in the community. About 350 persons are actively enlisted in its work. Mr. Rostofer occupied the Steubenville pulpit for two Sundays.

Debate and Oratory at Butler College.

On March 10 Butler College was scheduled to debate Indiana University on the question of a convention for the formation of a new constitution for the State of Indiana. On March 30 the college will debate Wabash College at Indianapolis, and Miami University at Oxford, Ohio, on the question of preparedness as outlined in President Wilson's program. Butler also expects to participate in the Indiana Intercollegiate Oratorical contest in Indianapolis, the Peace contest at Bloomington, and the Prohibition contest at Greencastle.

Hannibal, Mo., Pastor, Completes Five Years of Fruitful Work.

George A. Campbell recently began his sixth year of work at First church, Hannibal, Mo. Five years ago Mr. Campbell went to Hannibal from Chicago, where he had held the pulpit at Austin for twelve years. This and Hiawatha, Kans., were his only charges prior to taking the work at Hannibal. During this latest pastorate of Mr. Campbell, 517 persons have united with the church. This is a clear gain of 220 members, the church now having 990 resident members. The Bible-school has been graded and all organizations of the church are in good condition. Mr. Campbell has participated in many activities of the city and has been identified with every inter-church movement.

A Fillmore Music Evening at Hillside Church, Indianapolis.

A recent evening at Hillside church, Indianapolis, where Chas. M. Fillmore ministers, was devoted to "Fillmore music." The congregation sang hymns written by A. D. Fillmore and his sons and daughters, including Charles M. Fillmore and family. Miss Georgia Fillmore, of the Hillside family, played the piano, Ruth contributed a violin number and Katherine gave selections on the cornet. The service closed with the song, "Tell Mother I'll Be There," which was written by the pastor at Hillside. In 1848 A. D. Fillmore, the pastor's father, published his first music book. Until his death in 1878 he was a writer, teacher and singer of popular church music. His sons, James H. and Fred, formed the music firm of the Fillmore Brothers in Cincinnati and later two other brothers entered the firm.

Pennsylvania Pastors Exchange Meetings.

Exchange meetings seem to be in style these days, and that is an encouraging sign. It indicates a tendency toward more substanial, sane evangelism. Ben S. Johnson, pastor at Greensburg, Pa., writes that E. N. Duty of Charleroi has just closed an exchange meeting for him, in which twenty-seven persons responded to the invitation. "Spiritual uplift and real helpfulness" are reported to have been the greatest gain from the series. Mr. Johnson has words of highest praise for the Charleroi pastor's preaching.

W. C. Prewitt Comes to Bowling Green, Ohio.

The report from W. C. Prewitt of his first day in his new pastorate at Bowling Green, O., gives promise of a fruitful ministry. March 5 was the opening day of his work there. Large audiences, a Bible-school of 400, one confession of faith, three receiving the hand of fellowship, are items of this report. Since Z. E. Bates resigned a few months ago, M. J. Maxwell has been supplying the pulpit with success. Mr. Prewitt speaks highly of the influence of Mr. Bates, former pastor at Bowling Green.

National Benevolent Association Notes

The National Benevolent Association is looking forward with very keen interest to April 23, Easter Sunday. Its treasury has been badly shattered by the long siege of winter. It has had a big family and its homes are still full. The Easter offering



J. H. Mohorter, Secretary of the National Benevolent Association, who asks the attention of the Brotherhood to the cause of benevolence on Easter Sunday.

from the Bible schools is the only source from which reinforcements must come with which to defend its great family of about six hundred from destruction and poverty.

The association has issued a very attractive Easter program. It was prepared by the veteran, J. H. Rosecrans. It will be sent free to any one who will use it for the benefit of the widow and orphan.

Two more members have joined the association's great family of annuitants. One gift was for one hundred dollars. It was received from a good woman who has four bonds. She has formed the habit of investing with the Lord. The other was for a thousand dollars and represents an addition to the ranks, being from a new contributor.

The association has been the fortunate recipients of two small bequests recently. These gifts from friends that have gone, come in our hour of need. While enjoying the blessings of their heavenly home, they are contributing toward a home for their less fortunate fellows. Philip Loos, a resident of the home for the aged in Jacksonville, Illinois, has just gone home after a long, useful life. He was a brother of the lamented President Charles Louis Loos. He came to this country with his brother from Alsace, France, at the age of nineteen years. He was for many years an active member of the church at Steubenville, Ohio. He spent the last four or five years in our Home for the Aged, the grateful ward of the church. He was a choice spirit.

Mr. Mohorter, general secretary, has gone to Long Beach, California, to assist in organizing and opening a home for children. Mr. L. J. Massie is supplying much of the funds for the starting of the home. The churches of Southern California are all behind the enterprise.

Easter, April 23, is the Bread and Butter day for the association. Send for full supplies.

National Benevolent Association.
2955 N. Euclid Ave., St. Louis.

Geo. A. Jewett Observes Unusual Anniversary.

February 18, 1866, was the date of George A. Jewett's coming to Central church, Des Moines. The fiftieth anniversary of this event was given due celebration by the church, and Mr. Jewett writes thus of his enlisting in the work of Central a half century ago. We quote from the Christian Worker, Des Moines, of which he is editor: "On Feb. 18, 1866, in company with the 'little mother,' we went down the aisle and were given the hand of welcome by Jas. E. Gaston, then pastor of the church in Des Moines. The writer had come to Des Moines just six months before, August 18, 1865, but did not unite with the church until the coming of the mother. In looking over the roll of members of Central Church, we find but six who were members at that time, who have their membership in Central now. On the church roll my number was 158, showing that the number of persons who had united with the church in Des Moines up to that time was 157. Surely those were the days of small things, as these included not only those residing in Des Moines but in the country round about. We came to Des Moines with a letter from the Baptist church at Pella, where we had been attending school, and where on the second day of February, 1853, we were immersed in the Des Moines river between Pella and Knoxville."

* * *

BRIEF NEWS NOTES.

—The School of Methods held at Hastings, Neb., last month, was one of the finest schools ever held, it is reported. There were over one hundred registered delegates, and fifty-one graduates.

—First church, Pasadena, is giving its people a series of health lectures. Here are some recent topics discussed: "Dangers of an Abnormal Food Supply." "Colds, Catarrh, La Grippe." "Pneumonia and Tuberculosis." "Diet and Combination of Foods." "Shattered Nerves and their Restoration." "Special Menus for Special Classes."

—S. W. Hutton, the efficient Bible-school superintendent of the Southwestern District, has just returned from an extended trip through Arkansas in the interest of his work. Mr. Hutton is full of energy as well as of ideas of Bible-school work. He is an excellent singer, along with his numerous other good qualities.

—The large men's class of the Bible-school at Princeton, Ind., is now occupying a new room just completed in connection with the enlargement of the church auditorium. Interest in both the church and Bible-school has increased greatly since the coming of the new pastor, Mr. Roush.

—The morning sermons for March, at Evanston, Ill., where O. F. Jordan ministers, are: 5, "The World Outlook of the Christian:" 12, "The Wars of a Christian:" 19, "Twentieth Anniversary Sermon—What Makes a Church Strong;" 26, "The Peace of a Christian."

—Graham Frank, pastor at Liberty, Mo., is preaching a special series of sermons to young people. A recent topic was, "Misleading Mottoes."

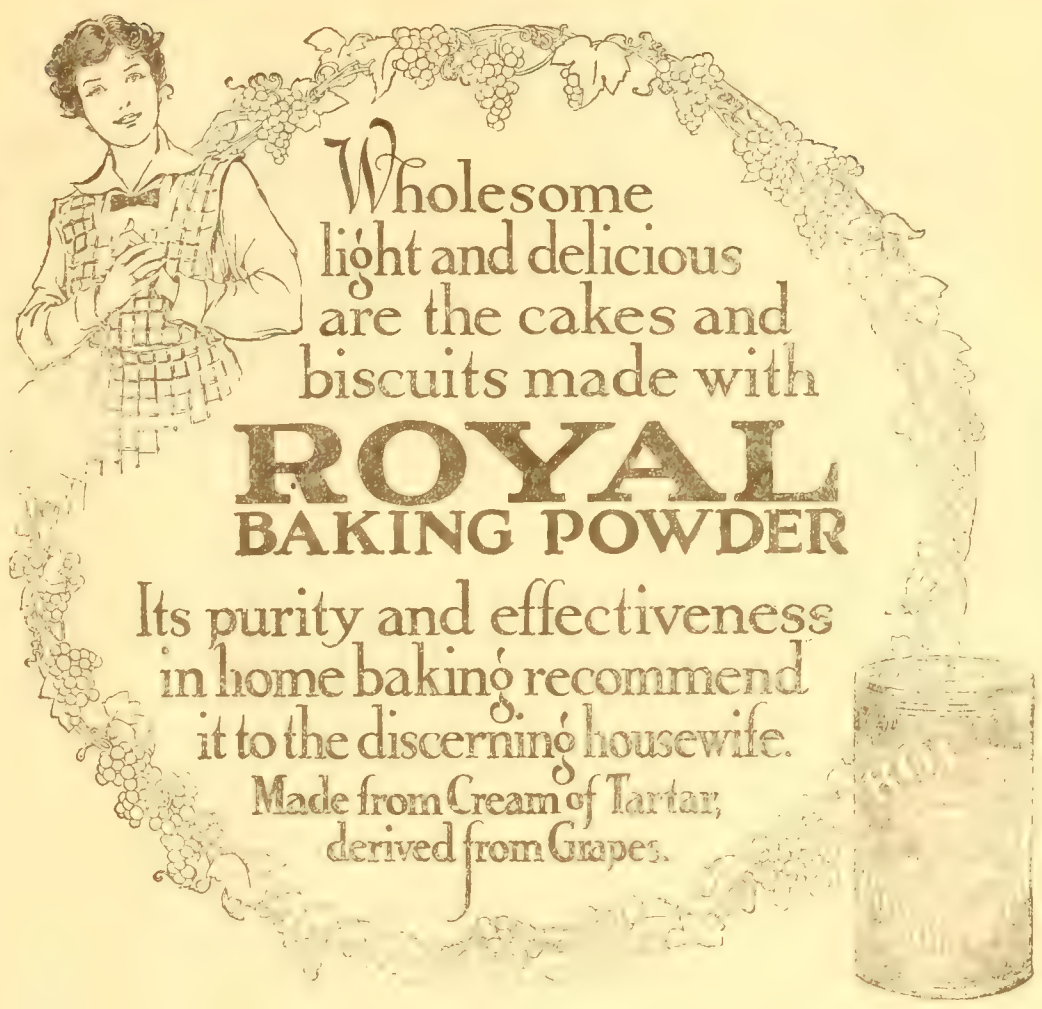
—Mineral Wells, Tex., church was apportioned $20 for foreign missions, and R. A. Highsmith sends in report of $60 raised.

—W. B. Tate, formerly pastor of Central church, Streator, Ill., is confined to his home in that city by an attack of appendicitis and his physician fears that an operation is inevitable. He had recently been conducting a revival in the southern part of the state, but was compelled to give up the work on account of the illness.

—The Harrisonville, Mo., church burned recently, with an estimated loss of $10,000.

—"Why Men Leave Jesus" was the subject of S. E. Fisher's sermon at University Place church, Champaign, Ill., two weeks ago.

—A. N. Lindsey, pastor at Clinton, Mo., and M. C. Hutchinson, pastor at Fulton, exchanged pulpits recently. Mr. Lindsey is an aggressive candidate for governor of his state.



—The Christian Endeavor Society of First church, Hutchinson, Kan., has organized an expert Endeavor Society to meet once a month for the purpose of taking the regular expert Endeavorer's course. They have planned to complete the work in four meetings. The Society has also organized a Bible-school class, composed of Endeavorers, which each Sunday studies the lesson of the coming week. The members of the class are in this way prepared to serve as substitute teachers.

—Twelve young people from Drake university recently held gospel team services at Pleasantville, Ia. W. B. Zimmerman reports fine meetings and one life decision for the ministry.

The Atlanta, Ga., Christian Endeavor Union recently took up the work of the Daily Vacation Bible-school in that city, pledging themselves to furnish volunteer teachers for these schools during the next summer.

—Prof. Frank V. Irish, of Columbus, O., recently filled the pulpit at Nelsonville.

At a recent meeting of the churches of Christ at First church, Los Angeles, resolutions were adopted, specifying among other objects, the effort to bring at least 1,000 into the 84 churches in Southern California, by Easter, in a campaign of devotion and decision.

A membership contest between women and girls and men and boys in East Dallas, Tex., school is bringing unusual results: 552 women and girls were present on a recent Sunday and 514 men and boys, total 1,066; 214 men present in J. G. Slayter's class.

—An Oklahoma newspaper speaks thus of Byron Hester, pastor at Pyror: "Mr. Hester is a local character, but an uncommon one. He lives at Pryor, where he preaches, writes poetry, composes music and entertains. When speeches are wanted, whether they be for good roads, better schools or any other public spirited movement, Mr. Hester is sent for and he never disappoints."

As a result of the recent union tabernacle meeting at Fremont, Neb., First church, will remodel its building, doubling the seating capacity, and giving more Bible-school room. F. H. Gillette is the new pastor there.

Homer W. Carpenter, pastor of the church at Shelbyville, Ky., and State President of the Christian Endeavor work, will deliver several addresses at the Alabama State Christian Endeavor Convention to be held in April at Birmingham.

J. J. Tisdall, who resigned his pastorate at Wilson Avenue church, Columbus, O., to accept the pastorate of Norwood Avenue church, Toledo, has announced that he will resign from the local board of education about April 1. He will remove his family to his new home shortly after that date. Mr. Tisdall was to deliver his last sermon at Wilson Avenue church on Sunday evening, March 12. Several ministers are being considered as his Columbus successor.

—The Bible-school at Aubrey, Texas, held a tree planting on February 26, in connection with a plan to beautify the church and Bible-school grounds. This is a splendid idea, and aroused enthusiasm and interest among the people of the Aubrey school. R. R. Tribble is the pastor.

—East Side church, Toledo, O., has purchased 100 Bibles for use in the Bible-school. The pastor, George Neil, reports attendance as follows for the last Sundays of March: 232, 252, 263. The last Sunday mentioned there were 77 per cent of the school present and 3 classes had 100 per cent present.

—The official board of the church at Ashland, O., has appropriated money for the purchase of a Workers' Library for the church school.

—As a result of a well planned and faithfully executed campaign nine were added to the church at Sandusky, O., on decision day, which was March 5. R. C. Lemon is the pastor.

—Central Bible-school, Dayton, Ohio, has a larger number of names on the roll of the Montgomery County Teacher-Trainging Association than any other school. The roll is a long one, too.

—G. F. Bradford, pastor at Marshall, Tex., reports that the Bible-school there is mak-

ON ONE MAIL.

"I have been looking over your paper, 'The Conquest.' You are making it into a sprightly paper."—F. M. Rains.

* * *

"It is unnecessary for me to say that you are getting out an excellent paper. It is the very best of its kind."—Rev. Frank Waller Allen, First church, Springfield, Ill.

* * *

"I have not been able to examine 'The Conquest' till recently. I am pleased with it. It is aggressive and well edited."—Rev. A. B. Houze, Central church, Lima, O.

ing such growth that the official board has begun plans for the erection of a more commodious building. On a recent Sunday there were 365 present, of which number 362 were on time, 365 brought Bibles, 365 made offerings and 365 remained for the continuous church service.

—Pacific avenue church, Spokane, Wash., recently burned a mortgage which has been hanging over the church for some years. H. G. Koen is pastor at this church, and Dale Smith, financial secretary led in the laudable work of clearing the debt.

—At the recent revival meetings at West Side church, Springfield, Ill., the pastor, Charles W. Ross, asked the members to bring for the question box being conducted, answers to these two questions: "What would I do if I were mayor of Springfield?" and "What would I do if I were sheriff of Sangamon county?"

—The Brotherhood of the Greeley, Colo., church was addressed recently by Prof. J. R Bell, of the State Teachers' College on "Christian Efficiency."

—The motto of the Century Class, which is taught by Finis Idleman at Central Bible-school, New York, is "100 Per Cent Alive." Mr. Idleman is giving a series of talks on "Four Views of Christ," based upon the stories of Christ's life given in the four Gospels.

—R. E. Saegler, Lookout Secretary of the Berean Bible-class, of the Palestine, Tex., church, reports that this class sends out "miss you" cards to every absent member, and thus keeps up the class attendance most efficiently. Bonner Frizzell is the progressive teacher of the class.

—Dr. Burris A. Jenkins, of Linwood Blvd. church, Kansas City, in an address before the University Club of that city, made an onslaught upon Henry Ford's anti-preparedness propaganda. Dr. Jenkins does not believe the present war will be the last great conflict.

—N. O. Rogers, pastor at King Hill church, St. Joseph, in a recent sermon laid bare the unrighteousness of that city, speaking upon the topic, "The Four Evils of St. Joseph."

—E. M. Waits, pastor at Magnolia Avenue church, Ft. Worth, Tex., has launched a campaign in his church to raise a fund of $1,500 to be spent in mission and benevolent work, and in Bible-school training. This was a follow-up result of a recent church institute conducted by the following: Clinton Lockhart of Texas Christian University, Otis Hawkins and H. D. Smith, of Dallas; Mrs. Terry King, superintendent of women's work in Texas; F. W. Hawkins, superintendent of Bible-school work; Colby D. Hall of Texas Christian University; L. D. Anderson and S. W. Hutton.

—At a mission rally held at Bloomington, Ill., the speakers were R. A. Doan, M. B. Madden and John R. Golden. Among those attending the meetings from nearby towns were: H. H. Jenner, Long Point; H. E. Monser, Lincoln, and R. H. Newton, Atlanta.

—C. G. Kindred, of Englewood church, Chicago, took a special car filled with his church people to attend the dedication services at Chicago Heights. The Chicago Heights work has been supported largely by Englewood until recently, when the work became self-supporting.

—C. M. Yocum, pastor at Main street church, Rushville, Ind., has the distinction of being the youngest minister of the city in years, and the oldest in point of service. This congregation has a membership of 1,450 and has made an increase of 400 during the five years of Mr. Yocum's ministry.

—J. W. Underwood, pastor at Central church, Anderson, Ind., as a feature of the recent revival, ordained the following young men into the ministry: Harper McCune, of East Lynn church; Urban Ogden, of Arrow Avenue church and Ephraim Lowe, of Markleville church.

—The Christian Endeavor Society of the Marysville, Mo., church is co-operating with other young people's societies of the town in promoting a movement for a community recreation center.

—Two men mentioned for the pulpit at First church, Chattanooga, Tenn., are P. Y. Pendleton, of Canton, O., and Claude E. Hill, of Valparaiso, Ind.

—In response to a request from the Bloomington, Ill., Commercial Club. S. H. Zendt. with other ministers, preached a sermon on "Prosperity" late last month.

—George Darsie, pastor at First church, Portland, Ore., has reconsidered his decision to leave the work at Portland, and has now announced his definite decision to make a change at once.

Eureka College News Notes

Two honors have recently come to President H. O. Pritchard, of Eureka college. At a recent meeting of the Yale University Corporation's Prudential Committee, President Pritchard was elected Alumnus Lecturer in the Yale School of Religion for next year. President Pritchard has also been honored by the Bondurant Lectureship of the University of Illinois, being elected to deliver a series of six lectures the last week in March on "The Fundamentals of the Christian Religion."

I. J. Spencer, of Lexington, Ky., recently closed a very successful series of evangelistic services for the local church, being assisted by its pastor, V. W. Blair. During the last week of his service here, Mr. Spencer delivered a series of informal talks to the ministerial students of the college on the "Problems of the Ministry." Mrs. Spencer was also of much service to the meeting through her work among the women of the community.

The annual Recognition Day Exercises of the senior class were held Thursday, March 2. There are fifteen candidates for the A. B. and B. S. degrees this year. The address was delivered by I. J. Spencer, and the response was made by Harry Fonger, president of the senior class.

The Eureka College Glee Club was royally entertained by five Illinois Disciple churches on its annual tour the last week of February. Concerts were given at Cuba, Beardstown, Pittsfield, Virginia and Chandlerville. The "college boys" were greeted everywhere with large audiences. Prof. E A. Bredin, director of the School of Music, conducted the trip.

The annual Tri-Angular Debates between Eureka College and Millikin and Wesleyan Universities, was held this month. The question for debate was that of national preparedness.

Prof. Joseph E. Smith, of the Department of History of Eureka college, was recently married to Miss Claudia Page of Chicago. A reception was given in honor of Mr. and Mrs. Smith at Lida's Wood, by the faculty and students.

Lewis Hurt of Eureka, who is on a furlough from Liberia, Africa, gave a talk in chapel recently concerning his work in the foreign field.

An invitational high school basket ball tournament was held in the new gymnasium recently. There were eight competing schools, including the College Academy.

J. Wallace Bradley.
Correspondent.

The March Offering--A Good Start

There is fine interest in the March offering. The mail, which is large, breathes an optimistic spirit. Several new Living-Link churches are reported.

During the first four days following the March offering, 310 churches responded with offerings, a gain over the corresponding four days last year of 128. These churches, as churches, sent $5,624, a gain of $2,600. Remember, this is the showing for only four days.

There is a lively interest in the apportionment and many churches are coming up to the mark. The offerings of the churches as churches show a gain of $8,007 since October 1. There has been a gain also of 330 contributing churches. This is fine!

Now let us keep this rate of gain up all through March and the remainder of the missionary year, or until September 30.

Please speak to your church treasurer about sending the offering promptly. If all has not been collected in, please forward what is on hand and gather up the fragments later. We hear frequently of churches who took the offering last year, but whose treasurers failed to send it—diverting it to the current expense fund.

Let every man and every church be prompt to do their duty and we will all rejoice together over a great victory. Send to

F. M. Rains, Secy.,
Cincinnati, Ohio.

Facts and Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Washington, D. C., Ninth St., G. A. Miller, pastor; A. R. Moore, evangelist.

Woodland, Cal., union meeting, W. E. Bobbitt, Disciple pastor; Fife brothers, evangelists.

Keokuk, Ia., C. R. Scoville and company; 1347; continue.

Charleroi, Pa., E. N. Duty, pastor; Ben S. Johnson, evangelist. Began March 15.

Springfield, Ill., Stuart St., G. A. Chaney, preaching; J. W. Seniff, singing.

North Salem, Ind., Lee Tinsley, pastor, preaching; 67; 48 by baptism, 19 by letter; closed.

Redlands, Cal., T. H. Lawson, pastor; Kellums brothers, evangelists.

Pomona, Cal., C. R. Hudson, pastor; Fife brothers, evangelists. To begin this month.

Springfield, Ill., West Side, C. W. Ross, pastor, preaching; J. W. Seniff, singing; 68; closed.

Lincoln, Neb., Tabernacle, C. W. McCord and J. W. Hilton, evangelists.

Wheeling, W. Va., First, W. H. Fields, pastor; preaching; 17; closed.

Ridgefarm, Ill., L. R. Hotaling, minister-evangelist; 29; closed.

Monticello, Ill., S. M. Martin, evangelist. Began March 1.

Cameron, W. Va., W. E. Pierce, pastor, preaching; Wallace Tuttle, singing; 71; closed.

Bozeman, Mont., A. L. Chapman, pastor; preaching; 57; closed.

DEDICATIONS, ETC.

Bicknell, Ind., C. W. Cauble will dedicate $40,000 church April 20.

Lubbock, Tex., will build $50,000 plant.

Turlock, Cal., F. M. Brooke, pastor, will dedicate new building this month. H. O. Breeden assisting.

CALLS.

E. L. Pettus, to Greenwood, Ind. Accepts.

H. H. Williams, Loami, to Girard, Ill. Has begun work.

Geo. C. Ritchey, Monmouth, Ore., to Boyle Hts., Los Angeles, Cal. June 1.

King Stark, Harrisonville, to Richmond, Mo. No decision.

C. S. Wikoff, to Colfax, Ia. No decision.

W. J. Hall, Newmarket, Ont., to Franklin, N. H. Has begun work.

H. H. Anderson, Sebring, to Ghent, O. April 1.

L. P. Clark, Mentor, to So. Akron, O. Accepts.

Geo. W. Bassett, Waxahachie, Tex., to Dodge City, Kan. Accepts.

Arthur Vawter, Cincinnati, Fourth, to Columbus, O., West Side.

C. M. Barnes, to Reedley, Cal. Accepts.

RESIGNATIONS.

F. M. Dowling, Fullerton, Cal.

G. M. Anderson, Whittier, Cal. June 1.

A. O. Hargis, Rutland, Ill. June 1.

J. W. Babcock, Boone Ia. July 1.

Geo. W. Knight, Dallas City, Ill.

—In a recent issue of this weekly it was stated that C. H. Hood, pastor at Coshocton, O., had made 96 calls during the past year. This should have read 986.

—R. J. Bennett, of Sharon, Pa., has begun a series of talks on the book of Acts, at Wednesday evening prayer-meetings. This is in preparation for the pre-Easter series of sermons to be delivered during Decision Week. For Sunday mornings Mr. Bennett is planning a series of sermons on the life of Jesus, under the general subject. "Pictures of Jesus." Professor Vernon Stauffer, of Hiram college, recently talked to the Sharon men on "The Value of the Church for Men."

—Methodists, Lutherans and Baptists worked with a will in the recent meeting held by the Disciples at Queen City, Mo., under the preaching of W. H. Hampton. Forty-one persons were added to the church membership. Scores were turned away every night.

—President M. L. Bates, of Hiram, spoke to the Sharon, Pa., congregation on the topic, "The World's Challenge to This Generation," and also addressed the local high schools on college work.

—W. H. Bagby read a paper on "Preparedness" at the March meeting of the Southern California Preachers' meeting.

—H. E. Merritts, formerly with the Disciples Publication Society, has an excellent position in the sociological department of the Ford Motor Company.

—O. F. Jordan, of Evanston church, Chicago, is finding a wide demand for his articles on social service and current religious progress. Mr. Jordan is also meeting with success as a lecturer. He has recently given several addresses for chapters of the Masonic Lodge.

—J. D. Hull made such a success of the recent meeting at Portland, Ind., that his official board passed a special vote of thanks to him. A feature of these meetings was Gospel singing by various classes of the Bible school.

—A "Mother and Daughter Banquet" was held on a recent evening at First church, Lincoln, Neb. About 250 women and their daughters sat down to this unusual repast of good things material and spiritual.

—Miss Fred Fillmore is singing in the meetings at Norwood church, Cincinnati, held by I. J. Cahill. "Baby Day" was recently observed at Norwood. Mr. Stauffer's men's class has reached an attendance of 140.

—The churches of Portland, Ore., are in a "Win One" campaign.

—F. E. Billington, Northwest Bible School Superintendent, gave a number of lectures last month in the Religious Education department at Eugene Bible University.

—C. H. Hilton, pastor at Healdsburg, Cal., who has been in the hospital for two months, is reported recovering.

—Governor Ralston addressed a social welfare meeting at First church, Noblesville, Ind., on Feb. 28.

—Progress toward complete recovery is reported for W. B. Craig, former pastor in Redlands, Cal. Mr. Craig has been in a hospital for two months.

—T. L. Lowe, of Fourth Avenue church, Columbus, O., preached the sermon at the union communion service of the Columbus churches, held at Broad street church on March 12.

—Jesse C. Caldwell, president of Atlantic Christian College, delivered an address on Christian education in the church at Ayden, N. C., the evening of February 20.

—R. J. Bennett, of Sharon, Pa., addressed a Washington memorial meeting, at which the local Masons attended in a body.

—James Small, of Kansas City, was the chief speaker at a meeting of the Noonday Club, at Pittsburg, Kan.

* * *

William J. Lockhart Loses Father.

William J. Lockhart, general evangelist with headquarters at Des Moines, reports the accidental death of his father, Geo. W. Lockhart, who for many years made his home at Kingman, Kan., but who for three years has lived near Des Moines. The injury which caused his death was the result of a fall from a wagon, Mr. Lockhart receiving a blow on the head. The funeral was held at Kingman, the services being in charge of R. C. Leonard, local pastor. W. J. Lockhart, the son, pronounced a touching eulogy over the remains of his father. The deceased is highly praised by the Kingman papers. "His first and constant interest was the church. He was a charter member of the Kingman church and served during all the years as an officer, and for many years as treasurer." Mr. Lockhart was greatly interested in the evangelistic service of his son.

Will Exhibit Campbell Relics.

One of the features of the Twentieth Anniversary celebration of Evanston church, Chicago, on the evening of March 22, will be the exhibit of a number of relics pertaining to the lives of Thomas and Alexander Campbell. William Campbell, only surviving son of Alexander Campbell, attends this church regularly and has a large part of the books and personal belongings of his father. The church wil serve a free dinner to its members and friends that night and there will be music and special addresses. O. F. Jordan is the present pastor. The net gain in membership in this church in the last five years is about fifty per cent.

* * *

Note:

There has been a delay in the receipt of Mr. Morrison's report of the Panama Congress, but we are assured it will reach Chicago for next issue.—Office Editor.

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700 East Fortieth Street — CHICAGO, ILL.

THE CHRISTIAN CENTURY

Vol. XXXIII March 23, 1916 Number 12

Faith and Modern Science

By Henry Churchill King

Women in the Twentieth Century

By Ida Withers Harrison

Lyman Abbott on Prohibition

Ministers Discuss Bellumists

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII MARCH 23, 1916 Number 12

Where Hope Has Failed

WITH HOW MANY PHANTOM ASSURANCES HAS THE HUMAN SOUL CHEATED ITSELF IN ITS LONGING AFTER IMMORTALITY! NO DREAMS ARE MORE HAUNTING OR MORE FLEETING THAN THOSE WHEREWITH MEN HAVE TRIED TO COMFORT THEIR LONGING HEARTS AS THEY CONTEMPLATED THE FUTURE.

Mention has already been made of the Semitic lack of clearly defined ideas on this theme. Yet even the Hebrews, unprovided as they were with any valid hopes of future life, could not quite gain their own consent to picture the dead as instantly blotted out of being. Rather they thought of them as going down into Sheol, the insatiable, but only gradually fading out into the pallid and inert existence of the shades.

From that increasingly inert condition, which withered at last into nothingness, the soul might be roused to brief attention by some notable arrival in the twilight, as when the mighty king of Babylon was brought, discrowned and humbled, to Sheol. It was even held that by some tremendous spell they might be summoned back to the upper air, but only for a fleeting hour. All this was too nerveless a conception to count as more than a fragment of belief, flung to eager questioners over the mystery of death.

Nor did the ideas of the Greeks in their earlier and purer form find embodiment in any satisfying views of the future. Religion with them was not a formal system imposed from without, but it sprang as a social impulse from within. There was no organized authority which could construct standards of faith or dictate the proprieties of religious etiquette. Only from chance utterances in the great classics can one gain vague hints of a somewhat shadowy world beyond death.

Thus, after Odysseus slew the suitors, Cyllenian Hermes summoned their shades, holding in his hand the wand that is golden and fair, wherewith he closes to sleep the eyes of whomsoever he will. Then he started them forth murmuring as they went, and he the helper went on leading them along the dark ways, past the streams of Oceanus, past the White Rock, along by the gates of the Sun, past the parish of dreams, till they came to the asphodel moor, where the spirits have their abode, the phantoms of way-worn men. Once only in Homer is there reference to the Elysian Fields, "where is no snow, and no wintry storm, nor ever the torrent of rains, but ever the light-breathing zephyrs Oceanus sends from the west with cooling for men."

One wonders if this may not have suggested to Tennyson his picture of the mystical island-valley of Avalon:

"Where falls not hail, nor rain, nor any snow,
Nor ever wind blows loudly; but it lies
Deep-meadowed, happy, fair with orchard lawns,
And bowery hollows crowned with summer sea."

But neither in Homer nor the myth of Arthur were these blessed islands for the common race, but only here and there some great one of the earth, kin of the gods. There is no comfort in these dreams.

And if choice spirits such as Socrates and Plato pierced further into the gloom, and intimated to their followers some expectation of a more satisfying eventuality to the problem of life, their voices were but as winds upon the heights. The soul of that fine civilization remained untouched by any hope for the future. Robert Browning makes clear the wistful regret of even the best minds in Greece over this dreary outlook. He puts into the mouth of Cleon, "the poet of the sprinkled isles," the plaintive protest against the coming of death at the very acme of his enjoyment and success:

"I, the thinking, feeling, acting man, the man who loved his life so over-much,
Shall sleep in my urn.—It is so horrible I dare at times
Imagine to my need some future state revealed to us by Zeus.
But no. Zeus has not thus revealed it. And alas
He must have done so were it possible."

Turning from these vague illusions of the past, one is confronted with three suggestions from those who deny the probability of personal survival, yet would like to preserve as much as possible of the consolation it yields. The first is that though death ends the adventure of existence, it affords opportunity for a survival in the influence of a useful career. Denying Shakespeare's familiar words about the evil that men do, it is rather the fact that good has survival value that evil does not possess. Here then is the sure ground of life's extension. We live on in the characters of others whom we have aided to the upward path. This is the pleasing hope eloquently voiced by George Eliot:

"So shall I join the choir invisible of those immortal dead
Who live in souls made better by their presence,
And whose music is the gladness of the world."

Perhaps this ought to satisfy. It is a very noble longing. Is there something selfish in the wish for personal survival? Ought one really to be content with this continuing of life, not in conscious activity and attainment, but in the growth of life as a whole, made possible in some small manner by his own efforts while yet a dweller beneath the sun?

Again there is the theory that the individual, gaining the measure of completeness possible in the days of the flesh, goes back to God, the primal fount and source of life, to swell in however limited a way the totality of being. Thus from age to age the divine life completes itself through the added increment of the best the generations have produced. The individual ceases to be as such, but survives in the total complex of being.

But this conception of an all-absorbing God, who satisfies his cravings for completeness by the regaining of the best of the universe he himself has made, differs only in the level on which it is conceived from those outgrown traditions of monster deities whose worship was performed by providing them with sacrificial victims, animals or men, of their own making. Not this way does the open road to satisfaction lie.

And once more, there is the doctrine that men survive and find their immortality in a gradually expanding world, which goes forward from good to better and to best by

(Continued on page 9.)

Faith and Modern Science

BY HENRY CHURCHILL KING

Editor's Note: Evolution and modern science are not inconsistent with the Christian religion, but are helps to faith, according to President Henry Churchill King, D.D., of Oberlin College, who spoke before the recent Panama Congress on "Christian Work in Latin America." Dr. King declared that there are Christian missionaries who are hindering the progress of Christianity by saying that any person who adopts the conclusions of science and historical criticism is not Christian.

He spoke with great earnestness of the importance of interpreting religion to modern men in terms of modern thought. The Congress had been discussing the alienation of the educated classes from the Church, and Dr. King said with candor that the reason for this alienation was the fact that the Church has not yet learned to preach to the educated classes in Latin America. There is nothing in modern science that need stand in the way of a man's accepting Jesus Christ.

The general theme for the day's discussion was the question of education. A wide and thorough survey of educational conditions in Latin America was made—conditions of education among little children, among boys and girls of high school age, among college students. The popular attitude toward education, the point to which public education has been developed, the attitude of educators toward religion, and the effect of the prevailing educational ideals upon the character of the people—these questions were considered with great care in a voluminous report presented by a commission of schools representing both Latin and Saxon America. The commission also made a report on the condition of evangelical schools in Latin America pointing out their strength and weaknesses and suggesting ways of improvement.

The most signal revelations of their investigation were those concerning the amazing degree of illiteracy in these countries, the anti-religious effect of much of the teaching furnished by the higher educational institutions and the inadequate equipment and manning of the Christian schools.

After a day of discussion President King summarized his impressions in an address a part of which follows: C. C. M.

FOR myself at least, and I have no doubt for many of you, six particularly significant facts stand out from our survey. First, the enormous illiteracy in Latin America—from 40 to 80 per cent, whole sections of the population quite unreached. Second, yet in many places there is a well organized system of education from elementary to university of high grade. Third, all observers bear witness to the marked leadership on the part of the highly educated men in Latin American countries, a leadership out of all proportion to their numbers. Fourth, there is unanimous testimony that these highly educated leaders are very generally abjuring religion as out of date. Fifth, the reports bear witness to the very inadequate training of the Christian community and especially of Christian leaders, both teachers and preachers. Sixth, there is evidently also dire need of industrial or agricultural training at certain points for the economic lifting of the people—need that is sure to be felt more and more as we press our work among the native Indian population.

FOUR GREAT DEMANDS.

Corresponding to these particularly significant facts are, point for point, certain great demands. First, the enormous illiteracy makes it plain that our help is needed; missionary elementary schools are obviously called for and are likely to be for years to come. Second, the existence of a well organized system of education means that we must be able to put the missionary schools side by side with the best that the government can give and have the schools stand the comparison. Third, the marked leadership of the highly educated certainly means that we must, in some way, reach these educated leaders. Fourth, the fact that they very generally abjure religion as out of date demands that we make to them a modern approach, giving them a different conception of religion and a different conception of the relation of religion to the modern intellectual world.

I promised to return to one point, that if we are really to reach these educational leaders we must use the modern approach. Will you bear a very faithful word upon that subject? I came back sick at heart from the Orient partly because I found in India, China, and Japan that there were many excellent and godly missionaries who were standing square across the path of the educated Indians,



President Henry Churchill King, of Oberlin College.

Japanese and Chinese. They were saying, virtually, "You can not have anything to do with evolution and historical criticism and be a Christian."

RELIGION AND THE MODERN WORLD.

Well, a great German said years ago, "The wounds of knowledge can be healed only by knowledge," and you must make an approach to these men with a little different conception of religion than they have been used to,—a different conception of the relation of religion to the modern and intellectual world. I do not know anything in the modern intellectual world that forbids a man to be in the deepest and most true sense of the word a follower of Jesus Christ. I do not know a thing that need stand across his way, but we must make that clear to these men.

It must be clear that there are always two problems in asking concerning anything. How did it come to be? that is a question of process. What is it now? that is a question of meaning. These two questions are quite different. Science puts the first question first. When you have answered the question of process, the question of meaning, the ideal meaning, the ideal interpretation, is utterly untouched by all science can do. As Paulsen says by way of illustration, you can look at a page of type and possibly tell how it came to be there without at all answering the question as to what it means.

I sometimes think of the way Courtney, then a member of the British parliament, when we were face to face with evolution in its relation to religion, put the thing: If evolution is true, I was a bit of protoplasm. If evolution is true, I was a mollusk. If evolution is true, I was an anthropoid ape. But, whether in the providence of God or by chance, after having been an ape I have now become a man. When I was an ape, I thought as an ape, but when I became a man I put away apish things.

A HIGHER EDUCATION NEEDED.

Fifth, to meet the inadequate training of the Christian communities and leaders we must obviously make decided gains at this point, and this calls for higher education of the first order, thoroughly permeated by the Christian spirit. Sixth, in view of dire economic need at many points, the missionary schools must do something to meet that need as situations demand.

The entire survey has made it clear in the third place, I think, to us all that at present we are meeting these demands in an utterly inadequate fashion. It is equally clear that it is impossible to meet these demands without co-operation on the largest scale. Human beings have been co-operating for ends of health in the last fifteen years to an extent undreamed of before. Shall we be able to co-operate for the abolition of the mosquito and the fly and the rat, and not be able to co-operate for the great ends of the Kingdom of God? How absolutely necessary such co-operation is, is to be seen at once, as soon as one thinks of the necessity that missionary educational institutions must, above all, do honest work, with all that that involves in staff and equipment.

It has been estimated that a "minimum efficient college" in North America for 100 students would require a $300,000 endowment and $200,000 for buildings and equipment. Think, too, of the increasing government comparison that all our educational institutions must more and more face. Think of the endowment and equipment required for such industrial schools as Hampton or Tuskegee, and then be sure that the only possible solution of missionary educational problems is a common educational policy

and superintendence, that means union secondary schools, union normal schools, union theological seminaries, union industrial schools and union universities.

OPPORTUNITIES IN LATIN AMERICA.

In the fifth place the survey suggests four special opportunities open to missionary education in Latin America.

First, an education that shall combine in unusual degree both the strength of the Latin and the strength of the Saxon, both discipline and freedom.

Second, an educational system that shall solve more effectively than has yet been solved, perhaps, the paradox of the vocational and cultural.

Third, true union theological seminaries of high order that shall help at least to a national evangelical church or still better to a continental Christianity.

Fourth, the establishment of three great Christian universities in Latin America that shall stand side by side with the great national universities to help them to still better work and to a still finer spirit. Such universities would require millions, undoubtedly, but it is a reasonable expectation that men who have drawn their wealth so largely from these countries should be glad to invest large portions of it in institutions that may send out leaders of the highest quality for the leavening of the life of the Latin American countries.

Women in the Twentieth Century

A Summary of the Report of the Commission on Women's Work at Panama.

BY IDA W. HARRISON

(Chairman of the Commission.)

THE one time we are told Jesus was deeply moved in his spirit was when his critics came to him and asked of him a sign from heaven. They were already familiar with the signs from heaven that were daily enrolled before them. What they lacked was the open heart and diligent mind to read the meaning of the wonderful times in which they lived and his comment was: "Ye hypocrites, you can already read these signs from Heaven, but you cannot discern the signs of the times."

The reproach of Jesus to these people of old might be uttered afresh to every generation since. It is always easier to accept the lore of the Fathers and the traditions of the past than to understand and interpret the signs of our own times. Our God is a God of things as they are and there is no place in his work for easy acceptance of things of the past and for blindness to the conditions of the days in which we live.

No generation since the days when our Lord was on the earth has witnessed swifter changes and greater needs for adjustment to new conditions than the difficult and complex times in which we live. The Commission on Women's Work has attempted to pitch its report in the key of our own days, to do its work and thinking in twentieth century terms.

MODERN INDUSTRIAL CONDITIONS.

The meeting last night emphasized the home as the citadel of Latin life. We must not forget that women and children are thrust out of the home under modern conditions. The public schools and state universities are taking the place of education in the home and of the select private schools. From six years of age to twenty or more, the child passes from kindergarten to university, from one highly specialized teacher to another. The old question "What manner of child shall this be" must be answered by the State as well as by the parents of the child today. How important, then, that women should be in touch with those who control education.

Women are thrust out of the home by modern industrial conditions. Olive Schreiner says: "Fully three-fourths of the ancient and honorable occupations of women have shrunk away forever and the remaining one-fourth still tends to shrink." These modern changes have brought perils especially to young women. The Commission advises co-operation with the many large women's organizations in order to develop a social conscience that will impel women to study conditions brought about by the education and industrialism of today, and to create in them a sense of responsibility for sefeguarding the womanhood and childhood of the nation. Allusion has been made to the necessity of literature for women and children. Biographies of women who have been the incarnation of the types of endeavor are recommended—Florence Nightingale, the patron saint of the noble army of nurses; Elizabeth Fry, in prison reform; Clara Barton, pioneer and founder of Red Cross work; Susan B. Anthony, advocate of Woman's Suffrage; Jane Addams, in settlement work; and many other noble women of our day.

WOMEN AND MISSIONS.

Emphasis is laid on the qualification and preparation of missionaries. We need women of faith, courage, adaptability, social gifts, thorough training and marked spirituality. We crave the finest and highest type of North American womanhood to go to this great and promising field. Their method should be to teach the truth as it is in Christ Jesus, and let it do its work, rather than to attack the Roman Catholic Church. The words of Melinda Rankin should be an example to us. She said: "It has been a fixed principle with me not to attack the Roman Catholic Church, but to present the truth and let that do its work. If you wish to enlighten a room you carry a light and set it down in it, and the darkness will disperse of itself."

A definite educational policy is recommended, which will make adequate provision for all ages, from the girl of tender years to the woman in the university—for kindergarten, primary, secondary, vocational and college training, —not forgetting special training for Latin women as teachers, social and evangelistic workers.

The necessity for higher Christian education for Latin women has been emphasized by much that has been said at this Congress. No one Board is able to furnish the facilities and equipment for such education. It is recommended, then, that in large centers of population, where there are sufficient primary and secondary schools to provide a constituency, that the various mission boards co-operate to establish Women's Union Colleges.

Evangelistic work should include the old lines of Bible women's work, district nursing, visitation in the homes, the following up of students of mission schools, and other methods of personal approach. In addition to this, wherever the way is open, women evangelists should seek to cultivate women and children by teaching and preaching, and to carry the Gospel message, not only to our missions but to the great unevangelized fields of Latin America. What Miss Coop has said this morning in regard to her work among the Indians on the Isthmus is an example of what women can do in this line.

THE PRESENT NEED.

As far as possible, Latin American women should be employed in the social, evangelistic, and educational work of the mission. If the women of this great domain are to be reached and helped in any large way, it must be mainly done by their own countrywomen.

In view of all that has been said and many things yet unsaid, we feel that there must be large increase in all the lines of social service, education, and evangelization. The numbers of missionaries and teachers must be increased. The plants now in operation must be enlarged and more fully equipped and the great unoccupied fields in this continent of opportunity must be entered and evangelized.

A Swede was about to start as a missionary to India, when some of his friends tried to dissuade him, saying: "It is so hot there you can't live. Why, it is one hundred and twenty degrees in the shade." "Vell," said the man of faith, in great contempt, "ve don't have to stay in the shade, do ve?" It is just possible the Lord will make it hotter for folks who habitually hunt the shade than for those who get out into the sunlight where they can see to work.—Robert E. Speer.

I had a young man in my congregation who believed that he was refusing and rejecting salvation because of some unsolved problems. One day he determined to accept Christ as a Savior and afterwards settle his intellectual difficulties. But, as soon as he had made this decision, he found that his doubt had vanished. He thought that his blindness was intellectual; but his heart turned Godward, the veil was done away; and many a soul has had a like experience. A will to believe clears the mental vision. We see clearly when we are ready to see.—A. T. Pierson.

An atheist once asked Bishop Boyd Carpenter if he believed that Jonah was swallowed by a whale, and received the answer: "When I go to heaven, I will ask him." "But suppose he isn't there," the other persisted. "Then you ask him," was the quick retort.

Dr. Lyman Abbott on Prohibition

A RECENT publicity sheet sent out by the National Wholesale Liquor Dealers' Association made much of a statement in regard to Dr. Lyman Abbott's position on the prohibition question, quoting Dr. Abbott as being against prohibition and justifying his position by the Bible and by the practices of Christ during his ministry. This statement prompted the editor of the Gibson City, (Ill.) Courier, to write to Dr. Abbott to verify the quotation, and a letter was received by that publication from his daughter, stating that the quotation was correct, but that it had been taken out of its proper context and misleadingly used. Dr. Abbott's secretary also wrote as follows, reports the "Courier":

"I beg to enclose an 'Open Letter' which appeared in the issue of The Outlook for October twentieth, which was written by Dr. Abbott on the occasion of the recent Prohibition campaign in the State of Ohio. This will give you Dr. Abbott's views on the subject. You may be sure that nothing that Dr. Abbott has ever said on the subject of temperance was ever intended by him to be used in favor of the saloon, and, of course, any sentences or paragraphs taken from the writings or addresses of any public man should not be considered without their context, as representing his opinions on any subject. You may be interested to know that the town where Dr. Abbott has lived for forty years—Cornwall-on-Hudson, N. Y.,—has been a no-license town for many years, very largely due to the fact that Dr. Abbott has been an active worker in the campaign against the saloon, whenever the matter has come up there for decision."

DR. ABBOTT'S TRUE POSITION.

The "Open Letter" referred to is as follows:

"Dear Sir:—I have received your letter telling me of the work of the Ohio Temperance Union, with which you are connected, and which is 'promoting a propaganda in favor of genuine temperance against prohibition in Ohio, where the question of State-wide prohibition is at issue.' You ask me for a letter which you can use in this campaign. I think I can best answer your request by an open letter, which Ohio papers are welcome to republish, and which will give my opinion to all citizens in Ohio who care to know what it is. To a previous correspondent I have already written specifically that I am not in favor of State-wide prohibition, except where a State-wide public sentiment for prohibition already exists. To that public sentiment I address myself in this letter.

"In common with most Americans, I have believed in the regulation, not the prohibition, of the liquor traffic. But the action of the liquor dealers has made regulation impossible. There have been, and are, some saloons which obey the law, but they are the exception. The great majority covertly disregard or openly defy all attempts in the community to impose special regulations upon them. The law forbids sales to minors; and the saloon not only sells to minors, but not infrequently entices minors to drink, that it may establish in them the habit and develop in them customers. The law forbids sales to habitual drunkards; and the saloon continues to sell to habitual drunkards as long as they or their friends will pay for the drinks. The law forbids sales at certain hours; and the saloon sells at all hours if there are customers to buy. The law forbids sales on Sundays; and the saloon closes the front door and opens the side door. The law forbids sales except with meals; and fake meals are furnished to make the sale legal. The law forbids sales except by hotels; and the saloon adds bedrooms, calls itself a hotel, and becomes a house of prostitution.

"This is not true of all saloons. Now and then may be found one, especially in our larger cities, which is what your circular says Dr. Parkhurst has called it: the poor man's clubhouse, his restaurant, and even his infirmary. But these are the exceptions.

"The American people are characteristically conservative and slow in coming to a conclusion. But they are coming to the conclusion, though slowly, that the American saloon is not only a local nuisance but a National calamity and are resolving to abolish it.

"The question is not, Is beer a useful article of food?

"It is not, Is moderate drinking wrong?

"It is not, Does the Bible prohibit or permit moderate drinking?

"These questions the people would prefer to leave each individual free to determine for himself.

THE PROHIBITORY MOVEMENT.

"But they are not willing to leave each individual to determine for himself whether the laws enacted by the community shall be obeyed. That question the community will decide, and it will suffer any inconvenience, any deprivation, which may be necessary to secure such obedience. This is the meaning of the present prohibitory movement.

"Your letterhead gives the title of your Society, 'The Ohio Temperance Union' and your circular affirms your wish to substitute temperance for prohibition. If twenty-five years ago the brewers, the wine-growers, and the wholesale liquor dealers of the United States had united with other law-abiding citizens to compel the retail dealers to comply with such regulations of the liquor traffic as the State might enact, and to create within the liquor trade such a regard for law and such a spirit of temperance as would banish the spirit of lawlessness, which has made the average saloon not only a local nuisance but also a National calamity, the prohibitory movement never would have attained its present proportions.

"But if the people are compelled to choose between an unregulated and lawless liquor traffic and the prohibition of the liquor traffic, I do not doubt that they will choose prohibition. If we cannot reform the saloons, we shall abolish them. And if we can find no other way to abolish them, we shall abolish the distillery, the brewery, the winery, and the importation of liquor from abroad.

"LYMAN ABBOTT."

Our Readers' Opinions

THE MINISTER AND THE BELLUMISTS.

EDITOR THE CHRISTIAN CENTURY:

I have just read E. B. Barnes' "The Minister and the Bellumist Propaganda." Also I have noted Mr. Medbury's efforts against "Preparedness," and your occasional editorials. I have to plead guilty. I am among those who have preached "peace sermons" and am now silent in the presence of this agitation for preparedness. But my silence does not come from being afraid to speak. I should not like to be charged with being unpatriotic, nor would I like to have it said that I was lacking in Christian ideals. I am bewildered. I am in a strait betwixt two. The tide of patriotism runs strong in me. I believe in universal peace; and that it will come. But the present situation—the present emergency; Christian idealists cannot change that.

At the outbreaking of the Spanish-American War a newspaper sent representatives around to interview the ministers as to whether war was ever justifiable, and the war with Spain in particular. I answered the reporter about as follows: "If a Christian gets into a controversy with a Christian, there is but one way to settle it—arbitrate; if a savage gets into a controversy with a savage, there is but one way to settle it—fight; but if a Christian gets into a controversy with a savage, he may have to fight." I cannot make the application here lest I should seem unneutral, and the President has admonished us to be neutral. I think, however, the reader will make the application. If the United States, with all its efforts at peace, should be assailed by a war-mad nation, would it not be wise for us to be prepared to defend ourselves? That seems to me to be beyond question. With nothing but a "scrap of paper" between us and a nation that has, with devilish ingenuity, prepared for war for years, what are we to do? I despise war; nothing has so wrought upon me as this world-catastrophe; I think of it, brood over its horrors, almost day and night. Two years ago its very possibility was unthinkable. Indeed, in one of my "peace sermons" I declared with all possible emphasis and earnestness that there never would be another great war. I believed it. Alas, I did not reckon with the War Lords. Please cut the "s" off of "Lords." I cannot be neutral, try ever so hard. In fact, I do not think there is any virtue in being neutral. In my opinion, it is no time to be neutral. Christianity, patriotism, humanity, should cry aloud in condemnation of those who started this horrible world-slaughter.

What rouses me is that we are entering upon a scheme of defense that in the end will cost billions which had never been dreamed of but for those who have proven themselves a world-menace. We must defend ourselves against these. I cannot see it any other way. Mr. Barnes says of many of his brethren: "They are timid and even reluctant to express an opinion." Well, here is my opinion, and I believe I represent a large, possibly a greater majority, of my brethren in the ministry: We are certainly not blind to the "perils of militarism." We are in the midst of conditions that we are powerless to change.

I do not like the imputation that "the preacher who believes in war policies and war preparations cannot at the same time countenance the cause of Christ." I repeat that I abhor war. And I repeat again that I am bewildered. Nor is that strange, since bewildering times have come upon us. No man knows what tomorrow may bring upon us. I think it is wise, and not un-Christian, to be prepared for any eventuality. Please do not class me as a militarist, and please do not charge me with unfaithfulness to Christian ideals. I am in a strait betwixt loyalty to the Prince of Peace, and what seems in these chaotic times a wise, sane and conservative defense program.

J. N. Jessup.

Hopkinsville, Ky.

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"OUR NEUTRALITY."

EDITOR THE CHRISTIAN CENTURY:

I have been intending writing you for some days to express my appreciation of The Christian Century. I have read the copies you sent with interest.

"The Increasing Years," in the issue of Dec. 23, is an indulgence in the thoughtful and the reminiscent, but chilled me some. To stand way down on the western slope of life, with vision obscured by the mists of the unseen and the unknown, with faith alone to buoy one for the voyage, sometimes leaves us lost in wonder. The article is good and it is necessary that such be written, read and thought about.

Edgar DeWitt Jones' article, "The Soul's Need of Silence," is of the meditative; the mystic, in the recesses of his study, philosophizing on the eventualities of life and the necessity of knowledge and belief in God. I believe though he has his dates mixed. The 46th psalm must have been written over three hundred years before the destruction of Sennacherib's army, and could not have been in commemoration of that event.

"Christmas Logic," by J. T. Stocking, I thought excellent; but the best of all was your editorial, "Henry Ford and His Adventure." In that, you sounded the shoals and depths of thoughts which the world must come to before very much progress is made.

You rebel against our complacency, against our refusal to take any steps forward; against our stupidity in always turning back, back, and back to find precedents by which to do things in an era of progress. You speak truly when you assert belief that our nation could have done much toward stopping the war, by "speaking a human word to the war-crazed nations." Truly did you write, "Our attitude was technically proper, but humanly dastardly."

I wish you could voice your ideas to the world on that very point. I wish you would in the interests of Christianity, civilization and humanity push that idea to the front and keep it there.

We as individuals or as a nation are worth nothing to the world if in a spirit of selfishness and complacency we look upon atrocities which make the world wonder with not a word of protest or murmur of disapproval. The most inconsistent thing we have done in the whole business was in assuming an attitude of neutrality, with a request from the head of the nation that we smother our sympathies and restrain expressions of opinion, and then setting apart a day of prayer in which we were to ask God to do for us that which we would not even attempt and concerning which, nationally, we refused to have an opinion! That was the most shameful piece of diplomacy ever attempted to be worked on Heaven. Many individual prayers were no doubt earnest and sincere but as a national invocation the whole thing was unfortunate.

Our nation could today go to the van of progress and establish the peace of the world; could do things which would make the world see the futility of war and the wickedness of it, and which would make our "preparedness" program look contemptible in comparison.

J. E. Jones.

Steubenville, Ky.

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PREACHING TRUTH AND THE STANDPATTERS.

EDITOR THE CHRISTIAN CENTURY:

I have long desired to express to you my appreciation of the "Century" but out of a false modesty, no doubt, I have hesitated. The fact that I have maintained my subscription the past six years when the price could have been used most conveniently otherwise is, I think, evidence of my estimation of its value.

The manifest Christian spirit, sincerity of purpose and courage to voice the truth, when such has been so unpopular, has been a source of strength and inspiration to me. As the older generation has been crucifying you, we younger ones will build you a monument, and may God keep us from persecuting our own prophets.

Dare the Christ come again? Would we not crucify him as he was crucified before? What church among us would not be subject to the denunciations of Matthew 23?

I thank you and my Christ-like teachers and friends for making me think, but dare I think if my thinking differs from the "traditions of the fathers?"

I am prompted to write by a recent "Reader's Opinion" in the "Century," under the caption, "Sincerity and Disciples' Ministry." My advice, though unsolicited and incompetent, is: Preach the Truth as revealed to you, for though you lose your job or life thus also shall you find life. I speak only from a short (four years') experience as a student-preacher, but this I found: although my every charge had been preached to death with doctrine and was torn asunder into two or three factions—the natural fruit of such preaching—a good majority of the active membership endorse a different sort, as do also a large per cent of the inactive members, and men outside the church are seeking for such truth. Many of these latter would become active members but for the fact that a number of "standpatters" are sufficiently intrenched on the board and have a sufficient grip on the purse strings to endanger one's job. This majority can not be long kept silent, but at present they hesitate to oppose the old elder or deacon or deaconess, who has paid for the organ, built the church perhaps, and contributes most to the preacher's salary, provided he is "orthodox." Their hope is that he or she, sometimes both, may soon pass away. And when they go may God bless them and give them a mansion sufficiently removed from the others that their peace may not be disturbed by the singing of the joyful and active spirits of those whom they would not fellowship here and the many who remained outside because they could not submit to their "orthodoxy."

Floyd Mercer.

P. S.—During this vacation we and the Baptists are talking union. Prospects are good for a real union with the name "Church of Christ." If it is completed I will send you a report. F. M.

Palo Alto, Cal.

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THE BARNES ARTICLE.

EDITOR THE CHRISTAIN CENTURY:

I must tell you how much I enjoyed the splendid article on "The Minister and the Bellumist Propaganda," in the March 2 issue of the "Century." It is great!

I have contemplated an article on the subject, but will now wait until yours cools off.

Such utterances in our journals cannot but stimulate courage upon the part of our ministry.

Geo. P. Rutledge.

Columbus, O.

THE NAME.

"The name of Presbyterian, Congregationalist, Methodist and Baptist, however much we may love it and however loyal we are to it now, is to give place to that name which is above every name. The day will come when those dashing waves of time and eternity shall strip off every name but one. Not our name, but the name of our Lord and Saviour, our Prophet, Priest and King, will abide, and amid the light of earth and the increasing glory of eternity, that name alone shall be read—Jesus Christ."—Dr. R. S. McArthur, noted Baptist.

* * *

CHRIST AS A YOKEFELLOW.

A fatal mistake in life is to drag its loads in a single collar. No one was ever intended to bear his burden alone. Christ has no single collars; he only deals in yokes. A yoke is a collar for two, and the Lord himself pleads to be one of the two. He wants to share the labor of any galling burden, whether it be when we come to the exhausting ascent or to the equally exacting decline. The secret of life's peace is to drop the single collar and to accept the Master's yoke.—J. H. Jowett.

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A PERSONAL APPLICATION.

A well-known business man in Lawrence, Mass., once had a customer who contracted a debt that ran along unpaid for a year or more, and even several letters failed to bring about a settlement.

One day, while glancing over the religious notices in a local paper, the business man saw something that gave him a new idea. He went to his desk and wrote the following note to the debtor:

"My Dear Sir. I see in the local press that you are to deliver an address on Friday evening before the Y. M. C. A. on 'The Sinner's Balanced Account.' I inclose yours, as yet unbalanced, and trust that I may have the pleasure of attending your lecture."

A check came by the next mail.—Youth's Companion.

* * *

To be in sympathy with God is wise; without that sympathy we may be clever, shrewd, temporarily successful, but we put money into bags with holes and scatter our seed in stony places.—Joseph Parker.

* * *

"Do I contradict myself?" Whitman asks somewhere; and then pat comes the answer, the best answer in print, worthy of a sage or rather of a woman: "Very well, then, I contradict myself!"—R. L. Stevenson.

THE CHRISTIAN CENTURY

EDITORIAL

RELATIONSHIPS OF UNION CHURCHES

PROBABLY the most outstanding theoretical objection to union churches is the fact that they are likely to sustain no vital relation to any large Christian body which can provide them with the assistance of denominational fellowship.

We are prepared to admit that this is a valid objection provided such a condition actually exists. Congregations need the stimulus of fellowship in some larger body of believers. They need a well organized channel for their missionary offering and other benevolences. They need the opportunities of conventional association.

But there is no reason why union churches may not enjoy these privileges as well as others. There are many such churches that possess the fellowship of the Disciples of Christ, forward their missionary offerings through the boards of this brotherhood, and send delegates to its convention. The same thing is true of other denominations.

Where the church is made up of sections of two different religious communions there is no reason why it should not preserve its relationship with both, dividing its missionary offerings and joining in the other enterprises of the two communions. This we know is done in many such instances.

Further than this, we believe that such union churches ought to create a bond of union among themselves if for no other than reasons based upon sentiment. The union movement is coming far more rapidly than any of us know. Our correspondence has borne surprising witness to the wide area over which this problem of conservation of scattered or inefficient congregations is being studied. A very large number of experiments are being tried, and in most cases with successful results.

We have no desire to see a new denomination of union churches formed, but we believe that it is possible by mutual recognition and helpfulness for these churches to live a much more effective life.

MR. MORRISON'S LETTERS

IT IS a matter of regret to us that the letters which Mr. Morrison has undoubtedly written and forwarded to this office have come slowly and irregularly. This was as he forewarned us after his arrival at Panama, knowing as he did the slow methods of mail service from South American ports to the United States.

The reports of the Panama Congress are now finding their way into the press of the States. Secretary Inman has sent out copies of the commission reports made to the Congress, and they show with what thoroughness the studies were made previous to the gathering, and with what promptness the official papers on which the important discussions of the meeting were based are now being given to the public.

The deputation sent on into South America to hold the regional conferences in the leading cities of the great southern continent is now busy at that huge task, and we shall soon expect to hear from them. We can promise our readers that no reports will come more directly or bring more authoritative word than those of our editor.

LATER: Since the above was put in type an interesting article has been received from Mr. Morrison which will appear next week.

"UNTO THE LEAST OF THESE"

THE DAY approaches on which the offerings are to be made by the churches of the Disciples for the work of the National Benevolent Association.

It is a satisfaction to all Disciples that this cause, so long neglected by us, has come to be an important factor in our thought.

The Roman Catholic Church long ago set a wholesome example to the Christian world in its care for the poor and the unfortunate.

Protestantism has not been slow to take up the good work in the spirit of the Master, who made solicitude for the unprovided the test of character.

The National Benevolent Association has orphans' homes at St. Louis, Cleveland, Dallas, Denver, Atlanta and Omaha, and homes for the aged in Jacksonville, Ill., East Aurora, N. Y., and Dallas, Tex. In addition, there is a newly equipped hospital at Kansas City, also a hospital at Valparaiso, Ind.

Offerings for the support of these institutions are made in all the churches on Easter Sunday. It is a great and worthy cause.

THE COMING CONGRESS

THE Disciples' Congress which convenes in this city April 25-27 at the Sherman Hotel, will be not only a gathering of social value, but as well of intellectual stimulus.

Read over again the statement made last week by Secretary Lumley relating to the program and the arrangements, and see if you can afford to remain away.

The Congress has from its beginning performed a very important function in the progress of thought among the Disciples. It has afforded a free forum for the discussion of ideas, untrammeled by limitations of organization, restrictions of prejudice or shortness of time. It has been understood that the Congress was not intended to be a body for the formulation of doctrine, and for that reason no motions or resolutions, save those relating directly to the simple business of the time, are either entertained or voted on.

The Congress has done more to stimulate and encourage careful thinking and frank yet moderate speech than any other gathering in our history. For this very reason it has wakened the fear and opposition of the lovers of the undisturbed, while it has gratified the men who wish to think and speak with freedom on the living issues of the hour.

The coming Congress promises to be in no manner of less interest than those which have preceded it.

A WEEK OF PRAYER

THE Federal Council of the Churches of Christ in America, with the approval of the Evangelical Alliance, has prepared an admirable series of topics for a week of prayer, April 16-23, the week that is usually known as Holy Week immediately preceding Easter. These topics are as follows: Sunday, April 16, The King of Kings and his Kingdom in its Growth and Glory. The Redeemed City. Monday, April 17, Thanksgiving and Cleansing. Create in us clean hearts, O God. Tuesday, April 18. Authority and Courage. Be strong and of good courage. Wednesday, April 19. Loyalty and Unity. One body and one spirit. Thursday, April 20. Heart Searching and Consecration. Making ready the

guest chamber for the Lord. Friday, April 21. Sacrifice and Service. The Cross and its glory. Saturday, April 22. The Kingdom and its Triumph. The Gates of hell shall not prevail. Sunday, April 23. The Resurrection.

Pastors may obtain a leaflet containing these outlines with subjoined comments and biblical texts by applying to the Federal Council, 105 E. 22nd St., N. Y. Such a week of prayer would fit in with any plan of special services leading up to the Easter time.

THE HAWAIIAN PERIL

THE PEOPLE of Hawaii are among the most docile in the world. They are not a hardy race, and they have rapidly imitated the virtues and the vices of other people who have settled in their beautiful islands.

Into those regions where it is the boast of the natives that the climate is one long unvarying summer time, and that there are no serpents in any of the islands, the evils of liquor have been introduced with dire results to the population. There are upwards of one hundred and thirty liquor establishments on the islands, and the annual liquor bill amounts to three and a half millions of dollars.

A large brewery in Honolulu operated by white men does a flourishing business. There are several distilleries including one or two saki stills controlled and run by Japanese. Cargoes of whisky, rum, gin and other intoxicants are being shipped into the islands.

The liquor traffic is the cause of suffering and death. The Hawaiian race is in peril of extinction. Out of an original population of two hundred thousand only twenty-four thousand pure natives remain.

An earnest effort is being made to secure a prohibition law for the islands. Under the old kings the people successfully fought the liquor traffic and enacted laws for the prohibition of the trade in strong drink, the first laws of the kind enacted in any country. At the time of the annexation of the islands the natives petitioned Congress for a prohibition law, but the matter was referred back to the territorial government, and the traffic was allowed to come in.

Once more Congress is being petitioned for a law abolishing this crime against the people of the islands. The liquor traffic is the Hawaiian peril. Protection to that people demands the enactment of such a law.

WHERE HOPE HAS FAILED.

(Continued from page 3.)

the conscious and absorbed devotion of the seekers after God. The world of moral ideals completes itself slowly through the sacrifices of the saints and the heroism of the brave. The one far off, divine event is the gaining of perfection by the process as a whole, and in that consummation every true soul in all the ages shares in the measure of his service. He does not survive, but he has builded his life into the mighty structure.

But if we are to trust our scientific guides, it is but a question of centuries or millenniums until this earth shall be dead and lifeless as the moon. In what manner then can that increasing volume of intelligence and virtue survive when this dreary tragedy overtakes our planet, as it has befallen others? Neither this way lies hope, it would seem. There must be some other path, or else our quest is in vain.

Union Churches

If the union churches which are taking form in so many parts of the country were the result of some deliberate propaganda there would be less prospect for their permanence, or of the ultimate value of the movement. But they are rather the outcome of genuine needs on the part of the communities, and of an earnest desire to conserve as far as possible the forces of the kingdom. It is this spontaneous feature which makes them worthy of the serious attention of religious leaders today. They are certain to play an increasingly forceful part in the Christian work of tomorrow. The "Century" solicits other stories of union experiments.

Union in Idaho.

Last summer I assisted in organizing the few Protestants of a community mainly Catholic. About forty people of several faiths, largely Lutheran, signed the following covenant:

"We, whose names are hereto appended, citizens of Uniontown and vicinity, believing that religious service and worship are necessary to the highest good of the community, do pledge to each other our support in maintaining a church life, calling upon God to guide and inspire us."

They organized by choosing a Superintendent of Religious Education, a Treasurer, a Secretary and a Superintendent of Meeting Place. I am preaching for them once in two weeks. These people are supporting a small but good Bible-school, and are getting along harmoniously.

On a recent visit there a young mother and father asked me to baptize their babe. The mother was raised a Presbyterian, the father a Lutheran. I explained why I could not do that, but told them that if they wished to dedicate their child to God through a public recognition of their responsibility, I would assist them. They said they would do so. In accordance with their wishes I prepared a ritual in which each parent pledged his best efforts to rear the child for God, in which the Sunday-school through the superintendent pledged its help, and which I concluded with a blessing in the name of Jesus Christ.

H. F. Barstow.

Genesee, Idaho.

* * *

"No Doctrinal Test" in Colorado Union.

I note your request for information concerning community churches. Wellington, Colorado, had three churches, Methodist, Baptist and Congregationalist—all with fairly good buildings. One by one they gave up for lack of support. Last fall I was called to assist in the organization of a community church. We secured the general co-operation of all the congregations as well as members of other churches, not organized. Wellington now has a strong community church, using the largest of the church buildings and filling it at nearly every service. They also have a large Sunday-school and Christian Endeavor Society. Their pastor, who is well provided for, is a United Presbyterian minister—his name is R. H. Barr.

I have calls from other places to assist in similar organizations and will respond as soon as I can. A fundamental principle of these organizations is that they have no doctrinal test of fellowship. I teach them that it is not necessary to believe alike in order to work together and worship together.

Members of these organizations retain their memberships in the churches of their choice. Converts of these organizations are advised to unite with the church of their choice, if they choose to do so: if not, they are received in such manner as their own conscience dictates. I urge the unqualified right of private interpretation. I shall be glad to answer any questions relative to this work.

J. Mack Mills.

The Sunday School

AENEAS AND DORCAS.

Lesson for April 9.

Golden Text: In all things showing thyself an ensample of good works. Titus 2:7.

Lesson, Acts 9:32-43; (compare also Proverbs 31:10-31). Memorize verses 39, 40.

(32) And it came to pass as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. (33) And there he found a certain man named Aeneas, who had kept his bed eight years; for he was palsied. (34) And Peter said unto him, Aeneas, Jesus Christ healeth thee: arise and make thy bed. And straightway he arose. (35) And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

(36) Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. (37) And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. (38) And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. (39) And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. (40) But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. (41) And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. (42) And it became known throughout all Joppa: and many believed on the Lord. (43) And it came to pass, that he abode many days in Joppa with one Simon a tanner.

VERSE BY VERSE.

32. **Peter went through all parts.** His activities were not restricted to the city. He went everywhere.—**The saints.** Literally, "the holy ones." We apply the term to those manifesting great piety; but here it means the same as Christian.—**Lydda.** The Lod of the Old Testament and about a day's journey from Jerusalem.

33. **Aeneas.** The name is Greek. All we know of him is stated in the text. **Eight years.** A characteristic physician's narrative. —**Palsied.** The term among early writers is used in a wide sense and includes paralysis, catalepsy, and tetanus.

34. **Jesus Christ healeth thee.** Peter gives Jesus the credit for the healing, as in Acts 4:10.—**Arise and make thy bed.** For eight years others had made his bed. For the first time in that period he was able to make his own bed.—**And straightway he arose.** He obeyed promptly, which always brings good results. Obedience is the one thing needed in our day.

35. **Sharon.** "The plain." It was the coast land from Joppa to Caesarea. Just about thirty miles in length.

36. **Tabitha.** Tabitha is Aramaic and means "gazelle," a favorite type of beauty. —**Dorcas** is the Greek translation of "Tabitha."—**Full of good works.** She was helpful in the community. Her life commended itself to the people as being worth while.

37. **In those days.** During the time Peter was at Lydda.—**Upper chamber.** This was a room set apart for some special purpose, such as meetings, prayer, etc. In this case it was a chamber for the dead.

38. **Delay not to come unto us.** It is not stated in the text as to how much the disciples intended Peter should do when he arrived at Joppa.

39. **All the widows.** They may have been the associates of Dorcas or those she helped while living in Joppa. **Coats.** Tunic. **Garment.** The ampler outer garment.

40. **Peter put them all out.** The scene may have suggested to Peter the raising of Jairus' daughter by Jesus. He naturally followed, in the main, the method of the great physician upon this occasion.

41. **Presented her alive.** The saints and widows never expected to see her alive. Their joy on entering the room is in striking contrast with the sorrow of their exit.

42. **Became known.** The people told each other of the work of Peter. The gospel is most effective when transmitted by human personality.—**Mary believed on the Lord.** It was a good testimony to the work of Peter that the people of the city could see their Lord. This is not always true, for often the worker and not Jesus is seen.

43. **Many days in Joppa.** Joppa was a large city and this may have been the reason for the length of Peter's sojourn.—**Simon a tanner.** It was unlawful for a Jew to touch a dead animal, hence the tanners were "unclean" and were compelled to live on the edge of the town.

Test Questions.

1. Where is Lydda?
2. Where did Peter go from Jerusalem?
3. Who are the "saints?"
4. Why did Peter ask Aeneas to make his bed?
5. Where is Joppa?
6. What noted person lived at Joppa?
7. Why was Dorcas greatly beloved?
8. Why did the friends of Dorcas send for Peter?
9. Why did Peter send out the mourners?
10. What was the effect of the healing?
11. Who was given the credit?
12. Why had Dorcas two names?
13. What is the spiritual value of the lesson?
14. Are there many Dorcases today?
15. What purpose have these stories?

Lives That Count

The Lesson in Today's Life.

By Asa McDaniel.

THE days are here when men and women must count in order to be counted in the work of life. There remain, however, a very large number of men and women in all walks of life as well as in our churches who do not count. They are respectable people, even good people, but they do not take an office, they do not teach in the Bible-school, they do not help in any of the organizations of the church. They do not give themselves in any way to the work of the church, and do not always attend as faithfully as could be expected. They simply don't count. We do not miss them when "the time of their departure is at hand."

The story of our lesson is a beautiful example of a life lived for others in some useful way. We have many such incidents in life if we could take the time to notice them. One has just occurred. A little boy comes running down the street on an errand for some one. The cry of a little girl attracted my attention; just then the two met. The little boy who was the girl's senior by four or five years, stopped and listened to the little girl's story. It was some time before he could find out just what was the matter. The conversation would have been interesting had one been close enough to have heard it; but the attitudes of the children made one feel the tenderness that must have been in the words. After looking at a piece of paper the manly little fellow learned that the girl had been sent on an errand and had lost her way. He took the little girl by the hand and the last one could see of them was two little feet hurrying up the street alongside their youthful guide. This is one story gathered out of many similar ones in modern life.

Not every boy and girl can do the clever, the perfect, the costly, the heroic, but all of us can do the helpful thing, and do it for the sake of Jesus and the good of our fellows. This will be a good work and many of such to our credit will make our life "full of good works." In order that it may be a good work, however, it must have good thought, a good motive, and a good aim. Read in this connection Paul's charming description of the prompting motive of all good works, in the thirteenth chapter of first Corinthians. Then take the motto of the business world, "Do it now," and go out to help the people with whom you live. Don't wait until you are as old as Dorcas, or have plenty of money to give away. You may not be able to make garments, but you are able to render some helpful service to your day and generation.

Two pictures of life come to me out of recent experiences. I was called to officiate at the funeral of two people in the same place and with much the same crowd at both services. This was the point of interest. At the one, the people were recounting the good deeds of the departed, and how much the community had lost. Many expressions of personal loss were narrated by the company. The other occasion was very different; while it was a larger gathering, the conversations did not linger about the dead. They were all of general interest, composed for the most part of incidents from the daily routine of life. The deceased at the first funeral was an open-hearted, unselfish person; the other was a selfish and self-centered individual, and the crowd was very unconsciously recording its appreciation of the two lives.

The power of self-sacrifice is that it conquers the heart. When you have tried all other weapons, try this. It is the sharpest sword in the arsenal of heaven. —J. M. Stifler.

"I understand the text, all right," remarked Aunt Ann Peebles, after the sermon was over; "but the preacher's explanation of it puzzled me a good deal." —Chicago Tribune.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another.—Thomas Hughes.

Lord, be patient still; suffer us yet a while longer: with our broken purposes of good, with our idle endeavors against evil, suffer us a while longer to endure, and (if it may be) help us to do better.—R. L. Stevenson.

Only as a nation is steadied, guided and inspired by Christian principles will it fulfill its destiny; otherwise it will pass the way of other nations which have perished from the earth. . . . The greatest peril of the nation is secularism.—John R. Mott.

Disciples Table Talk

Texas Christian University Has New Head.

L. D. Anderson, pastor of First church, Dallas, Texas, has been elected president of Texas Christian University, and has been released by his congregation to assume this new task. Mr. Anderson was graduated from Kentucky University, Lexington, in 1900 and received a degree from Texas, Christian University in 1905. He was pastor of First church, Dallas, for four years. Before that he was pastor at Palestine, Tex., for nine years and was pastor at Ennis for three years before going to Palestine. He succeeds Dr. F. D. Kershner as president of the university, Dr. Kershner having resigned early in this school year to take the editorship of the Christian-Evangelist.

First Church, Ft. Worth, Tex., Dedicated.

The new $100,000 home of First church, Ft. Worth, Tex., was dedicated early this month. L. D. Anderson, pastor of the church, led in the arduous task of building the edifice and large credit is given him for the final success of the effort. After the dedication a week of services was held in the new building, and one evening was celebrated as Texas Christian University night. A feature of this was the presentation of Mr. Anderson, pastor of the church, as president-elect of T. C. U. Colby D. Hall and Clinton Lockhart gave the addresses of the evening. At the first session of the Bible-school held in the new building there was an attendance of 1,296 present.

Cultivating the Men at Ionia, Mich.

R. B. Chapman, pastor at Ionia, Mich., reports a special series of Sunday evening meetings. The brotherhood has taken entire charge for the last four Sunday evenings—with the exception of a short sermon by the pastor. A ten minute talk was given by a member of the brotherhood at each service. The topics chosen were: "The Men and Millions Movement," "The Man of Today," "Live Wires," and "The Panama Conference." The church was completely filled on each occasion. The good effect was not only evident in the increased attendance but also in the fact that the men have been put to work, writes Mr. Chapman. Last Sunday evening the pastor began a series of "Lodge Nights," having invited five of the leading fraternal organizations to attend services on a specified date for each. The orders invited and the subjects for each are: March 12—Masons: "The Temple of Character." March 19—K. of P. "The Knight of Now." March 26—Moose: "The True Fraternalism." April 2—I. O. O. F.: "The Genius of Brotherhood." April 9—Elks: "The Safe Nation." At the morning services during Lent, Mr. Chapman is giving a series of talks on "The Grand Divisions of the Saviour's Life," following Stalker's outline.

Pontiac, Ill., Church Receives Gift.

Ernest H. Reed, pastor, reports that his church at Pontiac, Ill., has just had the good fortune of hearing that it has been the beneficiary in the will of the late Samuel Earp, a citizen of Pontiac, to the extent of $3,000. The amount is to be invested in first mortgages and the interest applied to the current expenses of the congregation. At a recent morning service, resolutions of appreciation were adopted, a copy of which will be sent to the family of Mr. Earp, and a copy spread upon the records of the church. Mr. Earp's first wife was a Disciple, he himself being a Baptist, but always friendly to the Christian church.

Conservative Eastern Work Yields Before Aggressive Efforts.

T. E. Winter, pastor at Third church, Philadelphia, faced a difficult task when he left Missouri about two years ago to take a pulpit in the "conservative East." But that he has made good is seen from the report of his past year's work in this field. The annual meeting showed by its reports a splendid year's progress. There were 108 accessions at regular services during the year, 82 by baptism. Lost by letters and otherwise 23, leaving a net gain of 85. A Boy Scout Troop, a Young Women's Mission Circle, and a Y. P. S. C. E., were formed during the year, and all are doing good work. The church treasurer reported a balance in the treasury and all bills paid. The church and its auxiliary organizations raised during the year for current expenses, $6,028.12; for missions and benevolences, $1,411.59; and for the building fund, $1,627.80. The present church membership is 654, and the Bible-school enrollment is 797, including Home Department and Cradle Roll. Since January 1, 1916, there have been about 40 added to the church at regular services.

Kansas City Men's Classes in Attendance Campaign.

The men's classes of the Disciples churches of Kansas City, Mo., stood second in the number of men enrolled at last report. The Baptists stood first. This is a campaign which has as its goal, "15,000 by the time the Billy Sunday meetings open in April." Here is the standing of the various churches when last reported: Baptist, 1,330; Disciples, 1,412; Congregational, 227; Evangelical, 113; Friends, 60; Methodist Episcopal, 1,504; Methodist Episcopal, South 756; Methodist Protestant, 22; Presbyterian, U. S. A., 883; Presbyterian, U. S., 237; Re-

The Easter Call the Call of Christ

The call for a generous Easter is not simply the call of a few individuals or a society. It is the call for help from the sister in Christ who has suddenly been bereft of husband and home. She is the sole support of her family of little ones. She cannot leave them behind her and she cannot take them with her to work. She turns in her helplessness to her brethren in the Christian faith because she remembers that their Master and hers exhorted his followers to bear one another's burdens as an evidence of their love to him.

It is the call of the orphan child. He is a stranger in this big world. He has lost his protector and guide. He is surrounded with dangers. He has no one to bathe his wounds, to kiss away his hurts, to comfort his heart, to guide his feet in the paths of virtue, to teach his heart to love God. He has no home. He has no mother. Where shall he go in this hour of his sorest need if not to the church of the compassionate Christ? The Easter call is his call to us to follow his example in taking these little ones in our arms and in bestowing our blessing upon them.

The Easter call is the call of the aged follower of Christ who has reached the end of his journey alone. He is infirm. He has no substance for the needed comfort of tired body while he awaits the Master's call. He shivers with the cold. He is hungry. The storms beat mercilessly upon his old, gray head. All of this has come to him possibly because of his fidelity to Jesus. His appeal is the appeal of the Christ himself. He, not they, holds out pleading hands for help. He says, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

What will your answer be on April 23? Will it be a great Easter offering? Will it be, therefore, food, clothing, shelter and love to these for whom Christ died? The National Benevolent Association, 2955 North Euclid Ave., St. Louis, awaits your answer.

Great Gains in Foreign Missions

The returns for the March Offering are encouraging. Only a start, however, has been made. It will require all of March and April to reveal the real situation.

Comparing the receipts of the first fifteen days of March with the corresponding fifteen days of 1915, shows that the churches as churches have made a gain in their offerings of $5,213. This is splendid!

The gain in the number of contributing churches for the fifteen days is 249. We are sure the friends will rejoice over this gain also. It is very gratifying.

The Endeavor Societies show a gain in their offerings for the fifteen days of $414.

The total gain for the missionary year up to and including March 15, is even more gratifying. The churches have gained in their gifts $10,620. The increase in the number of contributing churches is 451. The Christian Endeavor Societies gained $1,869 in their gifts. The total gain on the year, including all gifts, $9,937.

There was a gain every day for the first fifteen days of March with only one exception.

And during the first fifteen days of March eight new Living-link churches were reported.

The churches and friends everywhere are making a good start. Now for a united and enthusiastic "drive" all along the line to reach the $500,000 mark! It can be done. It must be done.

Let there be no more marking time in any church. Onward, onward! Please send your offerings promptly to F. M. Rains, Secretary, Cincinnati, O.

March 2 at the Board Meeting of Trustees of Phillips University, unanimously voted the trusteeship on the board made vacant by the death of E. V. Zollars. In addition to his arduous duties as State Secretary, he will accept this new responsibility.

New Sharon, Pa., Pastor Leads in Forward Steps.

R. J. Bennett's work at Sharon, Pa., is reported on the up-grade by one of his church leaders. The Bible-school rooms have to be opened almost every Sunday to accommodate the people coming to hear the preacher. Special lecture-sermons and sermons to Juniors are features of his programs. A fine choir and orchestra have been built up since his coming last December. Both the church and Bible-school are in a campaign to double the membership, attendance, offerings and efficiency within five years. An "Each-One-Win-One" effort is being made. The first Sunday of April will be observed as Visitors' Sunday. Mr. Bennett is a graduate of Bethany college, spent a year in Indiana State University and received his Master's degree and his degree in divinity from Yale. His graduating thesis at Yale Divinity School was "The Proposed Union of the Baptists and Disciples." Mr. Bennett has held pastorates in Ohio, Indiana, Pennsylvania and Connecticut. For two years he taught in Keuka college, New York.

Lincoln, Neb., Brotherhood Hears State Notable.

Frank M. Coffey, Commissioner of Labor of Nebraska, spoke recently to the men of the Berean Brotherhood, First church, Lincoln, Neb., on "Labor Problem.s" Mr. Coffey is a new kind of state labor commissioner in Nebraska. He is not a politician, and was appointed by a governor who is of another political party. He is a laboring man himself, a printer, who, by his unaided efforts, has acquired an education. He has been admitted to the bar of the state, and knows more than any other person in the state about the Nebraska workmen's compensation act and its practical application.

W. A. Shullenberger Accepts Call to Des Moines, Central.

Since Finis Idleman left Central church, Des Moines, for the work at Central, New York, the Des Moines leaders have been eagerly searching for his successor. A few



Rev. W. A. Shullenberger.

weeks ago W. A. Shullenberger, of Mexico, Mo., visited the church and a call was at once extended him. The report comes of his acceptance, to begin service in the new field immediately after April 1.

New Plans at Irving Park, Chicago.

W. G. Winn, pastor at Irving Park church, Chicago, is leading his people into some new methods of work which have proved quite successful. Every Sunday morning, as a part of the opening exercises at the church service, Mr. Winn preaches a sermon to the children, who are thus held for morning worship until after communion service. The Wednesday evening meeting now takes the form of a Bible-class, enrolling twenty-five or thirty persons; a study is being made of the outlines of Bible history. A new plan is the giving during the early part of the evening services of "sacred victrola concerts," in which only the works of the masters are used; talks are given also on the great composers. An Easter efficiency excursion is being promoted with success, a thousand cards having been distributed in connection with the campaign. For next winter a school of religious education is being planned.

Chicago Young Men's Class Dedicates New Room.

A church school noted for its adult classes is Jackson Blvd. school, Chicago, of which Burt Segur is superintendent, and Austin Hunter pastor. One of the livest organizations in the school is the young men's class taught by Mr. Wollom. On March 19 this class dedicated a fine, new room of its own, seating about 125 persons; this room was cut out of the gallery. The Jackson Blvd., school is now promoting a campaign of enlargement and improvement looking toward Easter. With an average attendance now of over 600, the school has set its aim at 800 average by Easter. Other points considered in the special campaign are: Officers and teachers present at the conferences; percentage of enrollment present in classes; personal service work through the week. A remarkably successful feature of the work at this school is the Wednesday evening group conferences. There are four department conferences in session, also groups of class presidents, of membership committee chairmen, etc. About sixty persons usually attend the conferences.

Facts and Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Seattle, Wash., First, W. L. Fisher, pastor; W. F. Turner, evangelist; begin April 2.

Veedersburg, Ind., O. W. McGaughey, pastor: H. A. Davis and H. C. Hohgatt, evangelists; 28—16 confessions; closed.

Union City, Tenn., J. R. Farris, pastor, preaching. Will begin April 16.

Brenham, Tex., J. H. O. Smith, evangelist; April.

Seattle, Wash., University church, C. Kleihauer, pastor, preaching. April.

St. Louis, Mo., Compton Hgts., C. A. Cole, pastor; W. T. McLain, evangelist; begins April 9.

Houston, Tex., South End, W. S. Lockhart, pastor; E. E. Davidson, evangelist.

Cimarron, Kan., Galen L. Rose, pastor, preaching; H. E. Winters, singing; begins April 9.

Lynn, Ind., Owen Livengood, pastor; Yeuell and Yearsley, evangelists; 25; continue.

Cedar Rapids, Ia., W. M. White, pastor; W. H. Book, evangelist.

Bellevue, Pa., F. A. Bright, pastor, preaching.

Abilene, Kan., J. A. Sinclair, pastor, preaching; C. M. Ridenour, singing, April 2.

Fairmount, W. Va., J. J. Taylor, evangelist.

Moulton, Ia., H. E. Warren, pastor; Minges company, evangelists.

Richmond, Ind., L. E. Murray, pastor; Roy L. Brown, evangelist.

Savannah, Ga., A. R. Moore, pastor; R. L. Brown, evangelist. April.

Keokuk, Ia., union meeting, Scoville company; 2,600; continue.

Pittsburg, Kan., S. I. Smith, pastor, James Small and W. H. Pinkerton, evangelists; 69; continue.

East Palestine, O., Hiram Van Voorhis, pastor; Miller company, evangelists.

Grand Rapids, Mich., A. W. Higby, pastor, preaching. April.

CALLS.

W. A. Shullenberger, Mexico, Mo. to Des Moines, Ia., Central. Will begin April 1.

B. H. Cleaver, Shelbina, Mo., to Canton, Ill. No decision.

E. W. Bowers, Springfield, to Lancaster, Mo. Has begun work.

G. W. Bassett, Waxahachie, Tex., to Dodge City, Kan. Accepts.

L. A. Betcher, Sayre, to Lindsay, Okla. Has begun work.

H. H. Wagner, Star City, to Frankton, Ind. Accepts.

D. A. Leake, to Columbus, Miss. Has begun work.

W. H. Hardaker, Ft. Dodge, to Sutherland, Ia. Has begun work.

S. M. Smith, to Tarkio, Mo. Has begun work.

S. H. Bartlett, to McConnellsville, O. Accepts.

L. A. Betcher, Sayre, to Lindsay, Okla. April 1.

W. A. Lyle, to Haskell, Tex., March 1.

Leander Lane, Pasadena, to Artesia, Cal. Accepts.

J. W. Van de Walker, to Washington, Kan. March 1.

F. S. White, Edgar, to Trumbull, Neb. March 26.

Geo. Kincaid, Malden, to Opportunity, Wash. Accepts.

D. A. Leak, West Point, to Columbus, Miss. Accepts.

S. B. Waggoner, Ayden, N. C., to Trinidad, Colo. April 6.

W. A. Lyle, Clarksville, to Haskill, First. Began March 1.

RESIGNATIONS.

F. F. Paris, Des Moines, Ia., Capitol Hill.

W. T. Hocker, English, Ind.

F. G. Myrick, La Fontaine, Ind.

Floyd A. Ross, Seattle, Wash., Central; will evangelize.

Rome G. Jones, Poseyville, Ind. May 1.

I. A. Wilson, Marion, Kan.

M. Sorenson, Mt. Vernon, Ind.

G. W. Bullock, Terre Haute, Ind., Second.

Price E. Cross, Evansville, Ind., Bethany.

Grover Stewart, North Dallas., Tex. Will enter University of Chicago.

C. S. Vail, So. Pasadena, Cal.

Thos. H. Popplewell, Windsor, Mo.

Missions at Bethany Park, Ind.

Lord's Day, August 6, at Bethany Assembly will be Christian Missions Day. R A. Doan, secretary of the Foreign Society, will bring a message at the morning hour. Mr. Doan spent one year in China and Japan, and speaks from knowledge thus gained. F. W. Burnham, president of the American Society, will speak at night.

Another Wednesday Evening Plan is Reported.

W. N. Johnson, pastor at Orrville, O., for the past year, has been reading the stories of successful Wednesday evening plans reported in these columns, and sends in still another interesting story. This congregation is making an especial effort to make the church the social center for the young people, and to that end maintains open house each Wednesday evening, with different organizations responsible for the program and entertainment. A feature of this social plan is to bring in each month a live man to give an address. As soon as tables and a bookcase can be furnished, the Bible-school rooms will be opened for a reading room, to which the young people can come at least one night each week. The last Sunday of March has been set as Liquidation Day in the church and Bible-school. An effort will be made on this day to raise sufficient funds to pay off all indebtedness. A banner attendance at church and school will be striven for.

Plymouth, Ill., Church Builds Gymnasium and Community House.

One of the largest and most effective programs outlined by any church in Illinois is that which the Plymouth Ill., church has outlined under the efficient leadership of W. A. Taylor. When Mr. Taylor took charge of this work last October (he only gives one-fourth time to the church) he found it disorganized and the membership wholly discouraged. He began at once to plan definite things for the church. The first thing attempted was to build up the Bible-school, which is now four times as large as at that time and much more efficient. He soon saw the need of providing for the social life of the young people, and Mr. and Mrs. William F. Aleshire opened their spacious home for this purpose. This need become so apparent that at a meeting of the young people last month it was decided to build a Gymnasium and Community House in order to supply the proper social life and entertainment for the young people. Ground was broken for the erection of this building a few days ago, and the work will be pushed as rapidly as possible to completion. This is not a strong church numerically or financially, and the new building will represent sacrifice for the sake of better life. Mr. Taylor is an expert rural and village church man. This is the fourth church within thirty miles of each other that he has saved and built up in the last few years. Geo. W. Wise, of Camp Point, sends these facts about this very unusual village achivement.

* * *

BRIEF NEWS NOTES.

—Allen T. Shaw, pastor at Mt. Sterling, Ill., delivered a lecture at Meredosia, Ill., under the Parent-Teachers' Association. Mr. Shaw is being called on for several commencement addresses this year, and will visit Missouri in the course of his journeyings. He would like to hold a vacation meeting in some town of Michigan, or northern Indiana or Illinois, during the month of August. Mr. Shaw leads his own music.

—With the aim of raising funds for the erection of a new church building at Enid, Okla., to take the place of the one recently destroyed by fire, a rally week was observed early in the month, Z. A. Harris, of Blackwell, speaking at most of the services.

—Central church, Dallas, Tex., was badly damaged by fire on March 10. The loss is estimated at $13,000. There is an insurance of $22,000 on the building. Harry D. Smith announces that services will not be interfered with by the damage.

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—Z. T. Sweeney, of Columbus, Ind., chairman of the foreign relations committee of the Disciples, recently gave an address at Vine St. church, Nashville, Tenn., on the progress of the Christian religion in Russia.

—J. W. Baker has resigned as superintendent of missions in West Washington.

—The Canton, O., Bible-school building contains 56 rooms, and accommodates 4,000 persons.

—A. I. Zeller has installed a moving picture machine at Chicago Heights church.

—R. P. Meeks, for many years a pastor in Tennessee Disciple churches, died in a St Louis hospital early in March, after a lingering illness and an operation.

F. W. Norton, of Detroit, has been supplying at Norwood, O., church, to which J. J. Tisdall comes in a few days. Vernon Stauffer, of Hiram, will preach at Wilson Avenue, Columbus, O., until a successor is found to Mr. Tisdall.

—A. P. Cobb, of Decatur, will manage Chautauquas, at Pontiac and Pana., Ill., this year.

—The Business Men's Class, at Washington, Ind., taught by M. S. Hastings, is said to be the largest in Southern Indiana.

R. J. Bennett is preaching a series of sermons on "The Essentials of the Gospel" at Central church, Sharon, Pa. These sermons are being reprinted in the local papers.

What is Happening to Chicago Disciple Churches

By Orvis Fairlee Jordan.

The study of city churches is of the deepest importance to the future of Christianity. It is well known that Protestantism is on the wane in many cities. Chicago, the second city in America, and the fourth in the world, has suffered an actual loss in Sunday-school attendance in recent years, though the city is growing a hundred thousand in population per annum. Many denominational leaders, reporting for organizations that spend from fifty to a hundred and fifty thousand dollars annually on city mission work, say their organizations are "marking time."

The statistics for the Disciples of Christ in Chicago are no more reliable than the pastors and church clerks make them. Not every church reports every year. The figures given below are taken from the two year-books of the Illinois Christian Missionary Society of the years 1910 and 1915 respectively.

In that period one church died and three new ones were born. In point of number of organizations, there has been an increase. The following are the statistics as to membership:

	Year. 1910	1915	Percent gain.
Armitage Ave.	20	...	.100
Armour Ave.	50	90	.80
Ashland Ave.	194	313	.61
Austin.	150	300	.100
Chicago Heights.	125	230	.84
Douglas Park.	84	127	.51
Englewood.	610	678	.11
Edgewater.		60	....
Evanston.	104	152	.47
Harvey.	165	169	.02
Hyde Park.	175	250	.43
Irving Park.	153	236	.54
Jackson Blvd.	720	900	.25
Maywood.	40	28	.30
Memorial.	425	438	.03
Metropolitan.	250	375	.50
Morgan Park.		30	....
Monroe St.	201	130	.35
Russian Mission.		30	....
Sheffield Ave.	190	205	.08
South Chicago.	72	30	.59
West End.	87	47	.46
West Pullman.	70	60	.14
	4485	4878	.09

These who know the environment of the churches represented in these tables know that the churches that are surrounded by the smaller number of immigrants have tended to have the best growth. The building of a good plant has in some cases brought very high percentage of increase. The residential suburbs are the places where the progress is easiest and surest.

The training of the minister is a marked factor in the development of the city church. Those who have watched the ministry in these churches for the past five years will testify that the churches suffering loss have usually been those with ministers having less training, and those that have made the gain have usually been those with the better training. The self-trained man sometimes succeeds in a marked way in the pastorate, as elsewhere, but his chances are poorer in the city than in town or country.

Only one of these churches does not have its own minister, though in some cases the minister has secular employment as well. Probably the time has come in this city group for the organization of new Sunday-schools, mothered for a time by older schools, but later to be given the attention of pastors, by the city missionary society. The various denominations make their growth by planting such schools on the outskirts of the city following the lines of transportation.

In spite of contrary reports, the members of Chicago churches are a united group. Any clerical person who has ever tried to divide the group has discovered in the end how real this unity is. Like all other religious bodies, the Disciples have been facing the modern changes in theological definition, but they may be trusted to carry the big convictions which have been strengthened by the years to an ever-increasing number of seekers after religious truth.

—Evangelist Clyde L. Fife is being considered by many of the church people of Sacramento, Cal., for a union tabernacle meeting there this summer or fall. Mr. Fife, with his brothers and sister, emphasizes the Gospel message with a wide variety of song and music.

—T. W. Grafton, pastor at Third church, Indianapolis, made some strong statements in his pulpit recently concerning corruption in public offices. "Public officials who take their oath of office swearing to uphold the laws which they are entrusted to enforce, and who have no intention of doing so, are guilty of taking the name of God in vain," Mr. Grafton declared.

—The Disciples church joined with First Baptist church at Waterloo, Ia., in a very successful revival series. L. C. Moore leads the work at the former church.

—The convention of the churches of North California will be held at Garfield Park, Santa Cruz, July 10-16.

—The St. Louis City Missionary Society has again called B. A. Abbott to its presidency.

—The Cleveland Men and Millions campaign realized a total of $100,000 for this splendid work.

—J. A. Barnett, of Moline, Ill., has been speaking at a number of noonday meetings at the Rock Island railroad shops, at Silvis, Ill.

—Prospects are bright for the most successful assembly in the history of Bethany Park, under the aggressive leadership of W. E. M. Hackleman.

—J. H. Mohorter, national leader in Disciple benevolences, rightly asks the attention of the churches from now until after the Easter offering.

—J. B. Hunley of Ivanhoe Park Church, Kansas City, Mo., recently exchanged pulpits with A. W. Kokendoffer, pastor at Sedalia, Mo.

—A revival was recently held at the Kansas Reformatory, at Hutchinson, and over a hundred men converted. M. Lee Sorey, the Disciples' church, was one of the leaders in this work.

—Central church, Indianapolis, was host to the annual state intercollegiate oratorical contest, in which seven colleges were represented.

—Arthur Long, pastor at Coffeyville, Kan., recently preached a sermon to the children of his church on the theme, "Why is Love Like a Lump of Coal?"

—Charles Campbell Fite, heir to W. A. Fite, pastor at Ashland, Ky., arrived on March 8. "He wears the name of Campbell for Thomas and Alexander Campbell," Mr. Fite writes.

—The adult classes at Springfield, O., school are conducting a campaign for new members of three months, and are making use of the "Attendance Builders" published by the Disciples' Publication Society.

—The Men and Millions Team opened its campaign in Des Moines on March 19. Among the workers are: Dr. R. J. Dye, H. P. Shaw and W. E. Gordon, missionaries; Henry Derthick, F. W. Burnham, R. A. Doan, J. H. Booth, W. R. Warren and H. O. Pritchard.

—Iowa Disciples will meet in annual convention at Osceola, the first week in May, where W. C. Cole ministers.

—G. L. Snively dedicated the new building at Jefferson, Ia., where D. E. Milard is pastor. Over $13,000 was raised in cash and pledges, although but about $11,000 was needed.

—Peru, Ind., church, under the leadership of the pastor. T. J. Brock, will build a new church home.

—J. M. Vawter is organizing his men at Jeffersonville, Ind. A hundred have already been enlisted.

—At the recent convention of student volunteers held at Bloomington, Ind., the entire student body from the College of Missions, Indianapolis, was in attendance.

—R. A. Miller, of the Men and Millions Movement, addressed a great Laymen's Missionary conference at Indianapolis, recently held.

—The regular Union Ministers' Meeting of Chicago was dated for March 27 at 10:30, at First Methodist church, corner Clark and Washington. The speakers: Charles K. Carpenter, of First Methodist church, Oak Park, Ill.; John Timothy Stone, of Fourth Presbyterian church, Chicago, and Paul Rader, of Moody Institute, Chicago.

—Bethany Assembly meets July 26, and closes Aug. 18. One of the unique features of the program will be a series of lectures by ten Hoosier preachers. These lectures will be given by E. W. Cole, Huntington; E. R. Edwards, Logansport; W. R. Warren, Indianapolis; C. M. Yocum, Rushville; F. E. Smith, Muncie; D. H. Shields, Kokomo; B. F. Daily, Indianapolis; A. L. Ward, Lebanon; F. E. Jaynes, Wabash, and Prof. C. E. Underwood, Indianapolis. Each speaker will select his own subject without reference to that of any other speaker.

—Michigan churches will assemble in state convention July 11-14, at Lansing.

—Franklin St., church, Grand Rapids, Mich., has adopted a slogan of "At least one new member at every meeting."

—Beardstown, Ill., church, G. W. Morton, pastor, is making an effort to double attendance at church services, Bible-school and Christian Endeavor meetings by Easter.

—In harmony with the plans of "Clean-Up Week" at Paris, Ill., First church, led by H. H. Peters, spent several hundred dollars in improving and cleaning up its property.

—John L. Brandt, of First church, St. Louis, Mo., is being personally guarded by members of his church, since he has become involved in controversy over vice conditions in the Missouri city. Dr. Brandt is chairman of the Legislative Committee of the Evangelical Alliance.

—Funds subscribed for the new First church at St. Joseph, Mo., have reached $37,000. As soon as $50,000 is reached, the architect will begin his work on the new $100,000 structure.

—Fifteen thousand dollars was raised in twenty minutes by Traverce Harrison, pastor at Bellefontaine, O., in a service held at Washingtonville to defray the indebtedness on the new building there.

—H. O. Breeden, of Fresno, Cal., church, has been chosen president of the Federation of Churches of California. The Federation consists of all the churches of the state, of all denominations. Dr. Breeden's predecessor was Bishop Edwin Hughes, of San Francisco.

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—C. M. Sharpe, of the Divinity House, Chicago, recently preached for L. J. Marshall, at Wabash Avenue church, Kansas City.

—M. Lee Sorey, new pastor at Hutchinson, Kan., has increased the attendance at the Bible-school there from 395 to 557 within two months.

—S. E. Brewster, of Lakewood church, Cleveland, O., recently addressed a banquet of the local Retail Merchants' Association. One of his statements was: "The man who doesn't advertise honestly is going to lose all his custom to the merchant who does."

—Walter P. Jennings, pastor at McKinney, Tex., was invited to accompany the Men and Millions Team on its tour through the state.

—F. W. Emerson, former Disciple pastor in California, is associated with J. B. Mitchell, a well-known motion picture manufacturer in the conduct of the Moral Feature Films Corporation, a new enterprise.

—S. E. Fisher, pastor at University Place, Champaign, Ill., gave an address before the men of First church, Decatur, Ill.

—Frank Waller Allen, of First church, Springfield, Ill., made a statement in a recent sermon that "the minister of today ought to act as seer for the public, pointing out the uselessness of war.

—Committees of the adult Bible classes of Winchester, Ky., Bible-school made a complete canvass of the city in two hours. The city was divided into fifty sections, and each section was assigned to a separate committee. The canvass was preparatory to a revival.

—The young people's societies of Hutchinson, Kan., are in an efficiency contest. South Hutchinson church society is scoring out the uselessness of war.

—P. F. Jerome, of Central church, New York, reports that this church is featuring a paid ad in the New York dailies, advertising for "Lost Disciples." The ad reads: "Lost—1,000 Derelict Disciples. Reward if delivered to Central church, 142 W. 81st Street."

—Edgar D. Jones, of First church, Bloomington, Ill., recently preached a sermon to young people on the question, "The Movies —Are They a Menace?"

—S. B. Moore, pastor at Manhattan, Kansas, preached a sermon on "The Origin and Aims of the Body of People Calling Themselves Christians," at the Congregational church of Manhattan. This was one of a series of sermons being given at this church on "Why I Am What I Am." Mr. Moore's sermon was published in part in the city dailies.

—W. F. Rothenburger, of Franklin Circle, Cleveland, and former pastor at Ashtabula, O., recently addressed the brotherhood at the latter town on the every member canvass.

—I. N. McCash delivered the chief addresses at the dedication services of the Montavilla church, Portland, Ore., ministered to by J. C. Ghormley.

—The Loyal Men's class at Fort Collins, Colo., gave a presentation of "Paul Before Agrippa." This is described as "one of the most impressive religious events ever featured in the city.

—Owen Livengood, pastor at Lynn, Ind., reports that in the Yeuell-Yearsley meetings being held there, a splendid hearing was being given the workers, although not a large number of accessions could be reported.

—J. T. Davis, pastor at Villa Grove, Ill., and whose home is at Tuscola, has announced himself as candidate for state senator. He is actively engaged in a canvass for the nomination.

—D. D. Burt, former Disciple pastor, is reported critically ill at Mt. Vernon, Ill.

—Cecil C. Carpenter, pastor at Princeton, Ill., has been preaching a series of three sermons on community life. The topics were: "Developing a Community Spirit," "The Art of Advertising," and "Spending Our Money at Home."

—H. C. Garrison, Danville, Ky., pastor, who has been in the South practically all winter because of poor health, is reported to be improving. It is hoped he may return to his pulpit in April.

—L. J. Marshall, of Wabash Ave., Kansas City, spent a week in Columbia, Mo., participating in conferences in connection with "Religious Week" at the state university.

—James M. Morris, formerly pastor at Abingdon, Ill., Sioux City, Ia., Galesburg, Ill., Walla Walla, Wash., and for many years in the evangelistic field, died last month at Eugene, Ore., where he has made his home for some time.

—Compton Heights church, St. Louis, is planning to clear itself of debt on April 12. C. A. Cole leads at Compton Heights.

—Lansdowne church, of Greater St. Louis, has decided to build.

—Meade E. Dutt, of East St. Louis church, is publishing a book entitled, "Christ and Human Experience."

—Hamilton Avenue, St. Louis, will add thirty-four new rooms for Bible-school purposes.

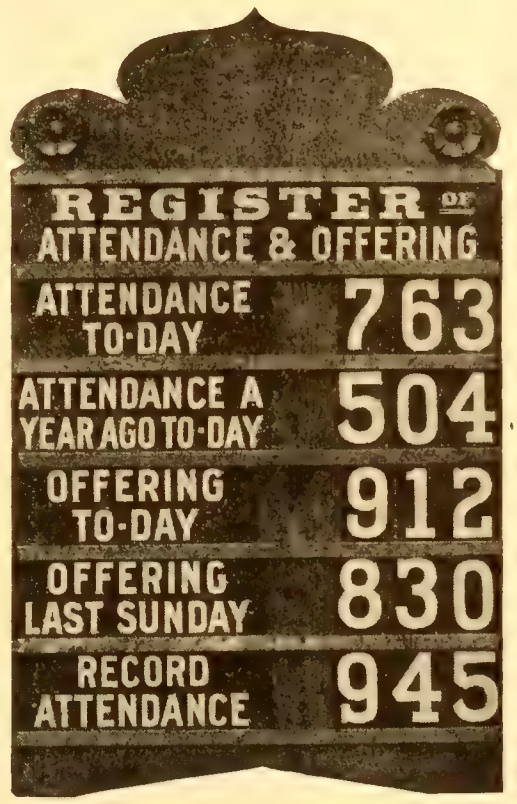
—E. S. Ames, first pastor at Evanston, Chicago, preached there on the evening of March 19th; this church is celebrating the twentieth anniversary of its founding.

—Ohio Disciples will meet in convention this year at Mt. Vernon the last week in May.

—First church, Benton Harbor, Mich., will dedicate its new home on April 9. T. W. Bellingham leads this congregation.

—Sheldon, Ill., school has a great adult class, enrolling 191. Mrs. J. M. Ice is the teacher.

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The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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DISCIPLES PUBLICATION SOCIETY

700 East Fortieth Street **CIHCAGO, ILL.**

ices for the Congress. Of course, Mr. Inman's leadership reflected honor upon his brethren constantly. At the closing session a statement of appreciation was made by Chairman Speer on account of the generosity of the Christian Woman's Board of Missions in loaning Mr. Inman for the past year to the work of the Congress. Bishop Oldham, of New York, moved that the Congress acknowledge this service of the women of the Disciples' fellowship by a vote, which was heartily given. What Mr. Inman's future relationship to the C. W. B. M. will be has not yet been determined. In looking forward to the new and larger leadership to which he was elected by the Congress, he spoke with feeling about the possibility of being separated from his own board which he has served for over ten years. It is probable that the Committee on Cooperation in Latin America will ask the Woman's Board to allocate him to this new work, thus maintaining his status as a missionary of that board.

DISCIPLES IN THE CONGRESS.

President Charles T. Paul, of the College of Missions, had a prominent part in the preparation of the report of the Committee on Message and Method, and shared with Bishop Brown the presentation of the report to the Congress. He also made one of the chief evening addresses, speaking on the subject, "The Principles and Spirit of Jesus Essential to Meet the Social Needs of Our Time." It was a masterly address, far-visioned, comprehensive, and effectively delivered. President Paul brought to his subject an acquaintance with Latin American literature that gave a peculiarly Latin flavor to his address. When it came to the problems calling for scholarly counsel, no man's was sought or accepted more readily than his.

PRESIDENT MCLEAN AND MRS. HARRISON.

President A. McLean, of the Foreign Society, led the Hour of Intercession at the close of a morning session. This was the most impressive part of the day-time program. On successive days, such men as Bishop Oldham, Dr. Henry Churchill King, Dr. William Adams Brown, Dr. Paul de Schweinitz, Dr. L. C. Barnes and others led this service. President McLean brought a great contribution to the spiritual life of the Congress by his Scriptural interpretation of the principle of intercessory prayer. He was also a member of the Business Committee, of which Dr. Mott was chairman, which had in charge the entire program.

Mrs. Lide Wilbers Harrison, of Lexington, Kentucky, was vice-chairman, and an important contributor to the report of the Commission on Woman's Work, and it fell to her to close the discussion with a summary of both the report and the discussion. This she did in an effective speech that was among the most worthy of all those presented during the discussion of woman's place in missionary work. Dr. Irene T. Myers, of Transylvania College, was also a member of this commission and took part in the debate in a thoughtful speech.

A full list of the Disciples present—most of whom took part in the Congress in one form or another—follows: Mr. and Mrs. Inman, President and Mrs. Paul, President McLean, Mrs. Harrison, Dr. Myers, Secretary and Mrs. George W. Muckley, of the Church Extension Board; Rev. T. F. Reavis, of Buenos Aires, Rev. Merrit B. Wood and Rev. V. C. Carpenter, of Porto Rico; Miss Emma Ireland and Miss Jessie L. T. Brown, of Piedras Negras, Mexico; Miss Mary Irene Orvis, of San Antonio, Texas, and the writer.

I shall have to leave to subsequent letters any discussion of the conditions of Latin America as revealed by the Congress. As a member of the deputation, representing the Congress, I start tomorrow morning on a trip around South America, and it will probably be more interesting to my readers if I report on conditions as the deputation finds them with its own eyes, rather than give a second-hand description received from the Congress. By the time this is read, we will no doubt have held a Regional Conference for Peru and Bolivia at Lima, and will be on our way to Santiago in Chile. It is a long journey we have already taken, but the long, long trail is yet before us.

The Havana Regional Conference

By W. L. Darner.

IN THE counsel of the many there is safety and breadth of vision and in union there is strength. This well characterizes the workings of the Regional Conference on Christian Work in Cuba held in Havana last month.

Thirty-two delegates and visitors from the United States and Canada who were in the great Panama Conference on Christian Work in Latin America and had received a general impression of the vastness of the missionary field under consideration, and the great opportunities there given with its challenge to enter and possess the land, were present in the Havana Conference to give counsel and vision to its proceedings.

Our people were well represented by our own President A. McLean, S. G. Inman, to whom in a large measure was due the success of the Panama meeting; G. W. Muckley, Secretary of the Church Extension Board; Mrs. G. W. Muckley and N. B. Wood and V. C. Carpenter, missionaries of the C. W. B. M. in Porto Rico.

SIX COMMISSIONS.

The sessions were marked by a deep desire to know the true conditions and then to act in the light of the findings. Six commissions had been appointed and reported to the conference. Each report with its discussion occupied one session. The commissions were: 1. Survey and Occupation of the Field. 2. Evangelism, Self-Propagation and Personal Work. 3. Literature. 4. Education. 5. Church Life and Self-Support. 6. Co-operation and Unity.

The Commission on Survey reported nine boards at work with 145 stations and 190 out stations and 12,000 members. There is some overlapping, yet large sections are as yet practically untouched. The larger towns and cities are occupied. Little work has been done among the country people or in the many large sugar mills.

In the report of the Commission on Evangelism we were pleased to hear sounded the note of unity; not that there be organic union, but some plan of co-operation in united effort by which the masses may hear the claims of Christianity. A Quaker called attention to the fact that they and the Episcopalians were working together in the Conference in perfect harmony and if that be true why not all co-operate in actual service?

The largest contribution by the Commission on Literature was to create a real desire on the part of the Christian forces working in Cuba for some union movement to supply a union paper and possibly Sunday-school literature in Spanish to be used by all alike.

The Commission on Church Life and Self-Support suggested that forty years or more may elapse before the native churches will be self-supporting, but that this goal must be held before the people constantly. The causes given for requiring such a long time were: 1. Poverty of the members. 2. Lack of education in giving. 3. The Catholic custom. They charge the people big fees for baptism, confirmation, marriage, private mass, etc., consequently, the people are not accustomed to giving as a means of grace.

THE NOTE OF UNITY SOUNDED.

The Commission on Education emphasized the need of model schools. They must set the standards for the public schools. Again the spirit of co-operation was manifest when a missionary secretary said they had large sums to spend in Cuba for education when the different churches working in Cuba could agree on some plan of co-operation in education and not duplicate plants in some places and leave other provinces without any Evangelical school.

A NEW SPIRIT EVIDENT.

The high water mark of the conference was reached in the report of the Commission on Co-operation and Unity. There was little of the old-time spirit present; very little was said of denominationalism but much of Christianity; yet it was understood and expressed that co-operation must be voluntary and if any fail to enter the rest should not become angry. "The former policy," said a missionary of long experience, "has been 'hands off'; now we need to get together." Another, "The main essential is not Baptists or Methodists, but Christians." Again, "The supreme aim is to put Christ into the hearts and lives of every Cuban." The chairman, a Presbyterian, spoke by request, emphasizing the need of producing Christian fruit as a means of minimizing differences and stated that in the work the divisive name should not be emphasized. He said he for one was willing to drop the name Presbyterian—if the others would do the same. A Methodist, who was chairman of the commission, in a few happy remarks consented to do likewise. We cannot hope for full co-operation in Cuba yet; however, the atmosphere is beginning to clear and a great advance has been made.

But we have faith to believe something definite will come from this conference. Steps were taken looking to a fuller survey of the field in the hope of a more co-operative and economical occupation, evangelically and educationally. To this end a Committee of Conference in Cuba was constituted and appointed. An interesting report which was unanimously adopted sums up the work of the Havana Regional Conference. This will be published next week.

THE CHRISTIAN CENTURY

EDITORIAL

THE PRICE OF FREEDOM

A RECENT editorial utterance has brought to us a large amount of correspondence regarding the duty of ministers who find themselves hedged round by conservative views and who wish to be true to their consciences in a time of doctrinal unrest.

It is assumed by some of our correspondents that the Disciples of Christ are particularly troubled by this problem. We have a large and growing number of ministers who are living in the modern world of scientific knowledge and progressive thinking. They have been trained in the public schools, colleges and universities, and like all intelligent people of this generation they have accepted the perfectly obvious conclusions with regard to the physical world and the progressive phases of its life. In other words, evolution is the foundation of all of their thinking regarding physical science, political institutions, social ideals and literary movements.

They are also students of the Bible in the light of the historical spirit. Biblical criticism has opened to them a new world of value in the Holy Scripture. They know that only the belated spirit of obscurantism longer opposes itself to the use of the results of the critical method in biblical study.

Yet they find themselves among people to whom the words evolution and criticism have been invested with sinister meanings by an ignorant or unscrupulous religious press. Such terms are the cause of genuine alarm and serious opposition. What is a minister to do who feels his responsibility both to truth and to his people?

It must not be forgotten that this is not a problem of the Disciples alone. Practically every religious body is passing through the same process of adjustment. In another generation these matters will be as generally accepted and as commonplace to the public in general as they are now to the world of scholarship. But meantime friction is unavoidable. If anyone supposes that the Disciples are unique in this respect, he has only to glance through the denominational press of other communions to realize his mistake.

But suppose it were only among our own people that these particular problems were met. Every religious organization has its own difficulties and is constantly in process of adjustment to new truth. That is the minister's business. He is always the mediator of new values to a somewhat hesitant and suspicious following. His duty is plain. He is not to be untrue to his convictions. If it came to the choice between loyalty to truth and the possibility of continuing his ministry, he knows what he would do.

But it is very rarely that the issue presents itself in that bald form. The wise minister makes it his study to adjust the larger truth to his people with tact and discretion. The man who would preach evolution and higher criticism to an unprepared people would probably lose his position and ought to lose it. He is sinning against the very light he is trying to bring in, against the company of devout scholars who are facing tactfully and successfully the same problem, and against the people whose religious welfare is of greater importance than any theory of physical science or method of literary inquiry.

There are scores of ministers among the Disciples who preach to congregations who would be alarmed at any suspicion that their preachers were departing in the slightest regard from the traditional landmarks of the past, and yet these ministers without labeling their views are informing their messages with all the values of scientific and biblical truth, and are gradually leading their people into the enjoyment of a vital Christian faith by that very means.

We insist upon the fact that no man is really loyal to the truth as he sees it until he perceives that truth is not an abstract thing, but is only worthful as it is organized into life. And if he fails in that delicate and sensitive task of interpretation and adjustment, he has failed in the most vital task committed to him.

No man who is honest with himself will cease to study and to think, no matter how reactionary may be his environment. No man who is loyal to himself and his calling will preach a traditional gospel when it has ceased to satisfy his sense of religious value. On the other hand he would be equally in error were he to adopt methods of speech alarming to his people in the fancied effort to speak the present truth. He knows that he cannot lead people who have ceased to follow. More than this, he does not propose to leave his church in the face of these real difficulties. If he were to seek another communion he would find that he had only exchanged one set of problems for another, and have lost in the meantime the investment of influence and experience which is his most valuable asset.

Therefore he faces his task with the deliberate conviction that he must be true to his message and at the same time true to his people. And there are few instances on record where the adjustment between these seemingly incompatible obligations is incapable of attainment by the man who with patience, discretion and the spirit of God sets himself to the task.

THE PASSING OF A VETERAN

ON FEBRUARY 13, at the Old Peoples Home in Jacksonville, Ill., Phillip Loos passed away, a veteran of the European wars and of the Christian life.

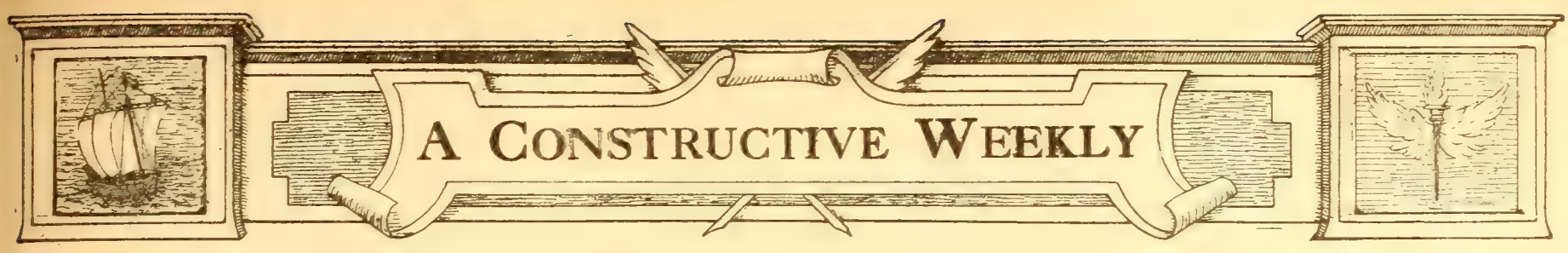
He was born in Alsace-Lorraine, the mooted borderland between France and Germany. He was a brother of the late C. L. Loos, once President of Kentucky University.

The pastor of the Jacksonville Church, Rev. M. L. Pontius, writes: "He entered The Old People's Home July 1, 1912. He was a sincere Christian, a most exemplary and beautiful character. A blessing must come to our brotherhood because of the care given to this aged saint of God in his declining years."

This is the sort of work which several institutions under the direction of the National Benevolent Association are performing in behalf of men and women worthy of honor by all Disciples. We have reason to be proud of the ministry of good will performed by the Association, for which offerings are to be made in all the churches at the Easter time.

THE ROMAN CATHOLICS IN LATIN AMERICA

IT IS NO secret that the plan to conduct a Congress at Panama in the interest of Christian work throughout Latin America awakened the keen antagonism of the Roman Catholic authorities in that region, and even extended to the High Church party of the Protestant Episcopal church.



The Roman Catholics took no part in the Congress, and permitted none of their people to attend. It appears that this attitude has awakened the surprised resentment of open minded men both inside and out of the Roman Catholic Church in those regions.

An interesting example of this sentiment is afforded by an editorial in "The Daily Star and Herald" of Panama, reviewing in most approving words the work of the Congress, and deprecating the attitude of Roman Catholicism toward it. It points out the remarkable fact that there was a total of 304 delegates and visitors representing 21 nations, and of this number 145 were from the countries it was proposed to benefit. Every Central and South American state was represented, and besides the attendance from the United States and Canada, there were representatives from England, Spain, and Italy. These facts are, of course, given more fully in Mr. Morrison's articles.

The editorial expresses surprise that the Roman Catholic Church should have taken its unwarranted and suspicious attitude toward this gathering. It wonders whether the church believes that it is really doing all that should be done religiously for the populations of Latin America. It contrasts the energy and zeal of the pioneers of that church in missionary work with the grudging attitude now displayed toward the same enterprise on the part of others, and raises the question whether the Roman Catholic Church is becoming afraid of comparison with the missionary work of Protestantism.

"MILLION DOLLAR MISSIONS"

THE above is the caption of a leading editorial which appeared in the Des Moines Capitol, under date of March 15. These strong words indicate in some measure the appreciation of the Des Moines community of the campaign recently conducted there by the Men and Millions leaders:

"The extent to which missionary work is assuming its rightful place in the economic problems of the day is illustrated in what is known as the 'Men and Millions' movement of the Disciples of Christ. The leaders want one thousand men and six million dollars. They are spreading their propaganda before the churches of their denomination in Des Moines and Iowa.

"The slogan is a happy one because it emphasizes the need of trained men. For that reason a part of the money will be used to endow schools which have facilities for educating workers.

"The object is to evangelize the world on a million dollar basis. It is typical of the change that is going on in the minds of the people. Heretofore we have been content to perform our business obligations first and let the benevolences go until the last. Advanced civilization has taught us that we have been wrong.

"This is an age in which all things are done on a big scale. The church has been plodding along, content to use nineteenth century methods to perform twentieth century work. When the church comes out and asks for millions instead of thousands and succeeds in getting them, it is a sign that an awakening has occurred."

WHO IS ON TRIAL?

THERE is much talk in the magazines of the failure of Christianity. The present reversion to barbarism in Europe has opened a wide field for caustic comment on the part of people who have enjoyed the advantages of Christian civilization, but prefer to take the attitude of superiority regarding it. It is the day of the agnostic and the dissenter.

Yet it would seem that reflection ought to bring a more sympathetic view of the situation. It is true that Christianity has been in the world for nearly two thousand years, but two thousand years is a very short time in the total ranges of history. We are beginning to understand how young our world actually is, and how long it takes for an ideal like that of Christianity to permeate the social order.

We have spoken easily of our Christian civilization. Of course we had in mind our material prosperity and our mastery of the conveniences of life, slightly influenced by the teachings of Jesus. We thought this order of living would stand the test of experience, and that we have passed forever from the swaddling bands of barbarism and ignorance.

It appears that we were mistaken. Much slower are the processes of growth than was supposed. Christianity is not on trial in the present crisis. It has had but little chance. It is humanity itself that is on trial, and the issue proves how shallow is its culture and how superficial its Christianity.

The Church of God must settle itself to a much longer and more serious campaign of education and discipline in the light of this trying experience. The forces of righteousness must take their new positions and dig themselves in for a long and serious struggle.

Union Churches

THE CHURCH AT TOPPENISH, WASHINGTON.

The following is a synopsis of the agreement entered into by the Congregationalists and the Disciples in the formation of "The Christian-Congregational Church of Toppenish, Washington." The Christian church was the owner of a church building, and the Congregational church was about to erect a church on a lot they had purchased. They felt that harmonious co-operation would be of advantage, and the two churches united as the Christian-Congregational church. A board of five deacons elected by the vote of the united church, became the business executive head of the organization, and the spiritual leadership was intrusted to the minister and the board of six elders chosen from the two groups. Satisfactory arrangements were made regarding the church property, and the church has been in active enjoyment of this plan for the past two years. The following letter gives a hint of the present situation:

"It is the most satisfactory arrangement I know of. The work is in a prosperous condition under the pastorate of Rev. Arthur House. The chief hindrances to such a work are ignorance and prejudice. The communions are ignorant of each other's character and methods of work. My fellowship with the Congregational people has been a very pleasant one, and there is no logical reason why the two bodies should not work and worship together, especially in mission fields.

Selah, Washington. B. H. Lingenfelter.

* * *

In Enterprize, Ore.

Disciples, Methodists and Presbyterians federated here three years ago, and are getting along nicely. I am just beginning my third year with them. We have about three hundred members, Bible-school, two hundred and twenty-five; Junior Endeavor, ninety; Senior, sixty.

All departments of the work out of debt. Minister gets check first of every month. Are talking new and enlarged church.

A. J. Adams.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Professor Rauschenbusch Visits Chicago.

Professor Rauschenbusch is a quiet speaker, but his appearance in any circle is like the introduction of a stick of dynamite. His thought processes are revolutionary and intensely stimulating. He dares much, as when he indicted his German friends for their drinking habits. He spoke at the Sunday Evening Club in Chicago, to a large audience March 19 on "The Social Principles of Jesus."

Lutherans Building in Chicago.

Seven new Lutheran buildings will be constructed in Chicago this year, most of them to be large and imposing in size. The General Synod Lutherans have been especially well-organized and aware of the city movements. Their churches operate in English and are taking over the children of foreign-speaking Lutherans.

The Sensation in City Churches.

Sensational methods have been somewhat in abeyance in city churches in recent years, but as war conditions seem to be reviving many forgotten modes of religious thought and work, it is interesting to note that the sensational is coming to the fore again. A Baptist church in Chicago, where Rev. Johnston Myers preaches, has installed a wireless outfit at the church and has the text telegraphed in from the outside, after which the preaching begins. The South Park Methodist churches gave away a thousand loaves of bread on a recent Sunday evening when Dan Batey spoke there.

President Wilson Interested in Old Preachers.

President Wilson received a deputation of Methodist preachers recently, and conversed with great interest with Rev. J. T. Bradner Smith, editor of the Veteran Preacher, which is the exponent of the cause of ministerial pensions. The President has given the Methodists warm commendation in their efforts to raise fifteen millions for their aged ministers.

Preacher Wants New World.

Rev. Charles A. Eaton, of New York, has been saying we would have a new world after the European war. He has urged that America develop a type of "preparedness" for the opportunities arising in the spiritual condition of the world after the great war. This has so impressed his congregation that they have relieved him of all pastoral responsibility for a time while he has leisure to work out his ideas of a program for the church.

Sunday-schools in Chicago Grow.

Recent statistics from the Sunday-schools of greater Chicago show growth again, after the wave of reaction of a year or two ago. There are 955 Sunday-schools in the territory and they report 6,527 scholars added to the membership of the church. The increase in the total enrolment was over seven thousand pupils. The Cook County Sunday-school Association has just completed a financial canvass of their territory. Chicago is the leading Sunday-school city of the world in point of numbers.

Passing of Historic Church.

The tendency with down-town churches is well illustrated by the recent action of Shawmut Congregational church of Boston. This church has voted to disband and to sell its property and use the proceeds for city mission work in Boston. The church has been powerful at one time as is seen by the fact that it has given a total of $100,000 to the city missionary society. It has been served by such eminent men as Doctors W. E. Griffis, W. E. Barton and W. T. McElveen.

Methodist Preacher Changes Denomination.

The Methodist Episcopal church, South, still has a four year limit for the pastorates in that denomination. In consequence Dr. Richard Wilkinson, of Richmond, a very noted member of the Virginia conference, has resigned to enter another denomination and to preach for a smaller church. He insists that a man cannot do his right work in the city on a four year pastorate and has declared that being moved without his consent is an affront to his manhood.

Social Service Leader Ill.

Dr. Henry A. Atkinson, secretary of the Congregational Social Service Commission, has been ill with typhoid but is now rapidly recovering. He is going to Biloxi, Miss., where he will remain until he is able to resume work.

"Billy" Sunday for Vice Segregation?

Billy Sunday has recently closed evangelistic meetings in Syracuse, New York. His copyrighted speech on "Amusements" was in the hands of the newspaper men of the city when it was observed by Rev. Frederick W. Betts the Universalist pastor, that it defended vice segregation. The Rev. Mr. Betts called the attention of the public to the position in a widely circulated criticism. It was learned on investigation that the offensive paragraph was in the proof sheets furnished the newspaper men, and had been used in other cities, but had not been spoken of in Syracuse. The incident will probably help Billy Sunday on to a more modern conception of our social problems, which is a much needed improvement in his preaching.

Lenten Period Given Special Observance.

Chicago evangelical churches are observing Lent with more unanimity than usual this year. The Federation Council of Churches has arranged to ask each church to hold a series of evangelistic meetings with its own forces sometime before Easter. April 2 was set to be observed as Go-to-Church Sunday. Noon meetings will be held in down-town theaters and in other ways the evangelical churches will make the period one of intense activity and eager interest.

Rev. B. Fay Mills in Chicago.

Rev. B. Fay Mills, who a year ago renounced Unitarianism and other "liberal" ways of thought and joined the Presbyterian church, has been evangelizing with great success for the group of churches in Rogers Park, Chicago. He was to begin another series of meetings for the south town churches of Evanston, March 28. Great audiences are waiting on his ministry, and many conversions are being reported.

Protestant Episcopalians Protest

The growing Catholic movement in the Protestant Episcopal church, and its more aggressive attitude recently, has brought the outspoken Protestants of the communion into a fellowship which met in Philadelphia recently. They have set forth a statement of belief which omits the apostolic succession and the sacerdotal character of the Christian ministry. As against the sacerdotal character of the ministry, the organization strongly asserts the priesthood of believers. The Protestant element had been challenged to issue this statement, and now that it is published, the theological war is on in the denomination which has been imminent for a long time. The text of the pronouncement is as follows:

"First, we assert, therefore, our allegiance to the following principles:

"1. The sufficiency of one sacrifice of Christ, and his sole mediatorship with God.

"2. The sacred right of an individual soul to an immediate approach to God in Christ.

"3. The supremacy of the enlightened conscience in the individual life as the final court of appeal.

"4. The supremacy of Holy Scripture as the test and warrant of Christian doctrine.

"Secondly. We affirm our loyalty to the following truths, which are clearly indicated in the formularies of the Church:

"1. The sacraments as the two alone ordained by Christ himself.

"2. The presence of Christ in the life of humanity, realized in experience, and most tenderly realized, by faith, in the feast of his own appointment.

"3. The continuity of the ministry by an historic method as a fact of signal value of authority, and independent of any theories that may be imposed upon it.

"Thirdly. In the face of the present demand, openly expressed by bishops and others, that our church declare herself that there may be no mistake in her position, we affirm:

"1. The Church has declared herself on these points, historically, specifically, and unequivocally.

"2. This Church's unique conception of comprehensiveness cannot be nullified by the effort to include what she has definitely excluded.

"3. This Church has made confident declaration of her position as a result of her belief in the guidance of the Holy Spirit and as a consequence of the characteristic use of sound learning."

The Sunday School

PETER AND CORNELIUS.

Lesson for April 16.

Golden Texts: There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him. **Romans 10:12.**

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is acceptable to him. Acts 10:34, 35.

Lesson Acts 10: 1-48. Verses 1-16 printed. Memorize verses 13-15, 44, 45.

(1) Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, (2) a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. (3) He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. (4) And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. (5) And now send men to Joppa, and fetch one Simon, who is surnamed Peter: (6) he lodgeth with one Simon a tanner, whose house is by the sea side. (7) And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; (8) and having rehearsed all things unto them, he sent them to Joppa.

(9) Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: (10) and he became hungry, and desired to eat: but while they made ready, he fell into a trance: (11) and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: (12) wherein were all manner of four-footed beasts and creeping things of the earth and birds of the heaven. (13) And there came a voice to him, Rise, Peter; kill and eat. (13) But Peter said, Not so, Lord, for I have never eaten anything that is common and unclean. (15) And a voice came unto him again the second time, What God hath cleansed, make not thou common. (16) And this was done thrice: and straightway the vessel was received up into heaven.

* * *

Verse by Verse.

1. **The band.** A cohort of Roman soldiers. —**Italian.** Soldiers recruited from Italy rather than natives of the country.

2. **A devout man.** The special type of devotion belonging to a Gentile worshiper.—**One that feared God.** He accepted the belief in the "One True God."—**With all his house.** His own family and possibly some of his special servants.

3. **A vision.** A manifestation of God so that it was clearly perceptible to the inner sense of a pious man.—**Ninth hour.** The hour of prayer. Three in the afternoon.—**An angel.** Angels are messengers who come in all sorts of ways and times.

4. **Fastening his eyes upon him.** The expression denotes fixed attention.—**Are gone up.** Like the smoke of sacrifice.—**For a memorial.** They were a reminder of Cornelius. Served to call him to mind.

5. **Send men to Joppa.** Peter was in Joppa and Cornelius was in Caesarea.—**Who is surnamed Peter.** Was not to be confused with Simon, the tanner.

6. **Simon a tanner.** It may have been that Simon lived by the sea because of his business. Plenty of water being necessary.

7. **Household servants.** Domestic servants, probably slaves.—**Devout soldier.** One who was religious.

8. **Rehearsed.** He told the story of the vision to the servants he was about to send to Joppa for Peter.

9. **They.** The servants and the soldier. —**The sixth hour.** Noon, the second hour of prayer. It was the Jewish custom of worship to go to the house-top three times a day.

10. **He became hungry.** He probably had not broken his fast.—**Would have eaten.** The word is rendered taste oftener than eat in the New Testament.—**A trance.** An extraordinary emotion, or elevation of spirit. The word is the same as our word ecstasy.

11. **Beholdeth the heaven opened.** Rapt contemplation while the vison lasted.—**A certain vessel.** A receptacle resembling a great sheet. Originally, fine linen; but later a sail-cloth or sail. Common in the life of a fisherman.

12. **All manner of four-footed beasts.** Clean and unclean according to the law, without exception. Variety is the point of the wise and not numbers.

13. **Kill and eat.** Religious sentiment at this point was high among the Jews. It was a sin to eat unclean animals. To kill and eat without regard to clean or unclean was repulsive to Peter.

14. **Not so.** The force of the words is more nearly expressed by our words "by no means."—**Common.** Unholy. The opposite to that selected and declared fit for food.—**Unclean.** For the meaning of this word consult Lev. 11th chapter.

15. **Make not thou common.** Do not profane it by regarding and calling it common. "To the pure all things are pure."

16. **This was done thrice.** To make the lesson more impressive. The vision disappeared and Peter awoke with a new way of looking at the creation of God.

* * *

TEST QUESTIONS.

1. Name the good things recorded about Cornelius.
2. What was the law regarding "clean and unclean animals?"
3. What is a trance?
4. What did Cornelius receive from the angel?
5. What lesson did Peter learn from the vision?
6. Why did Peter let them be baptized?
7. What kind of a city was Caesarea?
8. Why is Simon always referred to as "Simon, the tanner?"
9. What were the housetops of eastern houses used for?
10. Why does Peter explain his presence?
11. How does this influence the church?
12. Is there any need of Peter's vision today?
13. What hours are the 3rd, 6th, and 9th?
14. Why did Cornelius fall at the feet of Peter?
15. What should truth learned lead to?

Racial and Religious Prejudice

The Lesson in Today's Life.

By Asa McDaniel.

An English clergyman once said, "When I mention religion, I mean the Christian religion, and not only the Christian religion, but the Protestant religion, and not only the Protestant religion, but the church of England." This easy-going cleric expressed what is in the minds of the majority of people when the word "religion" is used. They mean their particular church. This is the measure of Peter's religious conception before the vision. He climbed upon the roof a narrow Jew, he came down a missionary to the Gentiles. Had not this house-top experience come to Peter he would have stopped growing as a religious leader. Like a good many men he addressed his congregations as men and brethren, but the emphasis was on the brethren and not on the men. He was strong, narrow and combative, as most narrow people are, before the new light breaks in upon them. He was anxious about the kingdom, but he wanted it to be filled with his kind of people. He was, therefore, unwilling to soil it with any unclean Gentile. While at prayer a great awakening came, his view of life changed and now he is willing to baptize an Italian convert whom a few hours before he would have ruled out of the kingdom as an uncircumcised heathen. While the mote is in our brother's eye it will be very difficult to get it out, while the beam is in our eye. There are many of our very best church men who have never gone through the experience that Peter enjoyed on the housetop. Men who could be nothing more than sectarians because the end of religion for them is the church. It is an end in itself rather than the organization to point men to Jesus. These men center all the good things in their institution and freely sign all others to outer darkness. Once, we are told, Spain stamped her coins the Pillars of Hercules, and took as her motto, Ne Plus Ultra —no more beyond. But when the bold spirit of Columbus passed beyond these pillars, and discovered the new world, Spain omitted the "No" and left Plus Ultra—more beyond. And that's the only motto for those who believe that God himself is moving the world and men up the long slope of history and progress. No matter how far we have come, no matter how much we have known of God and the spirit of Jesus there is still much more ahead.

Peter learned that there is no such thing as a "common man." There is no distinction between the Jew and Greek, for the same Lord is Lord of all. The world is slow learning this lesson. Multitudes of men and women in all walks of life have this lesson to learn for they are just as prejudiced as Peter. They are unwilling to give the right hand of fellowship to large portions of the people of this world. We call them foreigners even though they have been born on American soil, unmindful of the fact that our parents, many of them, came across the great water just a very few years before.

We need the vision Peter had to prepare us to meet these people helpfully. We must know them in order to be able to help them in the new environment. The ends of the earth are coming to America. Floods of immigration are bringing us great hordes of disheartened people from northern and southern Europe, Asia, and of the islands of the sea. We must meet these people with love, not prejudice. What we teach the immigrant by precept or example, he will become. He will bequeath our virtues or our vices, not only to the next generation which will spring with virgin strength from his loins; but through thousands of invisible channels he will send these blessings, or cursings to the ends of the earth. The issue of the kingdom of God as well as our nation depends upon receiving them in the light of Peter's vision.

* * *

Prove and know within your hearts that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part they will make every day's work contribute to them.—Ruskin.

* * *

One of Dr. Campbell Morgan's recent stories related to a poverty-stricken fishwife who was found on Christmas Day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of the fare, and the old woman, with face aglow, replied: "Poor fare? Dear heart, don't you see the Lord has laid tribute on sea and land to feed me this blessed Christmas Day?"

Disciples Table Talk

Claude E. Hill Goes to First Church, Chattanooga.

The congregation at First church, Chattanooga, Tenn., unanimously ratified the selection of Claude E. Hill by the pastoral committee for the work at First. Mr. Hill is national superintendent of Christian Endeavor for the Disciples and has served the Valparaiso church for several years as a most able leader. He will undertake his new work late in April. Ira M. Boswell, now of Georgetown, Ky., was formerly pastor at the Chattanooga church.

Disciple Pastor as Secretary to Sherwood Eddy.

Kirby Page, a graduate of Drake University, class of 1915, has recently become associated with Mr. George Sherwood Eddy, as private secretary. Mr. Page was the pastor of the church at Monteith, Iowa, for three years, and more recently has been pastor of the Morgan Park Christian church in Chicago, where he has been in attendance at the University of Chicago. His temporary headquarters are at 124 East 28th Street, New York City, but it is likely that he will go either into the war zone with Mr. Eddy for work among the troops and in the prisons, or to China, within a few months. Mr. Sherwood Eddy, Secretary for Asia of the International Young Men's Christian Association, is a world figure in Christian work, and is perhaps the leading evangelist in mission lands.

"Sunday Night League" at Third Church, Indianapolis.

Men who are members of Third church, Indianapolis, have taken over the Sunday evening meetings for April with the intention of popularizing the programs and attracting larger audiences. In their blunt, business way they have declared that the Sunday evening service in the churches was a "defunct institution." They believe a reorganization and the application of business methods is necessary. The new organization styles itself the "Sunday Night League." The young men's Bible-class, which is incorporated under laws of Indiana as the "Christian Men Builders," recently conducted an evening meeting as "factory night." T. W. Grafton, the pastor, joined heartily in the movement. Special announcements were distributed among the factories and other places of employment. Many of the members of the class are employed in factories and were actively in charge of the program. Fred I. Willis, former president of the Indianapolis Chamber of Commerce, spoke briefly on "Religion and the Ordinary Man," and there was a short address by the pastor on "The Influence of the Shop."

Transylvania College Becomes Living Link.

The Transylvania College and the College of the Bible, Lexington, Ky., are now a Living-Link in the Foreign Society. They have just taken the pledges among the students and professors and their offering reached $638.42. A fine religious spirit has been shown in the enterprise.

New Kansas City Hospital Now Open.

The new hospital of the Disciples at Kansas City is now open for the reception of patients. A school will soon be opened for the training of nurses, and any young women of the church desiring this kind of training are asked to write Mrs. E. C. Koch, care of the hospital.

More Prohibition Contests.

The American Temperance Board feels that great good may be done for the cause of Prohibition by contests of various kinds. An Essay Contest has just closed and the awards will be announced in due time. A large number of papers were received at his office, reports L. E. Sellers, National Secretary. An oratorical contest of greater importance and scope is now arranged for our colleges. The plans are being carried out under the direction of the Intercollegiate Prohibition Association of which Maxwell Hall is a Field Secretary. This association is a mighty factor in stirring up the temperance sentiment in nearly all the colleges and universities of the country. The funds for this College Contest now going on have been kindly provided by R. H. Stockton, of St. Louis. Mr. Stockton is a friend of temperance. He offers twenty-five dollars to each of the following colleges, and it is hoped that not only will all have the contest, but that great enthusiasm may be aroused in all the student bodies. The schools are: Bethany, Hiram, Milligan, Transylvania, Butler and Eureka Colleges and Christian, Drake, Cotner, and Texas Universities. The winning orator in each contest will receive twenty-five dollars prize money and will represent his school in the State Oratorical Contest of the Intercollegiate Prohibition Association. The prize orations will become the property of the American Temperance Board.

A Gift for Phillips University.

Harry H. Rogers, one of the splendid business men of the Tulsa church, gave Phillips University $5000, to help meet the annual conditional gift of the Phillips estate. Mr. Rogers was elected as Trustee and Member of the Board of Control. He is an attorney by profession, and is active in many lines of church work.

Iowa Church is Reaching Men.

During the last four months there have been about 300 additions to the membership at Glenwood, Ia., writes H. Edgar Hall, pastor. Scores of men in all walks of life are included in the list. The church building has been enlarged to accommodate the crowds, and is to be painted and carpeted anew. The best method used to hold the men is the organization of gospel teams. These are winning conversions throughout the community. The first Sunday Mr. Hall preached at Glenwood there were 45 present in the Sunday-school. Last Sunday there were 221 without any special effort. The pastor writes that he would welcome any exchange of ideas on boys' or men's organization.

Chicago Church Statistics.

In Mr. Jordan's article on Chicago churches printed last week, the tables were made to appear senseless by typographical errors, which omitted the minus sign from the "membership gain" of six of the churches. Armitage Avenue had 20 members in 1910 and has none today, thus Mr. Jordan reported a "per cent gain" of—100 per cent. The report last week read a gain of "100 per cent." In the same way, Maywood should have shown a gain of—30 per cent; Monroe Street, —35 per cent; South Chicago, —59 per cent; West End,—46 per cent; West Pullman, —14 per cent. There was indicated in the table a net gain of .09 per cent in all churches, which was correct.

March Offering Gains.

Secretary Rains reports that there is a continual gain in the March Offering for Foreign Missions. The churches as churches gained $9,567 the first 22 days of March. The total gain on the 22 days of the month is $13,828. The Christian Endeavor Societies gained $430 of this amount. The total gains from the churches as churches on the year is $14,974. The offerings from the churches should be forwarded promptly to F. M. Rains, Secretary, Cincinnati, Ohio.

Fellowship Class at Springfield, Ill., Adds Athletic Features.

In these columns was recently reported the remarkable work being done among the young people of Springfield, Ill., through the newly organized Fellowship Class, which is the fruit of the mind and experience of Frank W. Allen, pastor there. The latest news note from this class is that an experienced Y. M. C. A. man has been employed to give free gymnastic and athletic training to the boys and young men of the church. First church has a large play room in the basement, and is well equipped for all sorts of indoor athletics. This feature of the Fellowship Movement, however, is subsidiary to the larger purpose of the organization, which is the enlistment of youth for the church and for good citizenship. The young people's society of First church has been increased in numbers from fifteen to over two hundred. Any pastor who has the problem of his young people still unsolved would do well to write Mr. Allen for information concerning this promising movement.

Bloomington, Ill., Pastor Discusses "The Battle Cry of Peace"

In his address at First church, Bloomington, Ill., on "The Movies—Are They a Menace?" Edgar DeWitt Jones took occasion, before a crowded auditorium, to give his opinion of "The Battle Cry of Peace," recently shown in Bloomington. Mr. Jones' discussion of the motion pictures was, as a whole, constructive but pointed in criticism of certain obvious weaknesses of the average film of today. With reference to the use of the motion pictures as a vehicle for the shaping of public sentiment, he paid his respects to "The Battle Cry of Peace," as follows: "In company with many other of Bloomington's citizens I saw Friday evening the much advertised 'Battle Cry of Peace.' I was greatly disappointed. To me it was must unconvincing. I think I can sum up my impressions of it under four headings: 1. The pictures are manifestly unfair. In an effort to show the need of a greatly augmented army and navy our small but efficient army is grossly maligned, the pitiful attempt of our soldiers to defend New York is a reflection upon the personnel of our army. They were made to act like a crowd of untrained boobies. 2. The pictures in places are laughably absurd. For example: The invading army line up groups of men along the side of a street to be shot for supposedly firing from a residence on the troops. Despite the fact that each one of the enemy is armed with a rifle, a machine gun is brought up and several volleys fired at the group. One wonders if this is not a new use for the machine gun. Still more surprisingly, later on, one of the men mown down by the machine gun is discovered to be alive, a most miraculous occurrence, indeed. 3. The caricaturing of pacifists is a blunder and is wretchedly poor taste. There are good men on both sides of this question, but the type of pacifists shown on 'The Battle Cry of Peace" films is a mollycoddle and sissified make-up sort of character. Any one who knows Hamilton Holt, Norman Angell, William J. Bryan, David Starr Jordan, Henry Ford, and our own David Felmley, knows that they are not that type of character. The playing by the orchestra of 'Sweet Peace, the Gift of God's Love,' while the sissified peace meeting was in session was sacrilegious. 4. The entire film is so evidently a propaganda that it defeats its very purpose. The average man is for fair play and a square deal, and 'The Battle Cry of Peace' is unfair, absurd, irreverent, unpatriotic, and for the greater part piffle."

St. Louis First Church Pastor Leads In Vice Fight.

As chairman of the Legislative Committee of the Ministerial Alliance of St. Louis, which made an investigation of moral conditions in that city recently, John L. Brandt, of First church, makes the following report of the committee's findings: In cafes liquor is sold to women and children under age. Cafes adjoin saloons and do bigger business than the saloons. Degenerate dances are permitted in these cafes. In dance halls dances are conducted until almost dawn Sundays and no introductions are required. Club rooms operate on Sunday and serve great quantities of liquor. Many saloons are open on Sunday and have secret side entrances. Some saloons do more business on Sunday than on week days. Gambling is allowed in saloons, clubs and rooming houses and large sums are lost.

New Members of California Church Pay Old Debt.

Bruce Brown, evangelist, reports that at the close of his recent meetings at Arlington, Cal., when he raised the debt which the church had been carrying for years, the members enlisted during the present revival paid two-thirds of this amount. Many men were reached who had long been sought. S. D. Perkinson ministers at Arlington. Mr. Brown is now at Shorb Ave., Los Angeles, with F. W. Jackson.

Ohio Pastor Addresses Union Meeting.

Galen L. Rose, of Cimarron, Kansas, addressed a union meeting in the Methodist church on the evening of March 12. The audience was the largest that has gathered to hear a local preacher in years. The Cimarron church is entering upon an "Each One Win One" campaign leading up to two weeks of decision services just preceding Easter. The work is in good shape, with interest increasing.

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BRIEF NEWS NOTES.

—President H. O. Pritchard, of Eureka, is preaching for the church at Gridley, Ill.

—"Additions at every service," is the report at Central church, Rockford, Ill., since the dedication of the new building there.

—Crayton S. Brooks will evangelize in Texas through the spring and summer.

—South Side church, Denison, Tex., is campaigning for a new building.

—C. M. Myers, pastor at Findlay, O., has a men's class of over 100.

—On J. J. Tisdall's last Sunday at Wilson Avenue, Columbus, O., over $4,000 was raised to cover the balance on an old building debt.

—Miss Cynthia P. Maus, National Secondary Superintendent, is making a two weeks' tour in Kentucky with Roy K. Roadruck, state superintendent, in the interest of teen age work. Miss Maus will lecture in three national summer schools this year: those at Lexington, Ky., in June; Wellsville, N. Y., in July; and Bethany Park, in August. Miss Maus has won recognition over the country by her splendid ability as a teen age expert.

—C. M. Burkhart, pastor at Springfield, O., writes that his people were delighted on a recent Sunday to have with them Wallace Tuttle and Miss Katherine Netz, singing evangelists. Solos and duets by these two musicians gave pleasure to all.

—J. C. Creel, of Plattsburg, Mo., was recently married to Miss Fannie Green, a sister of the late John R. Green, for many years clerk of the Missouri Supreme Court. A. R. Liverett, of Jefferson City, performed the ceremony.

—The Men's department at Norwood, Cincinnati, school has reached its goal of "250 men at work in the school."

—The church at Baxter Springs, Kan., has been divided for several years, but all difficulties have been settled, and a new pastor is now being sought, writes R. S. Robertson, pastor at Galena, Kan.

—The Men and Millions workers followed their campaign at Des Moines with meetings at Marshalltown and Cedar Rapids, Ia.

England, Germany and France Agree

on one thing, if on no other. They all prohibit the sale of alum baking powders.

There must be a good reason for this. It is because alum was found to be unhealthful.

Royal Baking Powder is made of cream of tartar, derived from grapes, a natural food product, and *contains no alum* nor other questionable ingredients.

ROYAL BAKING POWDER CO.
New York

—Frank G. Tyrrell, pastor at Pasadena, Cal., has been chosen chairman of the Pasadena Dry Campaign Committee.

—At the annual banquet of the Philo Christos, at Central school, Des Moines, held on March 21, the speakers were: Governor Clarke, Judge H. E. Deemer, Col. D. J. Palmer and Secretary Graham Stewart of the Des Moines Y. M. C. A. Dwight Lewis is the teacher of this remarkable class.

—A brotherhood has been organized at Washington, Ia.

—East End church, Pittsburg, John R. Ewers, minister, will begin the reconstruction of its building, May 1. About $60,000 will be expended in this work. The new plans provide a Bible-school house of three stories and a roomy gymnasium. Institutional work of various kinds will be undertaken with the new equipment.

Why a Great Easter Offering is Needed

1. **A Great Beginning.** We have made a creditable beginning in this Christlike ministry. The past justifies the public and the Christ in expecting that we will maintain our record. They must not be disappointed.

2. **A Great Family.** Under the blessing of God we have been permitted to bring together a great family of widows, orphans and the aged, numbering about six hundred. These helpless, homeless wards depend upon us. We dare not, we will not turn them out to perish.



One of the helpless ones ministered to by the National Benevolent Association.

3. **A Great Demand.** Never in the history of the association was there such a demand for service. The cry of distress of the helpless American victims of the European war is heard constantly outside our doors.

4. **Easter Our One Day.** Easter in the Bible schools is the one day in all the year devoted to this sweet and tender ministry. If the Easter offering fails, our homes fail, and the widow and the orphan will cry in vain for us to help.

5. **An Empty Treasury.** These Homes are all full. Our treasury is empty. Our credit is taxed. Others cry for aid. God awaits our answer.

6. **The Will of Christ.** It is the will of Christ that the hungry should be fed and the naked clothed. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Donations of foodstuff, clothing, etc., may be sent direct to the Home nearest you for which they are adapted.

Do not deny your school the privilege of fellowship in this worthy ministry. An offering for benevolence will bring a blessing to your church and increase its influence for good in the community in which it is located. The association has many calls for service that it can not render because of lack of funds, and an increased Easter offering will help it to render more abundant service than it has been able to render in the **past.**

Remember always, to make all checks, drafts, and money orders payable to Mrs. J. K. Hansbrough, and send all offerings to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

—March 26 was the first day of worship at the new church home in Sandusky, O. R. C. Lemon, pastor at Sandusky, recently led the congregation in the purchase of the building formerly used by the Episcopalians.

—Mayor Lindsley, of East Dallas, Tex., recently addressed the boys of the Christian Bible-school there on the theme, "The Sunday School Boy as a Citizen."

—Hillside church, Indianapolis, C. M. Fillmore, pastor, is making an effort for 600 in the church membership and 600 at the Bible-school by Easter.

—The Christian Endeavorers of Fresno, Cal., recently met at First church, Fresno, and made plans to participate in a "Dry" campaign in the fall.

—The men's class at High Street, Akron O., taught by L. N. D. Wells, is in contest with the entire North Hill school. Over 500 were present in this great class on a recent Sunday.

—D. D. Burt, pastor at Mt. Vernon, Ill., died in his home town after an illness of nine weeks. J. F. Rosboro conducted the funeral ceremonies. The remains were taken to Bellefontaine, O., Mr. Burt's former home.

—The brotherhood at Central church, Anderson, Ind., is planning for a series of baseball games this season. The city mayor has been appointed to co-operate with the pastor, J. W. Underwood, in this campaign. Mr. Underwood was captain of his team while in college.

—The congregation at Galveston, Tex., led by the pastor, J. B. Holmes, and the present evangelist, J. H. O. Smith, has taken possession of the old "Artillery Hall," which will now be used by the congregation as regular quarters.

—Governor Capper, of Kansas, made the address and laid the corner stone of the new West Side church, Topeka.

—First church, Denton, Tex., will expend $15,000 remodeling its building.

—New living link churches are: Beaumont, Tex.; Downey Avenue, Indianapolis; Lakewood, Cleveland, O.; Gainesville, Tex. But these are only a few of them.

—Miss Kate V. Johnson has been in the service of the Foreign Society longer than any other living missionary. She is supported in her work in Japan by the San Diego, Cal., church.

—Including personal gifts from members of Arcola, Ill., congregation, that church gave for missions and benevolences last year $1,351. Audiences have been greatly increased recently, and 26 persons have been added to the membership. The pastor, B. H. Bruner, is recovering from a severe illness.

—The congregation at Enid, led by the pastor, A. J. Smith, is in a great church building campaign. The old building was lost by fire January 1.

—Great enthusiasm has been aroused in the Southwest by the news that I. McCash had been called to the presidency of Phillips University, at Enid, Okla.

—The Christian Endeavor Society at Chester, W. Va., has assumed the support of one of the orphan boys at Damoh, Ind., through the Foreign Society. This is a result of Endeavor Day.

—James J. Hill, of railroad fame, offered to give Eugene Bible University, located at Eugene, Ore., $50,000 on condition that the school raise its present endowment to $200,000. The time limit is May 31, and there is about $50,000 yet to be raised. E. C. Sanderson, the president of the school, is making a supreme effort in behalf of this enterprise.

—V. W. Blair, pastor at Eureka, Ill., is preaching a series of sermons on the following themes: "Abounding Builders," "Paul's Building Zeal," "Peter's Spiritual House," "John's Ideal Church," "Jesus, the Supreme Architect." Great interest is being manifested in these "building" addresses.

—The Bible-school at Greenville, Tex., has an auto brigade of fourteen cars to bring pupils to the services.

—There are six schools of Mexicans among the Disciples of Christ in Texas, enrolling 250 pupils.

—The Endeavorers at Mansfield, O., are supporting an evangelist in China, also assisting in the orphanage work in Damoh, India.

—Miss Eva Lemert, expert in the work of constructive religious education, will lead First church, Springfield, Ill., in a Bible-school campaign during April and May.

—A significant feature of the campaign of the Men and Millions leaders at Des Moines was the appeal of R. H. Miller to the young women of Drake for service in the mission field. Many volunteers were secured by the appeal.

—Central church, Sherman, Tex., is to spend about $10,000 in equipping its building for Bible-school purposes.

—A. J. Bush and wife, of Dallas, Tex., recently celebrated the fortieth anniversary of their marriage. Mr. Bush is the only minister now living who was preaching in Texas when he arrived in the state as a pioneer preacher of the Gospel forty-one years ago.

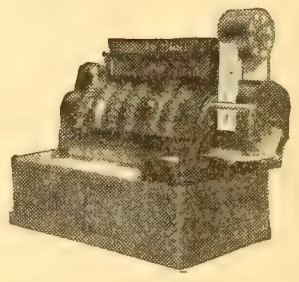
—The Christian Visitor, the paper published by Graham Frank for the Liberty, Mo., church has found itself in controversy with the Christian Scientists as a result of a recent editorial regarding that movement.

—The Christian Call, published by First church, Atlanta, Ga., has the following statement of purpose printed on its editorial page each week: "This paper strives to help its readers to abandon prejudices and all those things which tend to bigotry; and to develop in them the open mind, the broad outlook and the habit and passion of service." L. O. Bricker leads at First church.

—The congregation at Fort Worth, Tex., First church, refuses to release its pastor, L. D. Anderson, for service as president of Texas Christian University. The leaders hold that his loss would imperil the elaborate plans made for the promotion of the work at First church.



A Great National Public Utility



That concerns all merchants and all people

THE original Cash Register rang a bell, indicated and recorded the amount of the purchase. It benefited the merchant only.

In a third of a century this old model has developed into a Cash Register that directly benefits every man, woman and child who spends money in a store.

This new Cash Register equally concerns every merchant and clerk, every banker and wholesaler in this land.

It furnishes every customer with a receipt or sales slip.

It prints on this the amount paid or charged.

On this is also printed the date of the sale and who made it.

It forces a duplicate, printed record for the merchant.

It prevents disputes over charges and bills paid.

It saves shopper's time.

It gives the merchant all his profits. It gives him more money for his family.

It promotes more and quicker sales.

It protects each clerk against making errors and against the mistakes of others.

It rewards the diligent clerk by telling his employer which one makes the largest number of sales and which one gets the greatest amount of business.

It assures the banker additional security for the money he loans the merchant.

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—Mrs. T. R. Ayars, of St. Louis, was appointed by the Mayor of St. Louis, as the delegate from that city to the Southern Sociological Congress, to be held sometime in April.

—M. Lee Sorey, pastor at First church, Hutchinson, Kan., gave an address before the local High School Boys' Club.

—G. J. Ruth, pastor at Bisbee, Ariz., took part in the dedication program of the boys' building of the local Y. M. C. A.

—Hugh Wayt, of the Zanesville, O., church, will deliver the commencement address at Albany, O., May 18.

—The East Tennessee School of Methods was dated for April 3-7, at Johnson City, Tenn., W. J. Clarke and his A. C. M. S. team being the leaders.

—The church at Vale, Oregon, has a home department with an enrollment of 231—the largest organization in Oregon. F. L. Cook is pastor at Vale.

—Arthur Dillinger, pastor at Altoona, Ia., reports that a feature of the work there is a once-a-month "Efficiency Night."

—The ministers of Souther Illinois Discipledom will meet for their annual institute at Salem, April 11-12. J. F. Rosboro is pastor at Salem.

—Homer W. Carpenter, of the Shelbyville, Ky., church, is preaching a series of sermons on "Shelbyville's Six Great Sins."

Wallace Tuttle, well-known evangelist of the brotherhood, happened to be present at Memorial church, Chicago, on the evening in which Tanan the Indian Chief told the story of his life, and sang at the conclusion of the address one of Cadman's Indian songs, "From the Land of the Sky-Blue Water." Mr. Tuttle will leave the evangelistic field after this year, having contracted to do concert work under the personal direction of Alfred Williams, of Chicago, formerly of the Redpath Bureaus.

—President and Mrs. Serena, of William Woods College, were guests of President St. Clair-Moss, of Christian College, Columbia, Mo., during the sessions of the Junior College union, at Columbia early this month

—Alva W. Taylor, of the Bible College of Missouri at Columbia, reports that the attendance at the college this year is the greatest in its history. Mr. Taylor is in charge of the Department of Social Service.

—The adult class at Camp Point, Ill., where G. W. Wise ministers, made a house to house visitation, with the result that many new names were added to the school's enrollment.

—J. Boyd Jones, pastor at Central church, Terre Haute, is preaching a series of sermons to young men.

—The Builders' Bible class, of Sidney, Neb., recently organized a teacher-training class, meeting on Wednesday evenings.

—A. Y. W. C. A. Jubilee was celebrated by the Y. W. C. A. at Christian College, Columbia, Mo., early in the month. A series of addresses by women leaders in Missouri of the association work was made at morning assembly during the week. Rev. Alvin L. Wills, of New York, was one of the speakers. President St. Clair-Moss closed the series with an address on Consecration. At the close, a Jubilee Fund of $200 was raised by voluntary subscription among the students. Part of this fund will be used for missionary work in India, though the C. W. B. M. part will be used for helping some war relief work in Europe.

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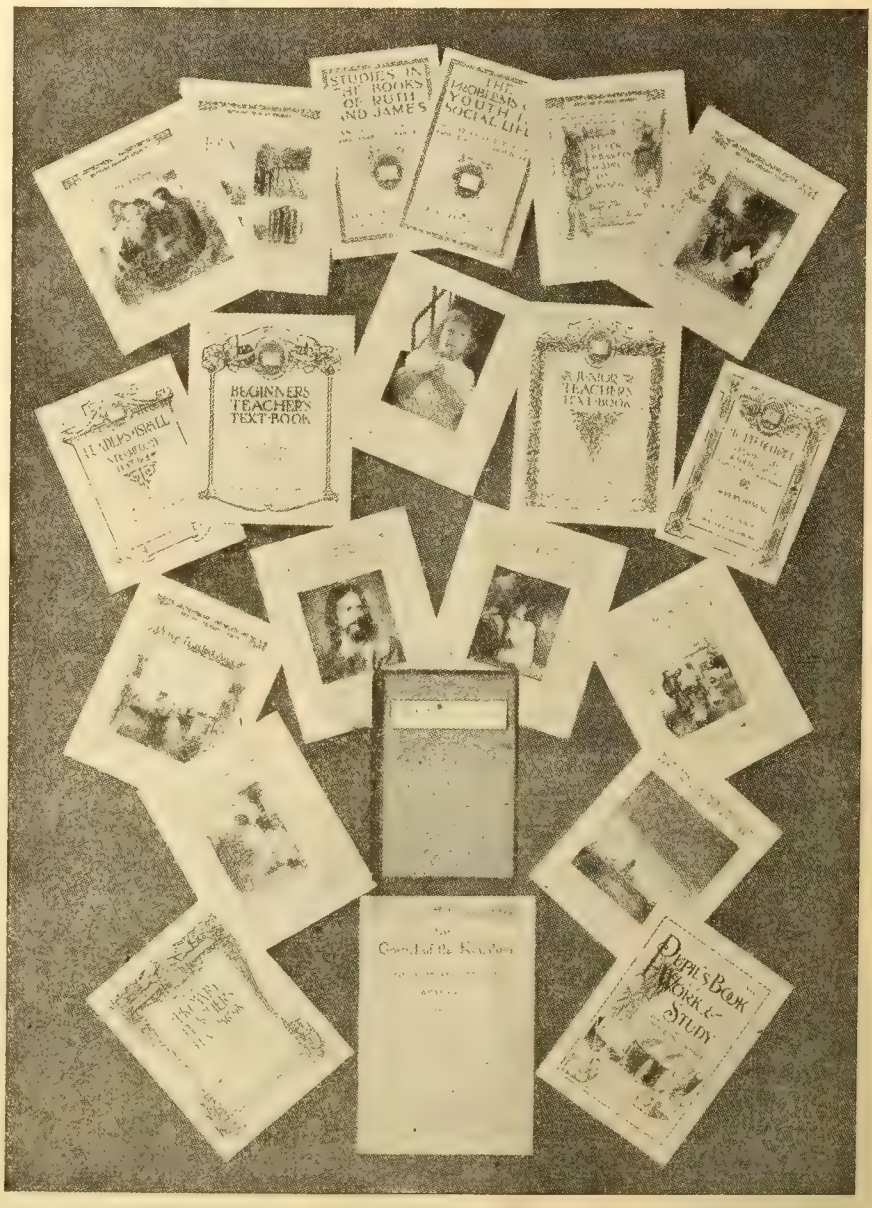
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THE CHRISTIAN CENTURY

Vol. XXXIII April 6, 1916 Number 14

The Resurrection Idea
Editorial

What is the Matter With the Church?
By Scott Anderson

Overchurching Rural Communities
By Alva W. Taylor

Worship in Service
By Ira M. Boswell

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII APRIL 6, 1916 Number 14

The Resurrection Idea

THE HOPES CHERISHED BY PRIMITIVE PEOPLE REGARDING THE SURVIVAL OF DEATH NEARLY ALWAYS, OF NECESSITY, TOOK THE FORM OF RECOVERY FROM THE DUST. THERE WAS NO OTHER MANNER IN WHICH THE CONCEPTION OF A FUTURE LIFE COULD TAKE THE FORM OF REALITY IN THE IMAGINATION. THIS VIEW OF THE LIFE TO COME, WHATEVER MAY BE SAID OF IMMORTALITY IN GENERAL, HAS CEASED TO HAVE SIGNIFICANCE FOR THE MODERN WORLD.

To early man the body was the indispensable clothing of the soul. It was impossible to conceive of any form of post-mortem activity in which the body did not have part. For this reason, some nations took very great care to preserve the body intact after death. The Egyptians brought the science of embalming to a high state of perfection. Today, after millenniums of time, the physical forms of men and women are so well preserved that they show the fidelity of their pictured likenesses on the monuments. All classes shared the belief that the welfare of the soul in the future life depended on the preservation and regaining of the body.

Other nations did not go so far, probably because they were unable to copy the highly technical method of sepulture. But they carried out the theory as well as they could. The Hebrews illustrate the common practice in this regard. They made no other disposition of the body than burial. This was the custom long before any thought of survival dawned on their minds. A man was gathered to his fathers, in the ancestral burial place. Any other treatment of the dead was deemed dishonoring. A bitter reproach was hurled by Amos against the Moabites because they had burned the corpse of a king of Edom slain in battle. And though burnings are mentioned in connection with the funerals of the kings of Judah, they were never cremations, but the ceremonial burning of spice-wood in honor of the dead.

When, therefore, the conception of life after death came slowly into the Hebrew consciousness in the third and second centuries before Christ, it necessarily took on the form of a resurrection, a recovery of the flesh from the grave. It may have been inspired as to its form by the fact that the dead appeared in dreams in the familiar appearances of life. But quite apart from this, there was simply no other manner in which the idea could take shape in Hebrew minds. The soul required evermore a body if it was to be alive and efficient. And thus the doctrine of the resurrection, the return of the flesh from the grave, was the essential expression of the growing Hebrew faith in eternal life.

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It was in this manner that the Old Testament writers thought of it, when once the light became sufficient for them to give it hospitality. Ezekiel had prophesied of a national resurrection in the classic vision of the valley of bones. Later voices carried over the idea into the realm of individual life, as has been pointed out in an earlier section. Phariseeism took up this natural and easy form of the belief and made it a doctrine. It passed into the Christian community in the same guise. In the teachings of the Master and of Paul it is not otherwise. Did Jesus himself accept the Semitic view of bodily survival or reorganization, or did he merely employ it because there were no other garments in which he could clothe the belief in the life eternal?

Leaving for a moment the further consideration of this point, it is of interest to note the evidences of Paul's struggle with the problem. At the first there seems to have been no difficulty. The resurrection of Jesus was his chief apologetic to the world. He preached it everywhere, and with passion. Then to his surprise, the men of Athens, in no manner unacquainted with nor inhospitable to the idea of immortality, laughed at him when he talked of the resurrection of the body. That notion of the rising of the flesh from the grave was outside the circle of their tolerance. Was that the reason why the apostle crossed to Corinth, determined, as he later wrote to his new disciples, to know nothing else among them save Jesus Christ and him crucified? It would seem that the death of the Lord takes precedence henceforth of any other truth in his regard.

And in that same First Epistle to the Corinthians, in the chapter that has become classic in every ritual for the dead, he struggles to put his luminous and unquenchable faith in the life eternal into some form more convincing than the customary Jewish dialectic afforded. Christ rose from the dead. That conviction is basic. And all who bear his name are to arise. But the fleshly resurrection must not be pressed. Already on the horizon of a severely Jewish conception of eschatology there has appeared a broader vision of the great theme of immortality. It cannot be the same body that comes back. All nature teaches that. But still in the Jewish-Christian vocabulary there is no other method of expressing the mighty truth. It is the conflict of the Jewish psychology and speech with a world conception for which they are no longer adequate. And when at last Paul faces his own personal problem and feels that the issue of a present peril is indecisive, he tells the Philippian friends that if he had his choice, he would depart at once and be with Christ. Here all consideration of the grave and a physical resurrection have ceased to obtrude, and he feels the certainty of death's release into the immediate realization of the life that is life indeed.

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And as to the Savior's resurrection? The Gospel records make it very plain that Jesus expected to overcome the sharpness of death and convince his friends that he could not be holden of it. All the utterances of the Lord are filled with a calm and quiet confidence upon this theme. No one who has the slightest respect for the explicit words of the Master can doubt that he believed he was to manifest himself to the disciples after his death. If human testimony can be trusted, these first witnesses of his avouch that fact.

Furthermore, no doubt can be entertained as to the entire and complete assurance of the group of Jesus' friends that he did actually accomplish this promised return. Not one of them believed it possible, and yet with one voice they went forth into the world to bear witness to that truth. From the most depressed and despairing of mankind, they suddenly became the most confident and irrepressible.

(Continued on page 9.)

Overchurching Rural Communities

An address delivered at the recent national conference on the Rural Church at Columbus, Ohio, and rewritten for The Christian Century.

BY ALVA W. TAYLOR

THE rational approach to the rural church problem is through a thorough-going survey of the rural church situation and an analysis of the field and the forces at work. Sufficient surveys have thus far been made to indicate certain inescapable facts regarding the duplication of church efforts in the average rural community. Those who survey the whole field are agreed regarding the necessity of making the rural church a community affair; they are also agreed that there are certain fundamental weaknesses in the present situation.

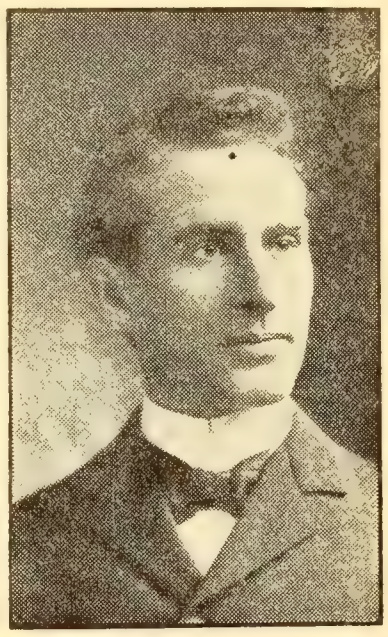
No city church would expect to grow and prosper without a located pastor. Few country churches are found to possess them, and the farmer Christian is in no wise different in his spiritual needs, nor are his churches in any wise different in their organic needs, from those of the city; yet the rural church is too small to support a settled pastor. Again it has been found that the prosperity of the rural church is in direct ratio to the number of its services and the size of its membership; but the average rural church has preaching only once per month by a preacher, who gives it little, if any, pastoral attention, and its membership runs from sixty to eighty souls.

CONDITIONS IN A MISSOURI COUNTY.

So small a church is unable to support a resident pastor or to even support a man who will give some time to pastoral work; thus without a shepherd or an organizer their life is limited to that of worship and whatever organization may be effected by unled local workers. The neighboring town church has four or five times the membership, and is thus able to support a resident pastor, services every Sunday, have oversight, permanent organizations, leadership, a training of the workers, a shepherding of the flock, and through them all a chance to succeed.

Then the impressiveness of its audiences, the formidableness and energy of its organization, the constant attention of its pastor and the very success with which its activities are carried on begets greater success. Because it does things it is able to enlist both men and money. Activity begets greater activity and enlists both patronage and financial support. In the country small congregations beget small congregations, listless activities beget listlessness; occasional services are unable to inspire activity; little to pay for makes small challenge to generosity.

In a church survey made of Boone County, Missouri, the home of the state university, 67 rural churches were found, or one to every 46 rural families in the county. Their average membership is about 80. Only one of them had a resident pastor and he preached for three other churches at greater or lesser distances. On the first of January, this year, not one of them afforded preaching more than once each month and many of them not so often. Almost one-half of them have no Sunday-schools, and of those who have only a few keep their schools alive during the winter months. Few of them have any sort of missionary or young people's organizations. The average pastor's salary is about $200, and the budget for the entire work of the church is less than $250. There is not a single one of these churches that does not have from two to seven others within four miles of its church yard. What is true of this county is true of multitudinous others; overchurching may not be so bad in many others, but it is of like type



Prof. Alva W. Taylor, of the Bible College of Missouri.

in practically all other farming counties, and thus the situation may be said to be fairly characteristic.

Now the most primary analysis of this situation in the light of the necessities of church efficiency is convincing. There are simply too many churches for any of them to be efficient.

THE FUTURE OF THE RURAL CHURCH.

This over-churched condition is a survival from the pioneer days. In earlier days the sectarian shibboleths rallied people. When the country was new the pioneer preacher came to establish churches of his peculiar creedal persuasion. The question was not, has this new community a church that preaches Christ, but has it a church of this or that persuasion preaching Christ; thus the various small congregations were founded side by side. In many cases the schools of these communities are taking on a modern spirit; agriculture is catching the teaching of science; the business life of the farm is being organized upon an efficiency basis; all the other pioneer elements of community life are giving way to the better and more modern regime, but the church remains as a survival of the pioneer time. It has the same insularity and lack of missionary spirit and retains the old method of living upon preaching alone.

There is danger lest the growing community spirit pass the church by. Many workers in the agricultural and rural field have already come to regard the country church as a negligible factor in their efforts to communize rural life and found it upon a co-operative basis. The old sectarian shibboleths are failing to rally the younger generation and there is danger lest in the slow decadence of the rural congregation religion itself shall suffer. Christianity would thrive much better in the rural community with one-fourth the present number of churches. The question as to which should die will not be easily settled. None will be willing to become a vicarious sacrifice to the larger religious life of the community and it is possible that in many places they will all die together through each struggling to retain its life; thus in the struggle of churches that have ceased to function there is grave danger to religion in the community.

IS THE CHURCH NEGLIGIBLE?

One way out is suggested by those who have faith that a movement can be inaugurated at the top and the various denominations brought to agree on a reciprocity of interest through an exchange of membership in various fields, i. e., one communion agrees to withdraw from one field and have its communicants unite with a neighboring church while the other communion makes a like transfer in another field. There are many difficulties in the way of this solution; the more dogmatically inclined denominations will refuse to enter such a reciprocal arrangement; the more democratic and congregationally organized communions have no machinery able to accomplish it, and any attempt by conventions or supervisory agencies to accomplish it will be met with vigorous protest from the rank and file; and in most localities there will be a considerable minority that will refuse to accept such an arrangement unless it be made by the local congregations on their own initiative. The best a movement at the top can expect to do is to agitate and educate and to effect an occasional exemplary union.

"SURVIVAL OF THE FIT."

A thorough-going appreciation of the difficulties afforded by sectarian loyalty, independent polity, tradition and indifference to the gravity of the situation leads one to suspect that there will have to be a sort of a "survival of the fit" selective process. The local church that arises to the demands of the situation by adopting a thorough-going community program will gradually draw to its support all those elements in the community life that cannot be interested in the older doctrinal and individualistic program and will also win many from their conventional loyalties to the more virile life of a socialized church.

The new interest is intensely human and the old sectarian shibboleths will loose their clutch; the new program is broad and in harmony with the spirit of the age and while it sacrifices nothing true in the old it revivifies it with vision and a good neighborliness that will bring the church into the spirit of the times in which we live.

The process will be a slow one, no doubt, for institutions change slowly, but the institutions of religion must readapt themselves to the larger spirit and demands of the time or the old type of church will have to give way to a new and more plastic type that can better show forth the fraternity and brotherly-love of Christianity and bring in the kingdom of God.

What is the Matter With the Church?

BY SCOTT ANDERSON

THIS is no infrequent question in these stirring times. It is asked in perfect candor by both friends and foes of this ancient and hallowed institution.

This restless, impatient inquiry arises from the surprising fact that after nineteen centuries of church life, activity and influence, the most destructive war of the ages is upon the world. "Christendom" seems to have lapsed into savagery, great nations that erstwhile claimed to follow the star of Bethlehem are now proudly and madly seeking for themselves a "place in the sun." The church after nearly two thousand years of opportunity and effort has not only failed to prevent what threatens to be the downfall of civilization, but appears impotent in this world crisis, and unable to furnish religious assurance or spiritual guarantee that there may not be in the future a recurrence of this fearful, unprecedented tragedy. During the last decade church attendance has steadily declined, growth has not kept pace with the increase of population, but is reduced to a minimum; general interest has waned, evangelistic campaigns have been increasingly disappointing in their arousing effect on cities and communities, and in their net results to the churches.

The church once crowned kings, determined the boundaries of empires, declared war and peace, censored literature, and her ministers by virtue of their calling sat in parliaments. She has lost all that prestige and power, for which we are glad—since such prerogatives were never rightly hers and turned the church aside from her true mission—just as we are glad when a patient loses the strength which is caused by fever. But, just as the patient will sink and die if the natural vitality does not come and take its place, the church, having lost that usurped power and not having clothed herself with that which rightly belongs to her and comes as a reward of great service, is in a sinking condition and many of her warmest friends and most ardent supporters entertain grave doubts of her survival unless she has a spiritual awakening, adopts a different policy, changes her methods, catches a new vision, and makes herself indispensable to the world's peace, prosperity and progress.

HAS CHRISTIANITY BEEN TRIED?

The world has not lost faith in the Bible, Christianity is not being questioned, Jesus is not on trial, the religious instinct of man has not perished, agnosticism has not triumphed; rather, there is a growing conviction that the religion of the Christ has never been tried extensively, and only individually, and that the crying need of this age is for the application of its spirit and teachings to the social, industrial, political and international life of the whole world; that, while the church is the divinely appointed custodian and champion of this holy religion, it has ever been and is still wounded in the house of its friends—betrayed by the church of history to kings and earthly governments for worldly powers and privileges, and misrepresented by the modern church, largely by false emphasis, and provoked by current mammonism, for the patronage and support of the rich and mighty.

It is believed by many that as ancient cities of wealth and renown were covered up for centuries, only their name and fame being carried down to us by intervening generations, but are now being uncovered, explored and prized by us, just so heaven's balm for earth's wounds and sorrows has been covered up by tradition, misplaced emphasis and willful misrepresentation, and that little more than the glorious name and the sacred forms and ceremonies are in evidence and offered to the world today.

"A BADGE OF RESPECTABILITY."

But to be more explicit: Jesus insisted upon the necessity of conversion; so did the apostles and the early church, and to them it meant a complete change in heart and life, a face-about march under the white banner of heaven, an open acknowledgment of allegiance to Christ—to his teachings and program, having counted the cost of discipleship, which would probably be persecution and death. Mazzini, the Italian revolutionist, was not unlike the founder of Christianity when he said to his compatriots, "Come with me and suffer." Hence the early church was composed of twice-born men and women, who would walk through flood and flame for him for whom they had forsaken all, whose return to earth they eagerly awaited and in the glories of whose triumphant kingdom they expected to share. To be a Christian meant to them to be a new person, to have new relationships, principles, ideals and hopes. With such adherents and champions it is no wonder the primitive church went forth "conquering and to conquer," overcoming Jewish prejudice, Grecian philosophy and pagan religious, until Constantine, the ruling Caesar, trembled for his throne.

But now the stern doctrine of conversion, self-denial, renunciation of worldly ambitions and accepting the task of "turning the world upside down" and right side up—all this is thought to have belonged to the heroic age, but to be out of date and unnecessary now. Entering the kingdom in this generation is to millions merely pinning on a badge of respectability or at most taking out a policy against the evil day. With such there is no thought, intention or practice of self-sacrifice and public service such as commands the respect and admiration of mankind. Many churches are little more than social clubs, and many ministers are to their churches about what an English king is to the British empire; Christianity as represented by them is like denatured alcohol—all the 'kick" and "punch" taken out of it, insipid, harmless, of the "pink tea" quality from which people with red blood and earnest, noble purposes in life turn in disgust.

THE EMPHASIS IS MISPLACED.

The church of the twentieth century does not put the emphasis where it was placed in the first centuries. Even the old Hebrew prophets spoke of Messiah's glorious reign on the earth, when the "sword would be beaten into the plowshare, the spear into the pruning hook" and the "desert would blossom as the rose." "The voice in the wilderness" cried out, "Repent, for the kingdom of heaven is at hand." Jesus preached all over Israel "the glad tidings of the kingdom of God." The messengers whom he sent forth brought the same good news to all. Jesus was so forceful, practical and revolutionary that his enemies said of him, "He stirreth up the people," "if you let this man go you are not Caesar's friend." The Jews were not wholly unprepared for this message, for they expected their Messiah to establish a heavenly social order, founded upon brotherhood and justice throughout the whole earth. So "The Kingdom of God" is the emphatic doctrine of the Bible, the heart of Jesus' message and the expectation of the chosen people. And while this was the clarion call of her ministry the church was a saving, irresistible, conquering force in the world.

GIVING STONES FOR BREAD.

This generation is asking for bread and organized religion gives it a stone, is famishing for an egg and is tendered a serpent. The ten commandments, the sermon on the mount and the golden rule are not insisted upon, but it is thought to suffice if they are read out of a Morocco bound Bible, in a heavenly tone, on Sunday and then left severely alone throughout the busy week. The descendants of Dives, the rich young ruler, and Simon Magus are prominent officials in our fashionable churches, dictate their policy, and padlock the lips of their ministers, so that covetousness which is idolatry goes unrebuked, speculation on nature's resources and the exploitation of labor are winked at and even praised as Christian virtues, and the fabulous fortunes thus obtained referred to as "gifts from God to his faithful servants." In the meantime the poor are admonished to "be patient, bear all things, and wear linen robes and golden slippers in the world to come."

When the church awakens from her long sleep and comes to realize that Christ came here to heavenize the earth, just as this nation set out fifteen years ago to Americanize the Philippines—sending them our flag, law, learning and religion—and comes to understand that the church is not an end to be worked for, but an instrument to be worked with in finishing the sublime task of him who said, "The spirit of the Lord is upon me, for he hath anointed me to bring glad tidings to the poor, to comfort the broken hearted, to set at liberty them that are bruised, to preach deliverence to the captives and to proclaim the year of Jubilee;" when the church learns that Jesus came not only to redeem all men, but all of every man—soul, body, home, society, nation, world—and gets back in line with this divine, majestic purpose, when she quits bringing up the rear and takes her rightful place at the head of the hosts of reform and reconstruction, leading individuals, society and nations toward the goal promised in Holy Writ—the "new earth in which dwelleth righteousness"—then multitudes will tread her courts, she will be as "bright as the sun, fair as the moon, and as powerful as an army with banners," a worthy bride of the Son of God.

Los Angeles, Cal.

Commercializing Religious Education

From an address delivered before the meeting of the Religious Education Association, held in Chicago.

BY WALTER S. ATHEARN

THE time has come for the serious consideration of an all-inclusive and thoroughly articulated system of training religious teachers which will extend from the seminary to the local church. The present chaotic condition of the teacher-training movement in this country is a sufficient reason to justify such an analysis of the situation as will lead to a re-organization of the movement on a new and better basis.

* * *

The Illinois Sunday-school Association claims the honor of employing the first teacher training secretary and producing the first series of teacher-training manuals. These manuals, however, were soon handed over to denominational control and from that day until now the denominations have claimed and exercised the right to issue their own textbooks, to grant their own certificates and to promote their own standards. In 1903 the International Sunday-school Association established a teacher-training department to promote denominational courses through state associations. In 1906 the famous Philadelphia conference agreed to standardize the various denominational courses on the basis of a First Standard Course of fifty lessons, to be followed by an Advanced Standard Course of one hundred lessons. Following this conference the country was flooded with hastily prepared drill books conforming to the 50 and 100 lesson specifications. Hundreds of thousands of copies of these drill books were sold, and thousands of teacher-training certificates were issued, but it soon became evident that the efficiency of the Sunday-school teaching force was not being materially increased by this method. The scathing fire of criticism which was directed at these denominational courses has resulted in an agreement to withdraw the old courses and to substitute for them a new course of 120 lessons. We may now expect the country to be flooded again with a series of teacher-training manuals but slightly better than those which they are expected to displace. It is very evident that the Sunday-school Council, and the present denominational agencies charged with this responsibility, are incompetent by the very natures of their organizations, to standardize and to direct the training of religious teachers for this continent.

COMMERCIALISM AND SECRETARIALISM.

The trend of the past few years has been very rapidly toward the sectarianizing and commercializing of the whole field of religious education. At the present time the teacher-training standards as well as the courses of instruction and textbooks are determined by denominational publishers and salaried educational secretaries more or less directly dependent upon the denominational publishing houses. All attempts to raise the standards or to improve the textbooks are opposed by publishers having vested interests to protect.

The situation is complicated by the almost universal custom of financing denominational missionary and benevolent enterprises with the profits from Sunday-school supplies. Publishers are under constant temptation to exploit childhood in the interests of denominational charities. Educational secretaries employed by denominational boards are often expected to promote the sale of denominational publications. In many cases they are but high-grade salesmen. Uneasy rests the head of a denominational secretary whose educational ideals are higher than that represented by his denominational publications.

* * *

Many denominational benevolences are supported by offerings from Sunday-school children. The educational secretary who can secure liberal gifts from the children will be in high favor with the leaders of the associations which are the beneficiaries of his skill as a money raiser. Subordinate secretaries and field men are often judged by the financial returns from the schools in their territories, rather than from their educational program. Under our present system denominational educational secretaries are constantly tempted to devote their energies to erecting tables of comparative statistics securing large offerings for other denominational boards and meriting the favor of the denominational publishing houses. The exploitation of childhood in the interests of publishers' dividends will some day be the subject of a very scathing report of a commission appointed by this or some other association.

There ought to be universal agreement to the proposition that SALARIED EDUCATIONAL SECRETARIES AND PERSONS DIRECTLY OR INDIRECTLY CONNECTED WITH PUBLISHING HOUSES SHOULD BE REGARDED AS INELIGIBLE TO MEMBERSHIP OF COMMITTEES OR BOARDS CHARGED WITH THE ADOPTING OF LESSON COURSES, TEXTBOOKS OR EDUCATIONAL STANDARDS. An interest in the sale of any kind of bridge building material renders one ineligible to membership in the American Bridge Builders' Association. Our laws will not permit a school book publisher, or a publisher's agent to sit on a school board which adopts books for our public schools, and such men, many of whom are brilliant educators, have too high a standard of ethics to seek membership on standardizing boards for the control of public-school procedure. And yet the ethical standards of denominational publishing agents will permit them to sit on boards that determine standards and adopt books for use in the schools of their denominations! The adoption of the foregoing proposition would re-organize the committees which now adopt standards and texts for teacher-training courses and it would also make necessary the re-organization of the International Lesson Committee. Because of ethical and professional reasons the training of religious teachers demands the complete divorcing of publishing and secretarial interests from the educational agencies of the church.

Worship in Service

By Ira M. Boswell.

BY ITS Easter appeal, the National Benevolent Association of the Christian church is calling to one of the beautiful forms of worship. I love organs and stained glass windows, but I love orphans and stranded saints more. That church has not touched the fringe on the garment of the passing Saviour which spends more on organs than on orphans and more on steeples than on the starving. Many a congregation has gone from the church with praises on its lips for the choir, but with no thought in its heart for the Christ. Many an eloquent sermon has stirred the lips of the people to praise the preacher, but failed to energize the hearts to provide for the needy. The song or the sermon that does not cause the hearers to lift up their hearts toward God and stretch out their hands toward the needy is a miserable failure. Those who are satisfied to build houses for such performances are crushing Christ into a creed and crowding themselves into narrow cells of selfish sectarianism.

It is sweet to worship God in song, but it is sweeter to worship him in service. The peal of the organ may lift our souls up to God, but the appeal of humanity should bring our hearts down to our fellow-man. Jesus of heaven commands us to preach. Jesus of Nazareth commands us to provide. The Son of God leads us to our father. The son of man leads us to our brother. "The word became flesh, and tabernacled among us; and we beheld his glory." We beheld his glory as the Son of God, the Saviour of the world; and his glory as the Son of man, the servant of humanity.

Christianity is of necessity creedal, but it is none the less social. There is no spirituality without service, and all real service is social. If there is anything in your creed that keeps you from serving humanity, or if there is not something in your creed which impels you to serve your fellow-man, your creed needs revising.

The creed of the church is: "Jesus is the Christ, the Son of the living God." This creed is not to be embalmed in words, but energized in life. Unless we have the spirit of Christ, we are none of his. The spirit of Christ is the spirit of service. A church that does not serve is not Christian.

"I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men."

Random Shots

By a Sharpe Shooter.

IT HAS been the privilege of this rambler to spend some days among the churches of Oklahoma and Kansas. My visitation began with a very pleasant Sunday in Nevada, Mo., where I had the pleasure of speaking for Levi Marshall. My acquaintance with the Nevada church is of long standing, based upon two evangelistic meetings held at an interval of nine years. The church has reached the high watermark of prosperity and efficiency under the able pastoral care of Mr. Marshall. Great preparations are now being made for a union evangelistic campaign under the leadership of Charles Reign Scoville.

Proceeding southward my next point of interest was Oklahoma City, where J. E. Van Horn presides over the great Central Church enterprise, in which he succeeded J. H. O. Smith. I found our people enthusiastic in their interest, and very hopeful despite the great burden of debt which hangs upon their magnificent temple. Mr. Van Horn seems to be master of the situation, and the people are happy in his leadership.

My visit in El Reno was of very special significance to me, because I was the first settled pastor of the church, and in the year 1892, led in the erection of the first building. Just across the street from the old building which still stands, has now been reared a handsome new brick church. The first house, considered a wonder in its day, cost approximately $2,500. The second has cost $25,000. It was my privilege to speak in the new auditorium to a fair sized audience hastily gathered together in honor of my unexpected visit. I resisted the tendency to reminiscence, as I do not wish any one to think me yet fallen into my anecdotage. The church has become the strongest in the town, and under the ministry of Frank L. Lash, is moving toward yet greater power and efficiency. Charles L. Engle, superintendent of the Bible-school from the very beginning, still serves in that capacity, and presides over one of the best schools in the state.

Returning northward I stopped for a season with my friend and former colleague, Richard W. Gentry, in Winfield, Kan. Time would fail me to give an account of the work Mr. Gentry has done, and bestow the meed of praise of which it is worthy. It is hardly too much to say that he has introduced a new dispensation in the history of this church. He has led his people in a building enterprise which, in view of the financial power of the church, was almost heroic. He has organized and developed his people along social and evangelistic lines, in a way that only real genius would suggest. Mr. Gentry's is an originality which is arresting without being freaky. Better than all, he is a leader in all that pertains to civic righteousness and social betterment in his community. It was my pleasure to speak at a Sunday morning service, after which I took train for Wichita in time for the evening meeting at Central church.

* * *

Walter Scott Priest, a Disciple of the Disciples, a Christian gentleman of the old school, with all the commendable features of the new harmoniously blended in the rich variety of his urbane and versatile personality, has been pastor of this great church for nearly seven years. When asked to come and preach a trial sermon, he replied, 'I will preach one five years long.'' The church called him. He is now preaching his second trial sermon of the same length.

The church has a membership of 1,100, and a plant worth $60,000. It sustains three living links: one in the foreign society, one in the C. W. B. M. and one in the home field.

Mr. Priest is intimately identified with the public interests of the city, being official ''Sky Pilot'' for the Rotary Club, a director in the Sedgwick Social Settlement and Charity Work, and unofficial umpire in scrap games of baseball improvised by prominent citizens. His only lament concerns the dearth of wedding and funeral occasions. He had only 84 of the one and 47 of the other the past year. As William Henry Green would say, ''He is just about the marryingest and funeral preachingest minister they is.''

My visit to Wichita was in some respects the most interesting of all to me. It was here I came in the boom days to become a student in Garfield University, attracted by my admiration for President H. W. Everest. It was here I made my first attempts at preaching. It was here I left the position of principal in a ward school, to assume my first pastorate at Abilene, Kansas.

To stand before a great audience in the church and try to declare the unsearchable riches of Christ with all the memories of those early years of boyish dream and purpose, with recollections of all the content of the years of struggle between, was a real experience. And there before me were some who had been there 28 years before, and remembered me. There was Judge Haymaker, the astute and able lawyer, one of our stalwart leaders in the statecraft of the kingdom. There was I. W. Gill, the finest funeral director in the United States, who has idealized a most gruesome profession, and so invested all mortuary details with taste and proprietary as to take away the horror and leave only impressions of subdued and solemn beauty. Mr. Gill has without doubt the completest and most artistic mortuary establishment in the United States.

C. M. S.

Wichita, Kan., March 27, 1916.

Poems of a Mystic

By Thomas Curtis Clark.

Light.*

THE man who has within
No guiding light,
Walks, in the blazing noon,
As in the night.

Whom God illumines dwells
In undimmed day;
Through storm and night he treads
A clear, sure way.

* * *

The Prayer of the Soul.

HUNGRY of soul for bread to satisfy,
Fed through the years with husks of vanity;
My body faint, drooping my weary head,—
Hungry of soul, I come to Thee for Bread.

Thirsty of soul for living waters pure,
Far from the spring, I scarce my life endure;
My poor throat parched, and gone my power to sing,—
Thirsty of soul, I come to seek Thy Spring.

Darkened in soul, in world of darkness pent,
Gone sun and star from out my firmament,
Groping as blind, all things bring me affright;
Darkened in soul, I come to Thee for Light.

Weary in soul of all the world's hard strife,
Sick of the wrong that ever fills my life,
Sated with self and with my selfish quest,—
Weary in soul, I come to Thee for Rest.

*Reprinted from the Sunday-school Times by permission.

The Universal Guilt.*

I SAW One greeted with a kiss;
A son of night performed the deed;
And then they led away my Lord
To be despised, to suffer, bleed;
And I stood by, nor said a word.
Nor was I by his mute grief stirred.

I saw One wear a crown of thorns;
They placed it rudely on his brow,
And pressed it down; and as he bowed
They cried, ''Messiah—see him now!''
And I stood by, nor moved a limb
To save my Lord, or comfort him.

I saw One hanging on a cross;
As in each hand they drove the nail,
He groaned and cried, ''O God, forgive!''
They laughed and shouted, ''King, all hail!''
And I with them was standing there,
As he breathed out his dying prayer.

* * *

The Voice of the Deep.

OUT of the darkness born of the night,
Above the billows which over my bark
Relentlessly sweep,
Comes to my spirit, weak with affright,
Calming its tumult, borne from the darkness,
The voice of the deep.

Out of the darkness born of my night,
Above the sorrows which over my life
Relentlessly sweep,
Comes to my spirit, weak with affright,
Calming its tumult, borne from the darkness,
The Voice of the Deep.

THE CHRISTIAN CENTURY

EDITORIAL

SECTARIANISM

THE grosser forms of denominational narrowness are dying out, though they die hard. There is a Baptist newspaper published in Louisville which offers now and then tokens of this belated type of reaction.

In a recent issue one finds this amiable sentiment: "We have never entered into a union meeting of the different denominations, and so far as we now know, never expect to do so. With us it is not a question of expediency but of conscience. Therefore we could not participate in such a meeting if we would, and would not if we could."

One has to search the sectarian press for a long time to find a gem equal to this. It is such utterances that reveal the inner spirit, not of great denominations like the Baptist, but of small partisan factions within such denominations, who believe that their own opinions are the last word on Christian truth, and that any association with other Christian people is a compromise.

Such utterances were out of date among the people of God a half century ago. Only the sectaries who still abide in that atmosphere do not know that they have actually passed into oblivion among modern Christians.

TEMPERANCE VICTORIES

BY AN overwhelming majority Winnipeg, Manitoba, has passed a first class prohibition act. All bars, wholesale and retail liquor houses, have two months to close their business. After June first no further licenses will be issued.

The public sentiment of Manitoba is strongly opposed to the whiskey interest, and there is no doubt of the enforcement of the law. The two provinces to the west, Saskatchewan and Alberta, are dry. British Columbia is rapidly going the same way. Ontario to the east is preparing to submit the subject to the electors, with fair prospect of the exclusion of the liquor business.

These and other reports of the progress of temperance are cheering. The Disciples of Christ have a Temperance Board, of which L. E. Sellers of Indianapolis is secretary. It is a cause which commands the loyal interest of all Disciples, and each church must regard itself as a center of temperance information and effort in its own locality.

NEW YORK'S DISGRACE

WHEN announcement was made some weeks ago that a boxing contest was to be held in Madison Garden, New York, it was not regarded as an important item of news, for no one supposed that a prize fight was contemplated, or that the authorities of the metropolis would tolerate such an affront to the moral sentiment of their city and the nation.

It is apparent however that there were no such compunctions of conscience on the part of the mayor of that city or of the governor of the state. The exhibition was held partly under the authorization and protection of an improper law, and partly in violation and defiance of law. Madison Square Garden is not the kind of "boxing club" that the law is meant to authorize.

The crowd that attended the contest proves that there is a class in society that craves this sort of sport, and it includes many who on other accounts are supposed to be respectable citizens.

The storm of protest that has been raised will result in the passing of a stringent law prohibiting all such prize-ring encounters in New York. Nevada, long regarded as the happy hunting ground of fistic license, has purged its name from the disgrace of prize fights. It is hoped that New York will try to reach the moral level of Nevada in this particular.

THE UNPROVIDED

PLEASE turn to the statement made by the National Benevolent Association in reference to the work it is attempting to do in nearly a dozen institutions for the care of orphans, aged men and women and the sick.

This interest has risen late in the progress of the Disciples of Christ. The older churches have made it an outstanding feature of their program for a much longer time. It is a sign of our growing sensitiveness to one of the great interests of Christianity that we have partially awakened at last to realize this obligation.

To know that our Brotherhood is actually carrying on this benevolent work at many different points, and that it is possible for those who contribute to share in the work and the joy of this holy ministry, is a satisfaction few will wish to miss.

The annual offerings for this work are taken in connection with the Easter season. They should form a part of every church program. Only in this way can the work be interpreted to a Brotherhood that is anxious to have a part in every worthy cause.

THE WILL TO WORSHIP

THERE are people who are not interested to attend church because they find themselves uninterested in the preaching. They do not think the sermons sufficiently stimulating to be of value.

They have failed to understand the fact that at best the sermon is but one of the features of the worship, and not even the most important one.

It is one of the faults of Protestantism that it has magnified the sermon out of all proportion to its former and rightful place in the public worship.

The real purpose of the assembly in the house of God upon the Lord's day is worship, in which all are to participate, and from which all are to gain spiritual strength.

Those who make the value of church attendance depend on the quality of the sermons have only half learned the secret of the holy house and the holy day.

No such hour of worship can ever be valueless, no matter how poor the sermon or how meager the accessories of the service.

SUITABLE WARNINGS

VALUABLE work is being done by organizations like the Illinois Vigilance Association in calling the attention of the public, especially young men, to the dangers attendant upon vice. A large number of placards have been posted in conspicuous places in this city and throughout the state by the Illinois organization.

It is beyond question that splendid service has been rendered during the past few years by the wide publicity given to the dangers of sexual infection. The attraction of red-light districts and other evil places of resort is

greatly lessened when young men realize the terrible dangers incurred by association with the inmates of such places.

It is natural that a right-minded public should be sensitive to any undue publicity given to themes of this character, but the most effective remedy is information. Young men will be less likely to run the risks which are usually the result of curiosity if they understand the dreadful consequences of infection, to themselves and their future wives and children.

The service rendered by such organizations is of great value.

MEN AND MILLIONS IN DES MOINES

THE MEN and women who are carrying forward the work of providing six millions of dollars for our missionary and educational work, and a thousand young people for the missionary and other fields of Christian activity, have just closed their campaign in Des Moines and adjacent cities.

It was eminently successful from every point of view. A large sum of money was raised, and yet it is not by the money standard that the success of the Men and Millions team is measured. It is rather by the new interest inspired and the activities started through the visitation.

On different occasions the team was divided into smaller sections for brief campaigns in smaller cities like Cedar Rapids and Marshalltown. So far as learned the results have been admirable.

It is a fact observed by all the workers that the younger men and women of the church respond much more quickly and generously to the call for money than do the older and wealthier ones. People who have made their money slowly and cautiously release it with reluctance, and seem less sensitive to the call of the world than those who are touching the active and aggressive life of the present generation.

To just that extent these reluctant and half-persuaded givers miss the joy of the cause and limit its possibilities. But in spite of this fact, which is one of the inevitable features of all such solicitation, the Men and Millions movement goes on splendidly toward success.

THE SPRING CAMPAIGN IN CHICAGO

IT IS difficult for the unsophisticated citizen to understand the currents of politics, especially of Republican politics, in this town.

Mayor Thompson was elected by an overwhelming majority and has had every opportunity to prove himself the friend of law and order. The right-minded citizenship of Chicago was greatly encouraged when the Mayor summarily closed the saloons on Sunday. They have never been reopened, and a fair degree of care is maintained to preserve the one o'clock closing hour on other days.

These have been admirable features of the Mayor's administration, and the lovers of right government wish to give him all credit that is due.

But another issue has been raised more recently. It is apparent that the Mayor is attempting to build up a political machine in opposition to the Deneen-West control of the Republican party. In the progress of this fight he has found it to his own interest to oppose the election of seven or eight of the most valuable councilmen in the city service. At the recent primary the Mayor's faction attempted to eliminate these men, but was completely defeated. The Municipal Voters' League, an organization that has gradually brought about greatly improved conditions in the Council, is now openly opposed to the Mayor and his partisans.

It can hardly be denied that the very large body of citizens who were pleased with the Mayor's election and greatly encouraged by his early enforcement of law, are perplexed by the continued evidence that he does not seem to work cordially with any but his own particular henchmen, and that in the effort to create for himself a political machine that shall promote his interests in the future, he is gradually revealing his own personal weaknesses and his lack of constructive leadership.

Mayor Thompson started his official career under the most brilliant and favorable auspices. No man ever had a more promising opportunity to prove himself a great leader, concerned for the interests that promote the morality and welfare of a great city. It is not too late for Mr. Thompson to regain something of the confidence which he and his friends have gone far to shatter. His future is in the balance.

THE RESURRECTION IDEA.

(Continued from page 3.)

These are facts of early Christian history. They have passed into the faith of the universal church. They have been verified by the continuity of Jesus' leadership through the centuries. That he is alive, and alive forevermore, is a reality of Christian experience, not a dogma resting on an event of history.

For at the best the physical resurrection of Jesus is only an incident in a life whose every manifestation was proof of its timeless and eternal significance. We do not know the manner of Jesus' manifestation to the disciples. The New Testament narratives tremble and throb with the joy and wonder of the great assurance. In the effort to make us understand they become at times incoherent, now putting stress on the physical presence of the Lord, and now on his unsubstantial, elusive and unearthly behavior. They had no other way of conceiving his survival of death save in terms of bodily resurrection. Was the truth of his triumph over death too vast to be compressed within the cerements of their explanations? Was the doctrine of the resurrection, with all of its limitations, the nearest and best approach they could make to the heart of the mystery? Let us frankly confess that we do not know.

Over the manner in which Jesus gave evidence to the disciples that he was the Master of Death there rests a veil of mystery which none has ever penetrated.

"There was the door to which we found no key,
There was the veil through which we could not see."

Whatever may be the ultimate conclusion of Christian thinking upon this ever-alluring theme, we are well aware that the conception of resurrection as a personal experience seems increasingly unimpressive. Many who hold with undiminished faith to the physical resurrection of Jesus have ceased to regard as usable the words of the Apostles' Creed, "I believe in the resurrection of the body." Christian faith has taken a more satisfying and convincing form, a form which we are yet to consider. But does one disbelieve in the victory of Jesus over death, and through him the victory of all who make his life their own, because he has not been able to find the Jewish idea of the resurrection satisfying?

For ourselves, though this does not describe our personal problem, we say emphatically, "No."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Proposes Publicity Campaign for Chicago.

The most remarkable series of advertising write-ups published in behalf of the churches was that which was put into a Baltimore paper two years ago. Following the Church Publicity convention in Chicago, the Chicago Herald proposes a similar campaign for this city. This paper refuses all liquor advertising and in other ways makes itself acceptable to church people.

Methodists Make Money

The Book Committee of the Methodist church may not be an impressive title, but when one knows that it represents the publishing interests of this great denomination and that the committee has just given $275,000 from the net profits of 1915 for the aged ministers, it will be seen that the committee is entrusted with great enterprises. The profits were $25,000 less than last year on account of financial conditions.

Church Statistics.

The annual religious statistics arranged by H. K. Carroll, LL. D., are now in print and will repay careful study. The percentages of growth for twenty-five years show the following bodies more than doubled their numbers, with the percentages indicated: Lutheran Synodical Conference, 130; Roman Catholic, 125; Presbyterian (South,) 118; Lutheran General Synod, 116; Disciples of Christ, 113; Southern Baptist, 111. The Protestant Episcopal church gained 95 per cent. All others had a smaller percentage of gain. The reports for the past year show a gain of 654,000 for the United States in all bodies. The bodies represented in the Federal Council of Churches of Christ in America absorb about half that gain.

Methodists Disagree Over History.

A conference of Methodist dignitaries was held recently to determine when and where Methodism was first started in America. Maryland and New York vied for the honors. The New York representatives were very few in numbers and refrained from voting, so the matter was "settled" in favor of Maryland. A Methodist paper suggests that a jury supposed to be intelligent has given the case no settlement and now proposes a jury that is ignorant!

"Catch Pals" in the Army.

The Rev. R. J. Patterson of Ireland, whose temperance work gave him the title of "Catch-My-Pal" Patterson, is now at work in the British army. His method has been attended by much success here.

Scrutinize Dr. Campbell's Theology.

Rev. R. J. Campbell is preparing to take deacon's orders soon in the Established Church of England. Certain conservative voices were raised inquiring as to his orthodoxy. It is now announced that the bishop appointed four leading clergymen to assist in examining Dr. Campbell. They have pronounced him orthodox. He will be ordained in company with several other candidates.

Studies Presbyterian Hymn Book.

A Presbyterian has been investigating the authors of the various hymns used in a popular book of his denomination. Out of 291 hymns, he found that 105 were written by Episcopalians, 38 by Congregationalists, 27 by Unitarians, 27 by Baptists and only 25 by Presbyterians. This indicates how little it is possible to arrange a sectarian hymn-book that will be popular.

Catholics to Get Bible in Vernacular.

One of the greatest triumphs for the modernists of the Roman Catholic church in a generation is the recent decree of the pope concerning the reading of the Bible. Pope Benedict has ordered that in all countries hereafter the evangel shall be read in the vernacular after it is read in Latin. Cardinal Farley has authorized a cheap edition of the Douay version of the Bible for circulation in this country.

Religious Revival in Russia.

The war conditions in Russia have brought about a great revival in which the mysticism and deep religious nature of the people is revealed. Archbishop Petrim is conducting services with pomp and impressiveness that is unprecented. He has organized children's choruses with hundreds of voices. Peasants and noblemen alike acknowledge his sway and even the Czar has paid him honor. Recently many thousands remained on their knees in the snow for a long time with the thermometer thirty below while they waited for the archbishop's blessing as he passed from the cathedral to the monastery.

A Church for Night Workers.

The old Midnight Mission conducted by Rev. E. A. Bell is being changed into a night workers' church at the suggestion of Dr. John Timothy Stone, and Rev. Myron E. Adams, recently pastor of the First Baptist church, is being associated with Mr. Bell in the work. Services will be held at hours convenient to those who toil through the night.

A New Peace Movement.

There will be a gathering of a number of prominent men from the various churches at Garden City, L. I., April 25-27. The occasion will be the formation of a world alliance of the churches for the promotion of international friendship. Among those who are expected at this meeting are Bishop Greer, President Faunce, Prof. Harry E. Fosdick, President King, Dr. Mott, Dr. Speer, Dr. S. L. Gulick, and Dr. Frederick L. Lynch. These men will accept the challenge that the church should keep the world at peace and begin to work at the job.

Remember the Landing of the Pilgrims.

The Congregationalists propose to celebrate the four hundredth anniversary of the landing of the Pilgrims by a big four year campaign with some ambitious goals for denominational progress. The large objectives are: (1) The securing before 1920 of 500,000 new members in our Congregational churches. (2) The recruiting of men for various types of denominational leadership and especially for the ministry and missionary service, and in that connection the education and vitalization of the churches with a view to the depth and efficiency of their own spiritual life and the increase of their missionary interest. (3) The bringing of contributions up to the standards set by the Apportionment. (4) A new and special emphasis on social service. (5) The raising of a large extra fund, presumably for ministerial relief.

International Convention of the Y. M. C. A.

The Thirty-ninth International Convention of the Y. M. C. A., will be held at Cleveland, May 12 to 16. John R. Mott is now the secretary of the organization.

Dr. Inge Offends Dignitaries.

The Dean of St. Paul's in England (Dr. Inge) offends the more strait-laced of his colleagues by unconventional phrases. The Bishop of London has organized the League of Intercession which provides for continual prayers. Dr. Inge does not favor this campaign and calls it "pestering the Almighty." He is also quoted as saying that if he were a betting man he would bet on peace before Christmas. This cheerful prophecy is accompained by the less cheerful one that everybody in England will have from a third to a half less to live on for the rest of their lives after the war. Dr. Inge's remarks have been the occasion of considerable discussion.

Dr. Grenfell in France.

Dr. Wilfred T. Grenfell has written his friends about his experiences as an army surgeon in France. He is with the Harvard unit there and in addition to his surgical duties, he is giving addresses under the auspices of the Y. M. C. A. Owing to the strict censorship on the front, his letter contains little other news.

Protestantism in France and Belgium.

War conditions have not been permitted to break up the Protestant work in France and Belgium, though the lack of funds has been a great interference to effective work. Dr. Henri Anet is in the United States collecting funds for these churches. He states that the deficit in the Belgian Protestant church is $25,000.

The Church of George Washington.

The United States is getting old enough to have some historic feeling. There are three churches in Virginia with which George Washington was once connected and in which he served as vestryman. They are Episcopalian in faith. The churches are Christ church, Alexandria; Falls church, Fairfax county; and Pohick church in Mount Vernon parish. The last named was the "home" church of George Washington. These churches have been brought to public attention by the visits of some staff writers of a religious weekly.

The Sunday School

THE RISEN LORD—(EASTER LESSON.)

Lesson for April 23.

Golden Text: Now hath Christ been raised from the dead, the first-fruits of them that are asleep. 1 Cor. 15:20.

Lesson 1 Corinthians 15:1-28: verses 1-11 printed. Memorize verses **3, 4.**

(1) Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, (2) by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. (3) For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; (4) and that he was buried; and that he hath been raised on the third day according to the scriptures; (5) and that he appeared to Cephas; then to the twelve; (6) then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; (7) then he appeared to James; then to all the apostles; (8) and last of all, as to the child untimely born, he appeared to me also. (9) For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. (10) But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. (11) Whether then it be I or they, so we preach, and so ye believed.

* * *

VERSE BY VERSE.

1. **I make known.** There is a gentle reproach in the word. He has to begin again and teach them an elementary fact, which they had already accepted.—**The gospel.** Or, The good tidings. RVm.—**Which I preached unto you.** While at Corinth; see Acts 18.—**Wherein also ye stand.** There must be perseverance in the receiver of the truth of God.

2. **Ye are saved.** You are in the way of salvation.—**Except ye believed in vain.** A proviso, unless ye believe haphazard. Belief adopted in a hurry is not likely to be very sure.

3. **I delivered unto you.** I told you. **First of all.** The thing of most importance as Paul had it in his mind.—**That which also I received.** The point is that Paul did not invent what he gave them. They received it just as he received it. He may have gathered his information from earlier disciples.—**Died for our sins.** He died on account of our sins. —**According to the scripture.** It was in accord with the general teaching of the scripture.

4. **That he was buried.** The importance of the burial is that it is evidence of the resurrection. Note, that this fact is recorded by all four gospels.—**The third day.** The Jews counted a part of a day as an entire day.

5. **Cephas.** Another name for Peter. Luke 24:34.—**Then to the Twelve.** This phrase is here an official name for the Apostolic body: only ten were present, for Judas was dead and Thomas was away.

6. **About five hundred brethren.** This occasion is unknown, but it is probably to be identified with Matt. 28:16.—**The greater part remain until now.** Some of these were living and could be consulted in regard to the matter of the resurrection.—**Some are fallen asleep.** Some had died in the course of the twenty-five years following the resurrection.

7. **James.** Nothing is known of this appearance, or as to which James is meant. The brother of Jesus is most likely the one.—**Then to all the apostles.** The Apostolic body, Thomas being present.

8. **Last of all.** He was the last one chosen to be an apostle.—**He appeared to me also.** Paul the writer of this letter.

9. **I am the least.** Paul had proper humility.—**Apostles.** He was an apostle, and insisted on his authority.—**Not to be called an apostle.** Do not measure up to them. They had normal development, he came to the office suddenly and unnaturally.

10. **The grace of God.** The love of God in the work of transformation in Paul's life.—**I am what I am.** One of the apostles.—**Not found vain.** Did not turn out to be worthless. **I labored more abundantly than they all.** It may be that Paul adds this because he has learned that his apostleship had been questioned by some of the Corinthians.

11. **Or they.** The other apostles.—**Ye believed.** He does not mean that they had ceased to believe, but that there was a definite time when they accepted this belief as a result of apostolic preaching.

* * *

TEST QUESTIONS.

1. Why did Paul write this chapter?
2. How do the appearances as represented here agree with those in the Gospels?
3. How was Thomas convinced of the resurrection?
4. Who was Cephas?
5. When was Paul at Corinth?
6. Why did Paul write this letter?
7. What is the character of this letter?
8. How does Paul's argument appeal to you?
9. Why do you believe that Jesus arose from the dead?
10. Is the resurrection physical or spiritual?
11. Why do we call this Easter Day?
12. Is it the only resurrection day?
13. What does Easter mean to you?
14. What is the "grace of God?"

There is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and be so done as to help it much, most especially, that chief of all purposes—the pleasing of God.—J. Ruskin. * * *

Religion is not a haphazard thing. If God be a God of law, then surely here, above all material things, in the highest realm of the spirit, He must, most strictly, work according to law. This is where we ought to learn from science completely. Just as we have learned to face the facts and to care for nothing but the facts, so let us go on to learn and adopt and obey God's laws of the art of character-building. Let us believe that here no effect can be produced without a cause, just as no statue carves itself, or stands complete on its pedestal, in answer to any number of our pious wishes. It must be wrought with care and trouble. It takes time and study and hard thought and much practice.—Rev. C. W. Addison.

The Resurrection

By Asa McDaniel.

The Lesson in Today's Life.

SOME of the Corinthians doubted, others denied, the doctrine of the resurrection. Paul seeks to show that this doctrine is the foundation upon which the whole fabric of Christianity rests. The whole of the chapter should be read in order to get the force and cogency of his argument. Few, if any, events in the history have such a weight of evidence to support them, and certainly Paul makes out a good case against the doubters at Corinth.

It would be a very easy matter for any one to propose difficulties about the resurrection. The same number might be secured about any great manifestation of life. We could have found as many about this world before we came into it.

The resurrection of our Lord settles the fact of ours, and for a full explanation we can confidently wait. This is the glorious truth of our Easter lesson. The how and the where we can leave unsolved, since we have the comfort of the thought that our friends who have fallen asleep in Jesus, are "with the Lord." Ours is a clear hope of life with our Lord after death.

The resurrection of Christ occupies a fundamental place in the Christian world because by it there is disclosed a real and close connection between this world, and the unseen, eternal world. There is no longer need of argument to prove the world beyond, for here is one who lived in it. The resurrection was not Christ's return to this life, to its wants, to its limitations, to its inevitable close; but it was a resurrection to a life forever beyond death. If Jesus arose from the dead, then the world into which he has gone is a real world, in which men can live more fully than they live in this world of limitations. If he arose from the dead then there is a spirit mightier than the strongest material powers, a God who is seeking to bring us out of the bondage of this life into an eternally happy condition.

It was the conviction that our Lord arose from the dead that convinced his disciples that his words were true, and that he was what he claimed to be. He was not mistaken regarding his work, his relation to the Father, or the prospects of himself and his people. This was the sublime answer given by God the Father to the doubts, calumnies and accusations of men.

In the resurrection of Christ we see the norm or type of our life here and our life hereafter. Holiness and immortality are two aspects of the Divine life we receive from Christ. They are inseparable the one from the other. His spirit is the source of both. "If the spirit that raised up the Lord Jesus from the dead dwelleth in you, he that raised up the Lord Jesus Christ from the dead shall also quicken your mortal bodies through his spirit that dwelleth in you." If we have now the one evidence of his dwelling in us, we shall one day have the other also. The hope that should uplift and purify every part of the Christian's character, becomes a living hope, full of immortality, in all who are now actually drawing their life from Christ, who have their life truly hid with Christ in God, who are in heart and will one with the most high in whom is life eternal.

The most important fact of all is the power of the resurrection in our own life. Can we say with Paul, "That like as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life?" Here is the power of the resurrection, a new man for a new world. In just such measure as Easter opens a new prospect for man it prepares him for the new life and world to come. The resurrection time is not at Easter alone. There is not a moment of any day, in any year, when we may not rise with Christ into newness of life, and walk in his ways with transfigured faces.

Disciples Table Talk

Special Easter Observerance at East End, Pittsburgh.

East End Church, Pittsburgh, John R. Ewers, pastor, always observes Easter week in some special manner. This year the Men's Class has been requested to conduct the series of meetings. Already the officers are at work. Men, both ministers and laymen who have a message, will be called upon to speak during the five nights. Special emphasis will be laid upon decisions on Easter Day. Last year a similar plan worked out remarkably, and this year, with the class in better condition and with more experience, greater blessings are anticipated. Another feature of the celebration of this week is the observance of the communion on Friday night.

W. A. Shullenberger Welcomed to Central Church, Des Moines.

"Never in the history of the Central church have I known a time when there was such unanimity in regard to the coming of a new pastor. Without exception everybody is for him and this is as it should be." Thus writes the editor of the Christian Worker, Des Moines. He says further: "When Mr. Shullenberger first visited Central we were all convinced of his sincerity, of his love of the cause, and of his faithfulness to the gospel. On his second visit with Mrs. Shullenberger we were all delighted with them both." It is believed by Central church leaders that Mr. Shullenberger will be a most worthy successor to H. O. Breeden, who ministered to the church for 21 years; and to Finis Idleman, pastor for 9 years.

President Pritchard at Champaign, Ill., in Bondurant Bible Lectureship.

Several years ago Thomas E. Bondurant, of DeLand, Ill., donated to the cause of Christian education in Illinois large sums of money; among these bequests was one of twelve thousand dollars, the design and conditions of which gift are stated thus: "The income from this fund shall be used annually and forever as follows: Six-tenths thereof establishing and maintaining a Bible Lectureship at Champaign, Ill., within reach of, and for the benefit of, the students of the University of Illinois, and four-tenths thereof for the purpose of establishing and maintaining such Bible Lectureship at such of the cities of Illinois containing State Normal Schools as may present a favorable opening and opportunity, within reach of, and for the benefit of, students attending such State Normal Schools." The lecturer chosen by the trustees for this year was President H. O. Pritchard, of Eureka. The lectureship was held at University Place church, Champaign-Urbana, Stephen E. Fisher, minister. The general theme of the lectures was, "What Did Jesus Teach?" The topics discussed on the several evenings were as follows: "What Did Jesus Teach About God?" "What Did Jesus Teach About Man?" "What Did Jesus Teach About Sin?" "What Did Jesus Teach About the Kingdom?" "What Did Jesus Teach About Discipleship?" "What Did Jesus Teach About Himself?"

Some Wide-Awake Christian Endeavor Societies.

The Christian Endeavor Society of the Union church, Cissna Park, Ill., has become a Life-line society by assuming the support of Rajwar Dayal, of Bilaspur, India. The Endeavorers of First church, Sac City, Iowa, raised $48 in cash and pledges on Endeavor Day for the orphanage work under the Foreign Society, at Damoh, India. For a number of years they have furnished support for one of the orphan boys. Miss Elsie Garriott is president. The Society of First church, Cedar Rapids, Iowa, in connection with the Endeavor Day program used the stereopticon slides on the Damoh Orphanage furnished by the Foreign Society. It was a splendid occasion and resulted in raising $30 for the Orphanage. This society is planning larger things for the future.

Oklahoma Church is Building Up Its Preacher.

There are not many churches in the brotherhood as wise as the church at Pryor, Okla., which grants its pastor, Byron Hester, two months' leave of absence each year that he may do graduate work. Mr. Hester has just been called for another year at Pryor, but no decision has yet been made. A sign of efficiency at Pryor is the fact that the Intermediate Department of the Bible-school has rented an entire residence as a home for its work. Besides the church building, four other buildings are either partially or entirely used by the church school.

Foreign Missions Still Gaining, Reports F. M. Rains.

For the first twenty-seven days of March the churches as churches sent $24,958 for Foreign Missions, a gain of $9,934 over the corresponding time one year ago, writes Secretary F. M. Rains. This is one of the largest gains from the churches in the history of the Foreign Society. The number of churches responding during the twenty-seven days is 1,341, a gain of 405. The total gain from all sources is $14,243. For the current missionary year, that is from October 1, 1915, to March 27, 1916, the gains from the churches amounted to $15,341. Never has there been recorded so large a gain in the offerings from the churches for the corresponding time in the history of the Foreign Society. The gain in the number of contributing churches is 607. This is also a record breaker. Mr. Rains adds by way of warning: "Let us all remember that it is a long time to September 30, when the year closes. Our interest and labors must not slacken. Every friend must work hard to keep up the gains that have been so well begun. See to it that there is no retreat. Now is the time to strike. If your church is not in line, let it join the advancing column at once. Remember, the goal for the year is $500,000. It can be reached. There is widespread interest in coming up to the mark. All hands to the task! Please send the offering of your church today, if you can. F. M. Rains, Secretary, Cincinnati, O.

Daughter of James Ware Studying in Des Moines.

Miss Alice Ware, daughter of the late James Ware, our missionary at Shanghai, is in school in Des Moines. She is making good progress in her studies and hopes to graduate in June, 1917. Mrs. James Ware continues in her work at Shanghai, China.

Reward for Live Church Letters.

"Live Church Letters" are wanted by Central church, New York. Dr. Finis Idleman, the minister, is conducting a unique campaign to enroll as members in New York all Disciple churchmen from the West and South, who have recently come to the city. A concerted effort is being made to secure names of new arrivals in New York, from the churches of the brotherhood, to save this waste of adult members in New York. Dr. Idleman believes it is as important to conserve the religious life of members during the last twenty years of their lives, as during the first twenty years, and he is providing in New York a life-saving station at Central church for Disciples in the metropolis.

Kentucky Bible-schools in District Conventions.

W. E. Frazee, the energetic state superintendent of Kentucky Christian Bible-school Association, sends dates and places for the district conventions of that state to be held during three months of spring and summer. The C. W. B. M., Christian Education, Kentucky Missions and Benevolence as represented by the Kentucky Widows' and Orphan's Home will participate with the Kentucky Christian Bible-school Association in these meetings. The following is the schedule:

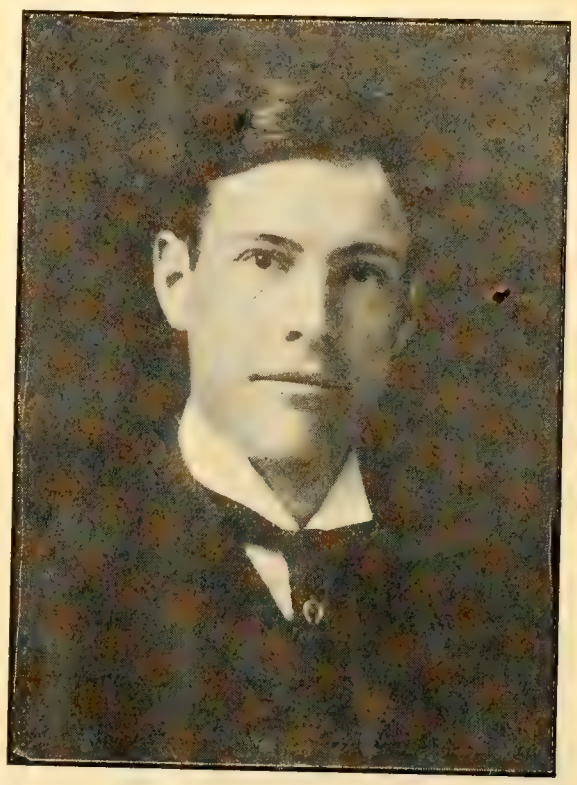
District	Date.	Place.
18	April 24-25	Whitesville.
21	April 26-27	Mortons Gap.
20	April 28-29	Guthrie.
22	May 1-2	Princeton.
23	May 3-4	Bardwell
2	May 5-6	Hodgenville.
1	May 8-9	Bradfordsville.
6	May 10-11	Owenton.
7	May 12-13	Newport.
5	May 15-16	Burgin.
9	May 17-18	Lexington, Central.
8	May 19-20	Carlisle.
12	May 22-23	Mill Creek.
11	May 26-27	Barbourville.
10	May 24-25	Hustonville.
13	June 2-4	Jackson.
16	June 29-30	Greenup.
3	July 7-9	Burkesville.
4	July 14-16	Dunnville.

A Busy Business Man.

S. J. McFarland is superintendent of the East Dallas, Tex., Bible-school, the largest school among the Disciples of Christ in the Southwest, having an enrollment of something over 1,100 in the main school, which does not include the 150 in the Home and Cradle Roll Departments, and an average attendance of 687. Mr. McFarland is active vice-president of the Security National Bank, Dallas, and has extensive interests in other banks, on account of which he is a very busy man, but he finds time to build up and maintain this large school.

DISCIPLES' CONGRESS, CHICAGO.

Among the speakers at the Disciples' Congress to be held at Hotel Sherman April 25-27, are: C. M. Sharpe, F. D. Kershner, F. W. Allen, C. E. Underwood, W. D. Ryan, W. C. Payne, J. M. Alexander, H. E. Stafford, W. C. Morro, O. F. Jordan, A. L. Ward, M. L. Pontius, H. O. Pritchard, and Professor G. B. Smith, of the University of Chicago. The full program will be published next week.



President H. O. Pritchard, one of the speakers scheduled for the Disciples' Congress, to meet in Chicago this month.

Evangelism Without Evangelists

The unusual in reform is to come to Chicago. A great evangelistic movement, marked by the absence of the customary evangelist, is to sweep Chicago the two weeks prior to Easter Sunday, April 9 to 23, according to the plans of the Chicago Church Federation Council.

"This evangelistic movement, of which the most striking feature is the absence of a professional evangelist, is to be the combined efforts of all of the Protestant churches of the city," said William Barrett Millard, executive secretary of the federation, recently "What we want to do is to set the church at its own task. That is why we have not employed a professional evangelist. We believe in them, but we do not want anything hysterical or sensational about this movement.

"We are making an effort to have this a simultaneous campaign all over the city. So far, we have 500 churches enrolled to join in the work, and we expect many more.

"Each church is to carry on its own work, and is to make it as far reaching as possible. We observed April 2 as Go to Church Sunday. There will be special evangelistic services every night, except Saturday for the two weeks. April 3 was set as a day of special prayer and preparation for ministers, and there were special neighborhood prayer-meetings. Besides this, each church will organize training classes for Sunday-school teachers and personal workers.

"You know," Mr. Millard went on to explain, "we are entering into this work with the greatest of confidence. Because this is not an experiment. Indianapolis started this work two years ago. It was the first city to attempt anything on such a big scale.

"The first year, they had 3,000 converts. Last year, with their added experience, they had 7,000 converts. This year they expect at least 10,000.

"If they can do that much in Indianapolis, we can surely accomplish something worth while here. This bids fair to be the biggest event in Chicago's religious history."

ROYAL


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NO ALUM—NO PHOSPHATE

Special Campaign at Lima, O., Central.

A. B. Houze has been leading in the work at Central, Lima, O., for nearly four years, and he reports a present membership of 700, worshipping in a modern plant valued at $50,000. The budget system and the every member canvass are features of the work. The Bible-school is highly organized and uses modern courses of study, and has an attendance of about 350. The church is



Rev. A. B. Houze.

strong for missions and benevolence. At a recent meeting of the official board a novel campaign was indorsed. The following statement will give an idea of the nature of the special effort: "Ten Things I Can Do—Why Not?" "Attend Ten Sunday Morning Services." "Attend Ten Sunday Evening Services." "Bring Ten Visitors." "Win Ten Souls To Christ." "Attend Ten Bible School Sessions." "Secure Ten New Pupils For The Bible-school." "Attend Ten Christian Endeavor Prayer-meetings." "Make Ten Social Calls in Interest of the Church." "Greet Ten Worshipers at Each Service." "Urge Ten Others to Help This Campaign." Home-coming day will be observed on May 21.

C. O. Purdy Goes to Centralia, Mo.

C. O. Purdy has been called to the work at Centralia, Mo., which C. H. Swift is relinquishing. Mr. Purdy is a Drake graduate, and spent two years as Chaplain in the Panama Canal Zone on a salary of $1,800 a year. He is just finishing two years of post-graduate work in Missouri State University and in the Bible college at Columbia.

BRIEF NEWS NOTES.

—S. G. Inman gave an address recently at Central church, New York, on "Christian Pan-Americanism as Demonstrated at Panama." After the close of the Congress at Panama Mr. Inman attended a conference of missions in Porto Rico.

—Frank L. James has resigned as Southeastern Sunday-school Superintendent to become State Secretary of the Arkansas Sunday-school Association.

—W. A. Moore, pastor at First church, Tacoma, Wash., is preaching a series of sermons on "Revelation."

—S. M. Conner, at First church, Portland, Ore., has organized a personal workers' class which meets on Tuesday evenings each week.

—C. W. Jopson, recently resigned from the pastorate at Los Gatos, Cal., has been recalled by the congregation and he is again at work in this field.

C. R. Hudson's class of men at Pomona, Cal., recently had an attendance of 136; on the same Sunday the women's class had 134 present. This school has an enrollment of 1,032. Frank B. Ward is serving as director of religious education.

—The recent series of evangelistic meetings at Orange, Cal., increased the attendance at Bible-school 50 per cent; nine young people volunteered for life service in Christian work.

Evangelism in Minnesota

Crayton S. Brooks and T. E. Fitz have recently closed a four months' campaign in Minnesota; during this time more than 250 people have been added to the churches with which they labored. Those who are familiar with the northern fields will appreciate the success of this campaign. While the work was very largely a missionary effort, no Society supported the meetings financially. These men have personally made a very large contribution to this pioneer work. The first campaign was held in Portland Ave. church, Minneapolis. This church encounters all the difficulties of a downtown work in a great American city. It is the best missionary church in the state, yet conservative in its own work. During the meeting 46 were added to the congregation. The second campaign was conducted at Plainview. This church had very little but a bad reputation, and a preacher who was thoroughly alive. Until Hugh Cooper succeeded in opening the church for services less than a year ago, no services had been conducted for many years. Seventy-five persons were added during the campaign.

The third campaign was held in Minnehaha church, Minneapolis. A. W. Vandervort is the efficient minister here. The meeting resulted in 60 persons being added to the membership and the completion of the every member canvass. This congregation now enjoys the distinction of having more subscribers to the local expense of the church than there are members. The fourth campaign was held in Grand Ave. church, Minneapolis. This campaign resulted in 42 accessions to the membership. This church is located in a middle class residential section and seemed to be the more difficult of the four fields. Minnesota leaders speak highly of the ability and achievements of both the evangelists. Arrangements are already being made for return meetings in 1917.

Notes From Georgia

Georgia Disciples will meet this year at Tybee on May 9 and 10, as the guests of Dr. A. R. Moore and First church, Savannah.

The Dixie Endeavorers will meet in their first All-South convention in Atlanta in July. "The Dixie Endeavorer," the organ of this movement in the Southland, is published at Ensley by the wide awake secretary, Carl Lehman. Mr. Lehman has aroused great interest in this convention throughout twelve southern states. The Atlanta union is presided over by Attorney John W. Grenshaw, a member of West End church.

Sumner T. Martin will receive a cordial welcome from Georgia Disciples when he assumes the duties of pastor of the Rome church and officer-secretary of the state work.

The Laymen's Missionary Convention recently held in Atlanta, was well attended and succeeded in arousing much interest among Georgia men. The Georgia weeklies will give a column each week for missionary facts, copy and plate being furnished by those interested in missions. The convention reached its climax in a decision to take advantage of this opportunity.

Compulsory military training in the public schools is engaging the attention of Georgia cities. In the capital city, the Ministers' Union, the Federation of Trades and other bodies have opposed the movement.

The papers report a fire in Augusta which has so far left three thousand homeless and caused a property loss of eight million dollars; friends fear that our First church property may have suffered.

W. O. Foster.

—L. C. Howe, pastor at Noblesville, Ind., with the other pastors of the city, is arranging a series of union meetings for men.

—Disciples of Benton and Tipton counties, in Indiana, print each week in the county seat papers reports of attendance, etc., in their Bible-schools of the two counties. An increased interest has thus been aroused.

—Of 56 additions to the church at Sheridan, Ind., during the past year, 51 came through the Bible-school.

—Over 500 members have been added to the Findlay, O., Bible-school through the recent revival. C. M. Myers ministers at Findlay.

—The men's class at Bristol, Tenn., has increased its membership from 12 to 108 in two months.

—Finis Idleman, of Central church, New York, has been elected a member of the Administrative Body of the Federal Council of Churches; also of the Church Peace Union.

—H. O. Breeden and wife, of Fresno, First church, are now living on a fruit ranch just out from Fresno; the ranch is the property of a citizen of Fresno, who is away from home temporarily.

—A son of A. C. Smithers, of St. Louis, will enter Columbia university next fall.

—Mrs. M. M. McMichael, of Central church, Des Moines, has been elected by the City Council as "City Mother;" she works in connection with the police department.

—The Endeavorers at Central church, Des Moines, recently observed "Honorary Members' Night."

—Texas Disciples will meet in annual convention at Central church, Waco, May 8-11. F. N. Calvin is pastor at Central.

—W. T. Brooks gave the chief address at the meeting of the North Texas Christian Ministers' Association, held in Central church, Dallas, March 27.

—The Acropolis Club, New York City, was entertained on March 11 by Mr. and Mrs. A. R. Porterfield, at their home. The membership of this club is composed of students of Union Theological Seminary and Columbia and New York Universities who are Disciples. It is now in its sixth year and over forty members enrolled.

—John R. Ewers writes recommending W. E. Byrnes, a blind evangelist, who recently spent some weeks in Pittsburg. Mr. Ewers says that he took pains to look up his record, and finds that he has had good education and is of excellent character. He is eager to preach the Gospel. His language is said to be beautiful. His traveling expenses, his keep and small additional gifts would keep him at work in his chosen profession. Mr. Byrnes may be addressed in care of the Railway Y. M. C. A., Columbus, O.

—Mr. L. F. Stevens has resigned the pastorate of the Boyle Heights church, Los Angeles, to return to Portland, Ore. He expects to devote his time to evangelistic work. George Richey, of Monmouth, Ore., has been chosen to succeed Mr. Stevens.

—G. M. Anderson has resigned as pastor of the church at Whittier, Southern California, for the purpose of making an extended visit to Australia, the country of his nativity.

—F. M. Rogers, State Secretary of Southern California, recently dedicated a new church building at Shorb Ave., Los Angeles Bruce Brown is following the dedication with a revival meeting of promise.

—R. W. Abberly, of Magnolia Ave., church, Los Angeles, is engaged in a series of special meetings with a view of conserving the results of the recent Laymen's Missionary Convention. The meetings will culminate with Easter as Decision Day.

—Russell F. Thrapp is conducting a class in First church, Los Angeles, on the Practical Teachings of Jesus. The class meeting is preceded by a supper served by members of the class. The attendance is good.

—George P. Taubman, of First church, Long Beach, seems to have solved the problem of getting the men to church, the Sunday night service, and the prayer-meeting He has a men's class with an average attendance of 130. The prayer-meetings never fall below 200 in attendance, and often reach 300. His Sunday night audiences, like those of Sunday morning, pack the house to the limit. The church has recently increased his salary $500.

—Frank M. Dowling has resigned the pastorate of the church at Fullerton. The brethren are trying to persuade him that this is a mistake.

—The veteran, John C. Hay, has been doing some prospecting in the Antelope Valley under the direction of the State Board.

—Selma, Cal., church, E. T. Nesbit, pastor, will have a new $15,000 home.

—The church building at Hartford City, Ind., was badly damaged by the recent storms.

—East Dallas, Tex., Bible-school was filmed in action a few days ago, and the pictures shown in the local theaters. A feature of the pictures was a film of J. G. Slayter's men's class of 300.

—It is reported by a Des Moines daily that $30,000 was pledged toward the Men and Millions cause during the campaign at Des Moines.

—First church, Lithchfield, Ill., recently enjoyed an address from Sheriff John A. Wheeler, of that town.

—At a men's banquet at the Neosho, Mo., church, at which 111 men were present, the chief speaker was Dr. W. M. Cleveland, of Joplin.

—Since J. H. Crawford entered upon the ministry at Central church, Detroit, Mich., 18 months ago, the membership there has been increased threefold The men's Bible-class has 300 enrolled. G. W. Knepper, of Ann Arbor, recently addressed a meeting of the men's brotherhood at Central, Detroit.

—J. C. Mullins, of First church, Mattoon, Ill., addressed the local Y. M. C. A., on the theme, "Wanted—a Man."

—During the Men and Millions campaign in Des Moines, 3,000 persons were present at a rally held in the University Place church.

—Superintendent of Schools H. S. McGill, of Springfield, Ill., made an address on "The Public Schools of Tomorrow" before the Fellowship Class at First church; over 500 young people were present.

—Carey E. Morgan, of Nashville, Tenn., will conduct a travel party to Alaska in July, under th auspices of the Violet Travel Bureau.

—Fourth church, St. Louis, and East End church, Quincy, Ill., will exchange pastors for Easter meetings. L. A. Chapman and S. B. Owings are the respective leaders.

—A recent mid-week meeting at Coffeyville, Kan., was made helpful by the presence of Sidney Long, business manager of the Wichita Eagle, who gave a talk on "The Work of the Young People."

—The church at Fremont, Neb., will remodel its building, affording double the present capacity.

—C. F. Stevens, pastor at Beatrice, Neb., is giving a series of Sunday evening sermons to young men. His topics are: "The Young Man Getting His Bearings;" "The Young Man Tumbling Down;" "The Young Man Climbing Up;" "The Kind of Young Man for the Modern World."

—The Men's Club at First church, Pasadena, Cal., was recently addressed by Dr. Geo. D. Troutman on the theme, "The Physical Basis of Business Success."

Facts and Figures from Disciples Fields

CALLS.

W. O. Dallas, Garland, to Abilene, Tex. Will begin work May 1.

T. L. Read, Eureka, to Emden, Ill. Has begun work.

C. S. Kleckner, Stanhope, to Chariton, Ia. Declines.

J. Winters Funck, to Sparks, Kan.

James Miller, Sulphur Springs, to Neosho, Mo. Accepts.

W. B. Harter, Montrose, Col., to Ulysses, Neb. Has begun work.

J. D. Williams, Macomb, to Danville, Ill., Fourth. Accepts.

W. J. Gillmore, Odessa, Mo., to Chariton, Ia. No decision.

T. B. McDonald, Cottage Grove, to Heppner, Ore. Accepts.

George Wooldridge, Stewart, to Chickasha, Okla. Accepts.

L. L. Roberts, Douglas, Kan., to Nowata, Okla. Accepts.

N. A. Borop, to Shirley, Ill. Accepts.

B. H. Cleaver, Shelbina, Mo., to Canton, Ill. Accepts.

G. C. Minor, Carondelet, St. Louis, to Charleston, Ill. Has begun work.

G. L. Wolfe, New Bedford, Ill., to Ft. Dodge, Ia. No decision.

J. P. Lucas, to Riverton, Ia. Has begun work.

O. C. Bolman, Pekin, to Greenville, Ill Accepts.

P. E. Stiles, Palestine, to Hume, Ill. Accepts.

E. W. Stairs, to Greeley, Ia. Has begun work.

E. L. Pettus Seymour, to Greenwood, Ind. Accepts.

Geo. F. Crites, Hubbard, to New Paris, O. Accepts.

M. V. Foster, Spencer, to Indianapolis, Ind., Morris St. Accepts.

E. W. Sears, Richmond, Mo., to Sulphur Springs, Tex. Accepts.

W. K. Clements, Glasgow, Ky., to Greenwood, Miss. May 1.

W. L. Ross, Salem, Mo., to Shawnee, Okla., First. Has begun work.

RESIGNATIONS.

W. A. Nance, Olathe, Kan. First.

W. B. Morris, Worthington, Ind.

W. R. Motley, Richmond, Ind., Central. June 15.

R. B. Mitchell, Martinsburg, W. Va.

C. C. Spencer, Marysville, Kan.

C. W. Honey, Rockwell City, Ia.

Ernest House, Central City, Ky.

A. J. Scott, Muskegon, Mich.

EVANGELISTIC MEETINGS.

North Yakima, Wash., W. F. Turner, pastor; preaching; J. W. Tapp, singing; 59—48 by confession of faith, 1 from another communion, 10 by letter and statement; seven added at reception for new members, making a total of 66 for the campaign.

Seattle, Wash., First, W. L. Fisher, pastor; W. F. Turner, evangelist; began Apr. 2.

Millersburg, Ky., C. O. Cossaboom, pastor, preaching; Wallace Tuttle, singing, began April 3.

Galena, Kan., R. S. Robertson, pastor; preaching; began April 2.

Muncie, Ind., W. G. Kershner, pastor, preaching; Walter Klinger, singing.

Dallas, Tex., Third, T. N. Plunkett, pastor; W. T. Brooks, evangelist.

Lincoln, Neb., East Side, J. W. Hilton, pastor; T. A. Maxwell, evangelist; Easter.

Phoenix, Ariz., Claude C. Jones, pastor; J. A. Barnett, evangelist; began April 2.

Rock Falls, Ill., L. F. De Poister, pastor. L. E. Chase, evangelist.

Beaver Falls, Pa., C. M. Smail, pastor; T. B. Imhoff, evangelist. Began April 4.

Muncie, Ind., First, F. E. Smith, pastor; O. M. Walker and wife, evangelists.

Moulton, Ia., P. E. Warren, pastor; W. J. Minges, evangelist; closed.

Liberal, Kan., G. L. Snively, evangelist.

Keokuk, Ia., union meeting, Scoville company, evangelists.

Findlay, O., C. M. Myers, pastor; Vawter and Shaul, evangelists; 238.

Memphis, Tenn., McLemore Ave., Milo Atkinson, pastor; W. H. Sheffer, evangelist.

St. Paul, S. T. Willis, pastor; Minges company, evangelists.

Salem, O., M. J. Grable, pastor; Traverce Harrison, evangelist; 81; closed.

Clearbrook, Va., C. N. Jarrett, pastor; preaching; C. E. McVay, singing; 29; closed.

—T. L. Lowe, of West Fourth Ave., Columbus, O., has been elected president of the Franklin County Disciples' Union. J. H. Garvin was elected city missionary.

—Continuing the series of sermons on "Beacon Lights of Church History," Chas. M Watson, pastor at First church, Norfolk, Va., gave through March addresses on "Thomas Campbell, Pioneer of Christian Unity;" "Alexander Campbell, Knight of a United Christendom;" and "Apostles of Reconciliation the Greatest Need of Our Generation."

—Stephen E. Fisher, pastor at University Place church, Champaign, Ill., writes that the Children's Church Service, held parallel with the service of the Senior Congregation, is coming to be a wonderful factor in the work there. Practically the entire Bible-school remains for worship.

—Liberty, Mo., church reports a successful Sunday evening feature in the form of a men's choir.

—The eloquent B. Fay Mills is getting results in his "Community Campaign for the Promotion of the Better Life," at Evanston, Ill., according to reports from O. F. Jordan, of the Disciples church, one of the co-operating congregations.

—At the "house-warming" at the new North Dallas, Tex., church, among the speakers were: Judge Anson P. Rainey, John G. Slater, M. M. Davis, A. L. Clinkenbeard and Harry D. Smith.

—A. B. Jones, of Liberty, Mo., has not fully recovered from his recent surgical operation, and is taking treatment in a Kansas City sanitarium.

—The Hiram Church Glee Club gave a much appreciated concert at the Warren, O., church

—R. J. Bennett, pastor at Sharon, Pa., a city of 20,000, has been asked by both daily papers for a weekly sermon for publication.

—S. J. White, in a meeting at Sebring, O., and Lowell C. McPherson, of New York state, spoke to the students at Phillips Bible Institute, Canton, O., on March 21 and 23.

—D. B. Titus, pastor of the newly organized church at Idaho Falls, Ida., reports a first missionary offering of $35. Over 100 are attending the Bible-school, and twelve elders and deacons were recently ordained with a very impressive ceremony.

—C. M. Fillmore preached a sermon on March 28 written by his father, A. D. Fillmore, fifty years ago; the theme, "The Power of the Gospel."

—C. B. Osgood, superintendent of missions in Minneapolis, has organized a new church at Maynard, with 22 charter members; this move is due to the liberality of one family, that of Nimrod Victor. Mr. Osgood is planning to organize also at Milaca.

—A. Lichtenstein, first vice-president of the Hebrew-Christian Alliance of America, spoke in three of the churches of Christ in Dallas, Tex., on March 24; his theme, "The Jew in the Christ."

—The church at Pittsburg, Kan., Sam. I. Smith, pastor, has begun work on its $40,000 building.

—E. J. Sias, formerly pastor at Lincoln, Neb., and for some time a Midland Circuit lecturer, is suffering from nervous prostration, and has canceled all engagements.

—Prof. W. S. Athearn will give an address at Berkeley, Cal., next week.

—C. R. Stauffer's new class of men at Norwood, O., enrolling nearly 200, is organizing a baseball team for the season.

—Prof. A. C. Gray, of Eureka, is leading in a course of ten studies on "The Social Teachings of Jesus" at the mid-week meetings at the Eureka church.

—One of the results of the recent revival at First church, North Yakima, Wash., was the clearing up of all current obligations; it is proposed to pay off the building debt within the present year. W. F. Turner, pastor of this church, did the preaching in the meetings, at which 59 persons were added to the membership of the church. Mr. Turner is now in a revival with W. L. Fisher and First church, Seattle, Wash.

—E. H. Clifford, of East Creighton Ave., Ft. Wayne, Ind., praises the preaching of O. E. Tomes in the meeting just held at East Creighton Ave. church, by which 23 persons were added to the congregation.

—On the opening Sunday of J. J. Tisdall's ministry at Norwood Ave. church, Toledo, O., the Bible-school attendance was so large that several classes were crowded into the balcony. Mr. Tisdall's opening sermon was on "Witnessing."

—Arthur Stout, pastor at Bowling Green, Mo., reports that the contract has been let for the new $15,000 church home to be erected there, and that already $12,000 of the required $15,000 is in hand.

—The congregation at Moline, Ill., presented their retiring pastor, J. A. Barnett, with a handsome token of appreciation. Mr. Barnett began a meeting on April 2 with the Phoenix, Ariz., church, and after that will return to Illinois for general evangelistic work.

—"A watchful waiting policy in the end loses its charms, both in politics and religion," was the conclusion reached in a sermon preached by Austin Hunter at Jackson Blvd. church, Chicago. The topic was "Halting, How Long?"

* * *

NOTES FROM THE FOREIGN SOCIETY.

Last week one of our ministers in the state of Kentucky sent $2,500 to the Foreign Society on the annuity plan. He will enjoy an income from it while he lives, and after his death the annuity will continue to go to his wife, in the event she survives him, as long as she lives. This is a wise step for any preacher to take.

W. R. Hunt, Chuchow, China, speaking of his work, says: "The country churches are steadily grasping the idea of self-support. They are more and more eager for the purity and reputation of the churches. We are urging that each country church should now support its own school. In one of my churches established on a farm, there are now some 25 members, and they break bread each Lord's day morning and hold evening evangelistic services.

For the month of January Dr. W. N. Lemmon, in charge of the Mary Chiles' Hospital at Manila, Philippine Islands, reports 1,868 treated, 836 surgical treatments given, and sixty patients in the hospital.

The Union Christian Endeavor Society at Cissna Park, Ill., has become a Life-line Society by assuming the support of the evangelist, Rajwar Dayal, at Bilaspur, India, whose salary is $60 per year.

"Christmas has become a fixed celebration in the Japanese Sunday-schools. About 300 adults attended one of our Christmas entertainments in Koishikawa."—P. A. Davey.

In a recent letter Leslie Wolfe writes: "Chaplain Anderson, now aboard the "Brooklyn," which is at present in Philippine waters, preached for us January 2. Chaplain Anderson was a schoolmate with Brother McCallum and Dr. Kline in Transylvania University."

Our schools in Chuchow, China, have made themselves felt in the city. We have the highest grade boys' school there, and the only girls' school in Chuchow. Thirteen boys graduated in January, 5 of whom will probably continue their studies in the University of Nanking. Some of the others will open schools at our out-stations. Eleven boys have been baptized in recent months. Some of the older boys have taken charge of the weekly preaching at the prisons and do much other religious work. They teach their own Sunday-school classes. F. M. Rains.

• • •

SUMMER SCHOOL OF MISSIONS.

Winona Lake, Indiana, June 23 to June 30, 1916.

The Summer School of Missions will hold its twelfth session at Winona Lake, Indiana, June 23 to June 30, under the auspices of the Interdenominational Committee of the Central West for Missions. The session promises to be one of unusual help and inspiration. The mission study lecturers, Mrs. D. B. Wells and Mrs. J. F. Fisher, the Bible teacher, Miss Angy Manning Taylor, are well known to Summer School audiences. The books to be studied are Old Spain in New America, by Rev. Robt McLean; World Missions and World Peace, by Caroline Atwater Mason; Our South American Neighbors, by Bishop Homer C. Stuntz, and South American Heroes, by Miss Margarette Daniels. Normal class work for those preparing to teach mission study classes will be in charge of experienced leaders. Informal vesper hours with the missionaries and inspirational evening addresses will close the day. There will be many special attractions for the young women.

The fact that the attendance is increasing from year to year, that many return for each session, is the strongest proof that the Summer School of Missions fills a need among our host of missionary women.

Write for program containing rates, etc., to

Mrs. C. W. Peterson,
Chairman of Publicity Committee,
10903 S. Hoyne Ave., Chicago, Ill.

* * *

EXTENSION CONFERENCE.

The Interdenominational Committee of the Central West for Missions, is prepared to send a trained leader to any town whose churches will unite interdenominationally for a week of mission and Bible study. The text books for the conference are the Bible and the current mission study books, both home and foreign. Nearly two hundred such conferences have already been held very successfully, it being a feature in some places to hold such conferences yearly. The expense to each church is small. For further information, address,

Mrs. Johnston Myers,
Chairman of Extension Conference,
5531 Blackstone Ave., Chicago.

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WHAT IF WE SHOULD FORGET EASTER APRIL 23?

FOUR HUNDRED BOYS AND GIRLS, now the comfortable, happy wards of the Church in six homes of the association would be left without food, without shelter, without love or compelled to find refuge in some Catholic institution.

ONE HUNDRED BABIES MOTHERLESS that now find tender [illegible] in the heart of the Church of Christ would be left to the cold charity of the Christless world. Next to a mother's love, is Christian love. Shall the babies have it?

NINETY-THREE AGED, INDIGENT DISCIPLES OF CHRIST many of them choice saints, would suffer the pain of hunger, cold and nakedness or the keener pain of public charity. To cast them into poorhouses is to send Christ to the poorhouse. What we do to them, we do to him.

SCORES OF WIDOWS unaided in the burden of their widowhood would break and go down to dishonor and ruin.

THE CHURCH WOULD SUFFER by our failure to provide generously for her wards. The Lodge and the Roman Catholic Church would gain and the world would condemn.

THE CHILD CALLS, THE AGED CALL, THE CHRIST CALLS to us for a **GREAT EASTER OFFERING, APRIL 23RD.** Send it to the

NATIONAL BENEVOLENT ASSOCIATION

2955 EUCLID AVENUE, ST. LOUIS, MO. **Established in 1886**

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The California Christian Home

A new member has just been added to the National Benevolent Association's already large family of institutions. March 15 was the date and Long Beach, Cal., the place of its birth. This new home came into existence in response to an insistent demand from the churches of California for an opportunity to express, in tangible form, their interest in and sympathy for the poor. Almost a year ago, L. J. Massie, of Long Beach, Cal., offered to donate a property worth $10,000 as the first cottage of a group which he hopes to see dedicated to the care of unfortunate and needy children. In response to this generous offer, the Evangelizing Board of the Christian Missionary Society of Southern California, with some twenty-five churches, by formal action, requested the National Benevolent Association to accept Mr. Massie's offer and to take steps at once to establish a home for children in Long Beach.

After a careful canvass of the situation, it became apparent that while there is great need in California for a home for children, especially for the kind of work the association is doing, there is a far more urgent need for a home for the aged. Indeed, the need is so great that our failure to supply it is a reflection upon our cause. In the language of our veteran brother preacher, John Hay, "not to provide for these aged, needy brethren in our midst is little short of a scandal."

At a meeting, therefore, held in the office of State Secretary F. M. Rogers, on March 15, 1916, the decision was reached, Mr. Massie concurring, to open a home for aged, indigent Disciples of Christ. This decision was recorded with the distinct understanding that we should open at once a vigorous campaign in behalf of a home for children.

A temporary organization to serve until the time of the State Convention was formed with W. J. Morrison, Mrs. F. M. Rogers, L. J. Massie, Mrs. Nettie Burke, and Mrs. H. L. Pillsbury, of Long Beach; Mrs. L. M. Hatfield, Melvin Welty, E. J. Curry and Mrs. Olah Hallam of Los Angeles; C. C. Chapman, of Fullerton; W. E. Crabtree, of San Diego; Chas. Boulier, of Pomona; Frank G. Tyrrell, of Pasadena; Geo. W. Brewster, of San Francisco; Ellis Purlee, of Sacramento; and Chas. Beal, of Fresno, Cal.; and R. E. Dunlap, of Phoenix, Ariz., as the Board of Directors. W. J. Morrison, was elected president; Mrs. L. M. Hatfield, vice-president; Mrs. F. M. Rogers, secretary, and L. J. Massie, treasurer. A full complement of committees was appointed with L. J. Massie as Chairman of the House and Grounds Committee; Dr. L. P. Crutcher, Chairman of the Health Committee; Mrs. L. J. Massie, Chairman and Mrs. C. A. Buffam, Secretary of the Wardrobe and Supply Committee; M. F. McNie, Chairman of the Admission Committee. These are all of Long Beach and may be reached at that address. Mrs. L. G. Thompson, is the Los Angeles Chairman of the Wardrobe and Supply Committee.

* * *

The property donated by Brother Massie and received and dedicated to Christ by the brethren in California for the care and comfort of "the least of these," his brethren, is one of the most attractive in Long Beach. It is located on the slope of Signal Hall, overlooking the city and the ocean. The property consists of one acre of land with modern improvements. The house is of bungalow style and will accommodate comfortably at least twelve persons with their attendants. There is a good laundry, in a detached building, and a fine, modern barn and chicken house. The house and grounds are screened from public view on the north side by a row of richly productive orange trees and on the south by a row of bountiful bearing lemon trees. The front approach is made under the shade of the over-hanging fronds of stately palms and amid a bewildering profusion of roses, lilies, and geraniums.

This gift of beauty and of service is intended as the beginning only of a larger work. Plans are already on foot for the enlargement of the present building, for acquisition of more land and for the securing of the funds needed to erect suitable building for the care of children. For this purpose, Mr. Phillips, of Long Beach, has made a gift of land, valued at $2,000 and two other brethren have said that they would give $500 each. C. C. Chapman has had in mind for some time a worthy work of benevolence for our people on the Pacific Coast. Our California brethren never do things by halves. It is safe to predict that they will carry their plans for a work of mercy to a glorious consummation.

This home at Long Beach is of far more than local interest. Its opening should awaken universal sympathy and support. Comparatively few of the people of California are native. They are from everywhere. Of our people, now needing aid, we found three in the Hallenbeck Home of Los Angeles, two of them from Colorado; one in the County Home from Missouri; and one in a Roman Catholic institution from Ohio This sister is appealing to one of our ministers to help her find a home among her own people. The indications are that the first persons to be admitted to the new home will be one sister from Indiana and two from Illinois. This home will probably always be filled with aged Disciples of Christ from our churches in the East. Attracted by the friendly climate, many aged people are being drawn to California with the hope of prolonging their days. Overtaken by misfortune they should have the sympathy and compassionate love of the home churches, where they have lived and served for years. Brethren of the country for the sake of old times, for the sake of the Christ and his church, let us all have fellowship in the support of this "Saints' Rest" in California.

J. H. Mohorter, Secy.

THE CHRISTIAN CENTURY

Vol. XXXIII April 13, 1916 Number 15

The New Protestantism
By E. L. Powell

The Church and the Newspaper
By James Keeley

The National Missionary Congress

Science and Faith
Editorial

CHICAGO

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The Christian Century

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Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Dear Friends:—I believe in the spirit and purposes of The Christian Century and wish to be numbered among those who are supporting your work in a substantial way by their gifts.

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Persons in Disciple Picture at Panama Congress, Feb. 10-20, 1916.

Seated, left to right.—Mrs. Ida. W. Harrison, of Lexington, Ky.; Miss Elma Irelan, of (The Orphanage) Piedras Negras, Mexico; Miss Jessie L. P. Brown, of (The People's Institute) Piedras Negras, Mexico; Mrs. S. G. Inman, New York; Miss Mary Irene Orvis, of (The Mexican Institute) San Antonio, Texas.

Standing, left to right.—President Chas. T. Paul, College of Missions, Indianapolis; Rev. Tolbert F. Reavis, of Buenos Aires; Mr. Dickie (in government employ on the Canal Zone); Dean Irene T. Myers, Transylvania College, Lexington, Ky.; Rev. Merrit B. Wood, Bayamon, Porto Rico; Rev. A. McLean, LL.D., Cincinnati (President, Foreign Christian Missionary Society); John R. Mott, LL.D., New York (in the group by request); Rev. G. W. Muckley, Kansas City; Rev. S. G. Inman, Secretary of the Congress, New York; Rev. V. C. Carpenter, Bayamon, Porto Rico; Rev. Chas. Clayton Morrison, D.D., Chicago (editor "The Christian Century").

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII APRIL 13, 1916 Number 15

Science and Faith

IN THE INQUIRY REGARDING THE PROBABILITY OF THE SURVIVAL AFTER DEATH IT WOULD SEEM THAT SCIENCE OUGHT TO HAVE MUCH TO SAY. YET IT IS A CURIOUS FACT THAT VERY LITTLE HAS BEEN DONE IN THIS FIELD BY THOSE WHO FOLLOW THE PATHS OF EMPIRICAL INVESTIGATION.

It is therefore quite impossible to make any affirmation as to what science as such has to say regarding the future life. The very best that can be done is to note the utterances of certain men whose names are of value in the world of the physical and mental sciences. And it must be remembered that the word of any such man is far from interpreting his colleagues in the broad domain in which he is engaged.

It must be understood that one of the reasons for this very meagre concern of scientific workers with the theme of survival grows in no small degree out of the newness of all labor in these domains. The entire movement which has had for its purpose the newer investigation of the phenomena of life, whether physical or psychic, is much less than a century old. Since the appearance of Darwin's "Origin of Species" the methods of inquiry have completely changed, the principles formerly employed have ceased to have value, and older theories have been discarded.

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In this new adventure of the human spirit in the eager inquiry after the facts of life, there has been so much ground to traverse that few scientists have as yet found time or inclination to turn their attention to this investigation of what goes on after death. Some are merely too busy to take up that line. Others are wholly uninterested, deeming the subject beyond scientific reach. And some frankly say that science itself is as yet very young, and must be left to enter this field in its own time and manner.

Very great service has been rendered by a few observers who have made the records of the Societies for Psychical Research a storehouse of useful and suggestive information on many subjects connected with that of personal survival. The world is far more indebted than it yet knows to the untiring labors and the eager enthusiasm of Frederic Myers and his colleagues and successors. That company has included some of the most illustrious names of our generation. And at times there have been intimations that substantial advance was being made. We know today much more about telepathy, thought transference, the subconscious mind, and spiritistic phenomena than did an earlier age. But these are hardly more than the by-products of the more serious quest. And up to date the interpreters of the movement affirm with frankness that no clear and demonstrable proofs of the life to come are forthcoming.

Probably it would be only fair to say that at present the larger number of scientific men are sceptical, believing that all hope of continuance perishes with the brain. They would accept the words of Professor Muensterburg, "No miracle can break the laws of nature, can push a single molecule from its path, or create a sensation in a mind when the body does no work, when the brain no longer functions." Yet there are great scientists, like Lord Kelvin, Dr. Osler and Sir Oliver Lodge, who are firm believers in survival on scientific grounds. Professor James has ably argued that the obvious fact of the connection between the soul and the brain may imply not the production of mind by the brain, but its transmission. Scientists of high rank believe the assertion that the soul dies with the body to be only an inference, and perhaps a mistaken one.

It is therefore nothing less than presumption for anyone to assert in the name of science that we do not survive death. Further than this, it is only an attitude of prejudice that can justify the declaration that it is impossible to discover whether or not we survive. That would assume that the last word has been spoken, and the last experiment tried. And when one recalls the statement just made, that science is as yet very young, as indeed is also true of the world and human life upon it, the superficial nature of such dogmatic assertions is revealed.

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And if the soul survives, as the principles of science severely applied would admit as at least possible, does it retain such consciousness of personality as to link the future with past experience? To many of us any sort of continued life that did not carry with it the persistence of our own possessions of memory would seem little worth. Yet writers from Plato to Maeterlinck have been at pains to point out the fact that memory is one of the first and most easily lost of our possessions, and is by no means essential to the persistence of personality, or even of consciousness. In sleep memory lapses. The content of memory is ever variable. We are constantly losing from memory important portions of its material. How far might that process of attrition go consistent with any satisfying theory of recognized identity? Must we not confess that the entire problem of personality is as yet too little understood to make it possible for one to insist upon this or that theory of persistent self-consciousness?

Yet on all grounds it would seem reasonable that if the soul survives, its identity is not lost by any process of absorption into the infinity of being. And as for future knowledge of ourselves and those with whom we have common interests both here and there, we know that such knowledge is a part of the rich possession of the soul here. Why should we cease to know, or know less in any later and expanding form that life may take?

We have to confess that we do not see far into the mystery. And as long as this is the case, one ought to discipline his spirit to speak with reticence. Many there are who speak volubly and with assurance. It has been our observation that those in whose souls the hope of eternal life burns most brightly speak but little of it, hushed into reserve by the very greatness of the idea, and the solemn mystery in which our yet imperfect life finds it involved. But some assurances we have which to the sensitive mind are sufficient. The psalmists and prophets believed that there was an intimacy with God which made all considerations of life and death nothing worth. The apostles made clear, in measured but confident terms, their faith in the great hereafter. The saints of every generation have comforted their souls with the calm and happy expectation. And the Master himself lived evermore in

(Continued on page 9.)

The New Protestantism

BY E. L. POWELL

A Sermon Preached at First Christian Church, Louisville.

IT IS not easy to analyze the spirit of an age. I should say that the temper of our own country is cynical, critical, accusing, disapproving, pessimistic. Nothing is right or even partially right. The times are out of joint. On all the highways of life is the signboard on which is written "Beware." There are few paths on which we find placed the signboard, "This way to the heights." Our forests are gloom-haunted and devils are in ambush. Our mountains are all volcanoes belching forth fire. Our atmosphere is germ-laden. Babies are not to be kissed, for there is poison in the kiss. Our social institutions are awry and our boasted civilization seems to be moth-eaten. One looks and longs and prays for the light from the hills.

Never at any time in the world's history was there so much needed the trumpet exhortation, "Lift up your eyes unto the hills whence cometh our help." We are obsessed by slums, saloons, graft, the social evil, political corruption, business dishonesty, predatory wealth. We find ourselves dwelling in charnel houses. We are living the greater part of our days in the tombs. We no longer seem to have the capacity for ringing, joyous, exuberant, thrilling laughter. The atmosphere is sultry, it is oppressive. Something is boding—either a brilliant glory or an awful catastrophe.

> "And this is the victory that overcometh the world, even our faith."

DWELLING IN DARKNESS.

I said to a gentleman, a member of one of our clubs in this city, "Do you find any note or speech of encouragement from your associates in the presence of world conditions?" "No," said he.

The voice of our age is strident, scolding. The music is discordant. There is only on every hand the wrinkled brow of thought; the calm visage has disappeared. And yet, friends, there stands the truth of God: "This is your victory over the world, even your faith." Who that hath need of faith may work miracles? How shall there again be given beauty to color, form and living lineaments to cold marble, unless there be recovered the attitude of confidence, of buoyant, elastic courage and the splendid glowing enthusiasm born of the certainty that this world shall one day be fashioned in all of its parts into the image of God's dear son?

I have chosen tonight a subject which has been entitled "The New Protestantism." I believe that the one dominant, clear, vibrant note of this "New Protestantism" is the claim, the imperative demand, that we shall be set free from this awful, oppressive—what shall I call it? A gloomy, death-killing atmosphere. There is no need for this temper, this mood, this attitude. Is it a habit? Is it the outcome of the constant association with the things that unquestionably are evil and our failure to have fellowship with the things that are equally unquestionably true and good and beautiful?

CYNICAL INDIFFERENCE.

Stop for a moment and think. If you have a word concerning the church, is it hopeful? Since when have you dropped into the croak of the raven? If we speak of the church today, any of us, those in the pew and those in the pulpit equally, it is in the mood of discouragement and depression and gloom.

We see the empty pew and not the possible crowded congregation. We see the cynical indifference, but not the possible glowing enthusiasm. We invite sympathy with our discontent rather than sympathy with our hope. We are asking that men in this mighty propaganda shall ally themselves with our invalidism rather than with our conscious strength. Shall we take stock of our resources? Shall we find our normal mood by a return to the olden glory when the church was young, when humanity was young, and when the notes of the springtime were sounded on every hand?

REINTERPRETING THE GOSPEL DYNAMIC.

Here is the Apostle Paul, the mighty champion, the mighty protagonist of this real Christianity, facing conditions that were as bad if not worse than the conditions of our present time; and with that smile of confidence, courage and an enthusiasm born of a mighty faith he faces these oppressions and evils and sins of his day by declaring, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth in His Word." Paul matched the power of the Gospel against the sensuous and sensual materialism of Corinth, the militarism of Rome, and the culture of Athens, cold and conscienceless, and has no sort of doubt whatsoever as to the final victory. Our New Protestantism is asking that we reinterpret this dynamic, this divine power, and thereby loose it and let it go in its tremendous redemptive work.

What is the objective of the Gospel? It is the salvation of the souls of men from greed, from ambition, from cruelties, from lust, from all those influences and agencies that disintegrate the spiritual, and through the salvation of the souls of men to save every custom, every law, every government, every civilization, fashioning all of them in harmony with the mind and will and spirit and righteousness of our Lord Jesus Christ. That is the objective of the gospel; that is the program of the gospel.

The method of its accomplishment, the power which is to bring to pass this mighty redemption, is blood. The power of God unto salvation is redemption through suffering, through pain, through war, through the shame and self-reproach of sin, through the bitter and heart-breaking experiences of the individuals and of the race. That thought, I believe, is coming to be more vivid than ever before. It is only fire that will set free the music in the log that we have placed on the andiron. It is only the strain and the stress, the pain and the agony that can liberate from all of the power of the devil this mighty, this immortal thing which we call the soul of man.

REDEMPTION IN WAR.

Therefore, with all my heart I believe that the work of redemption is going on in war-stricken Europe. I believe that there are going to spring from every battlefield the flaming angels of sympathy and of love and of tenderness and of service. I believe that through this world experience we shall have brought forth in terms more vivid than ever before in the history of humanity the redemptive power of the Gospel of Jesus Christ. The cross of Christ is emphasized, actualized, given its full meaning in the awful experience of humanity. Only martyr ages have interpreted the cross as redeeming. The Gospel of Jesus Christ, as the redemptive power from sin through blood, can only be manifested in a time, in a period when humanity is nailed to the cross. We are saved from selfishness, saved from softness, saved from materialistic standards of life, saved from narrowness and bigotry, saved from cruelties, saved from those things that the gospel came into the world to set men free from, in the comprehensive phrase of Scripture, destroying the works of the devil.

Now the thought I have in mind is this: the work of redemption is going on. It is going on in strict accord and in strict harmony with the divine method of God, as made known to us in the monumental and historic expression of that method in the cross of our Lord and Saviour Jesus Christ. We are saved not by some magical application of the blood of Jesus taken from the outside and in some kind of way, we know not how, applied to our souls; but we are saved by that God as appropriated and incorporated in our own experiences. Suffering is the savior of the world.

The opening years of the twentieth century are interpreting as never before, not in the terms of theology, but in terms of living experience, the gospel of the cross of Jesus Christ. Why should we not have faith? Why should not hope with reference to the future be buoyant? Why should there not be the optimistic mood? Over against all the evils of the world today stands this flaming angel of the gospel, with fearless front and drawn sword and gleaming eye. The gospel is still the power of God unto salvation, and though in its working age-long periods may be required, the end is just as inevitable and certain as that the sun shall rise tomorrow morning.

SAVE THE SOUL FIRST.

Nor is there in the permission of all these cruelties which are redemptive anything inconsistent with the divine love, since the end of it all, the final goal towards which the whole process tends, is benevolent, the salvation of the world and the redemption of humanity. Am I sounding here rightly this note of the New Protestantism? The New Protestantism is claiming the use of the old weapon as contradistinguished from art, from science, from diplomacy, from philosophy, from legislation, from all artificial agencies and means and appliances.

The soul has to be saved, and then your art will be saved and your science will be saved and your civilization will be saved. You cannot save the soul by the things of its own creation. The things of its own creation are things that are wrong.

Its philosophy is wrong, its art is

wrong, its civilization is wrong. That is the admitted fact. We cannot take the things that are wrong to save the soul which has created them. The soul is wrong; is there any power that can minister to a mind diseased bringing forth devils instead of angels? Is there anything that can come into touch with this marvelous capacity if God is perverted in the heart, and set it free to bring forth material creations that shall be in harmony with the mind and will of God, the gospel of blood, the gospel that has to be interpreted in the sighs and groans and agonies of humanity? The gospel is the power, the redemptive power, the very word "dunamis," dynamite, is used. The power of God unto salvation.

A NEW DISCOVERY.

Now, a second note in this New Protestantism is most encouraging. We have gotten hold or are within sight of the practical use of God. I feel as though we were just on the eve of a great discovery, namely, that of bringing actually and vitally the resources of the infinite God into the accomplishment of our tasks, into the carrying forward of our work in the world. Science is telling us to-day that the thing we speak of as material is really spiritual, that energy, life, movement is in everything. I touch this table, and it seems to me inert and dead, and yet it is all vibrant with energy, movement, infinite particles constantly employed in their ceaseless and endless activity. Here is the thought: Is the energy that we call electricity any more real than the energy of thought, the energy of love? Do we not believe that electricity can be harnessed so that it may drive street cars and light cities? Do we not believe that Niagara has some hidden energy in it that in late years has been linked up with the dynamo and giving forth in practical fashion its might and its sublime energy? What is that life in heat, in light, in electricity? Is it different from the life that we call spiritual life? Is not God in the sap that flows up through the trunk and outward to all the branches bringing forth the fruitage? Is not God actually, savingly, redeemingly at work in this marvelous spiritual thing, the soul of man, ever healing, evermore constructing, evermore building it, evermore fulfilling his purpose concerning it?

Is he not doing that thing as really and as truly, whether we will it so or not, as he does in these natural processes, in the ongoings of these elemental forces? In this wonderful psalm which I read a moment ago, in presence of the wreck and complete overthrow of all nature seemingly, the Psalmist says: Do not get discouraged, do not feel disheartened; there is a river that makes glad the city of our God. God is in the midst of her. In the language of the scientist the Psalmist declared the immanence of God. God is in the trenches, God is in the guns, God is in the bitter experiences of the battlefield. God is in the activities and pursuits, right or wrong, that are going on in the world. We used to tell the story of the boy who was not affrighted in the presence of the storm and declared "Father is at the helm." That brings before you the outside God, and it has its comfort and its inspiration, but that which science and theology to-day are teaching us is that God is in the shop, in the machinery, in the coals that make the blaze, in the wheel that drives the ship, in the timbers out of which the ship was built, in the knowledge that can fashion the ship to ride the wave and meet the tempest. God is in the midst of her. She shall not be moved. This old world of ours has the living divine immanent God at work in every part of her, and she shall not be wrecked, she shall not go against the rocks, she shall not go down into the depths, she shall yet make harbor, although the sails may be torn and the tackle may be damaged.

GOD IS EVERYWHERE AT WORK.

The new Protestantism is affirming the actual reality of God's presence. I cannot understand what it is to believe the omnipresent God unless it is an omnipresent life and energy and agency. What good does it do me in the midst of my struggles and sins to be told that God is everywhere unless I know that he is right here in this agony, that he is right in me, in the blood flowing through my veins, in the brain that gets weary in the very stress and strain and is forced to utter despair and hopelessness time and again?

God is in the world, and Browning catches the right note of the new Protestantism when he says the spring is going to come, the buds are going to burst, the hillside is going to be dew-pearled. All is right with the world in the sense that God is in it, and in every part of it. All is right with the world, God is in his heaven. Yes, but God is in his earth. God is in the forge, God is in the shop, God is in the saloon. That man had a thought as he lifted the glass of grog. Something shot him. Who did it? God is in the gamblers' den. God is on the battlefield. God is in the sick room. God is immanent, making the wrath of man to praise him, making it presently to come to pass that he will break the bowl and shatter the spear in sunder and burn the chariot in the fire. That seems to be the message of the new Protestantism. But I find that I cannot finish the sermon which I had prepared. I shall be more than rewarded if I can set over against the gloom, the pessimism, the discontent, the discouragement which seems to be in the world and in the church, in our art, in our literature, in our poetry, not so much so in our science, but in our theology, if over against that I can say we are conscious to-day as never before that the gospel interpreted in the terms of the cross is the redemptive power of humanity.

"ALL'S RIGHT WITH THE WORLD."

We are conscious as never before of the fullness and richness of the divine life actually at work in the world carrying forward humanity as the life from the soil carries its power and energy forward until finally it breaks forth in the glory of the springtime in foliage, in flower and in fruit. Strengthen the hands that hang down and the feeble knees, blow the trumpet and cease to be lulling yourselves into somnolence by the minor strains of the age. Come out of the tomb. Sepulchres are bursting, prison houses are opening, fetters are snapping, liberty is flourishing. God is in his world, humanity is on the march, nothing is dead, all things are living. There is a swing and a stride and a mighty onward sweep of the race, and by and by we shall find that this great earth war has only cast over us a nightmare; that we have been, as it were, men in blindness, dazed for the moment, while the sun still shines bright and the stars still glow and God still lives.

The Church and the Newspaper

BY JAMES KEELEY

(Editor of the Chicago Herald.)

From an address delivered before the Church and Publicity Conference held recently in Chicago.

NEWSPAPERS and churches are in the same business; that is, to better conditions in the communities in which they exist. We may not walk arm in arm down the same thoroughfare, but we are on that thoroughfare and we ought to get a little closer together.

Both church and newspaper are criticized for not doing more, but with all their faults they are the most powerful agencies in the community for good. When vice poisons our community, an attack initiated by the churches doesn't make much impression until the newspapers spread the information. When young women are lured to destruction in the cabarets, the newspapers and churches cry aloud against the outrage until the whole community arouses itself and action is taken.

Milk is kept pure for the babies; vice is lessened; criminals in and out of politics are (sometimes) apprehended; improvements are launched and completed; the sick and suffering are better cared for and the moral tone of the whole community is raised by the co-operation of the churches with the newspapers and of the newspapers with the churches.

DID CHRIST ADVERTISE?

While the people came to Christ sometimes, the reports show that most of the time he went out into the streets and market places where the largest number of people congregated and there advertised righteousness.

He believed in going where people were, giving his message in language they understood and he thus created and stimulated a demand for what he had to offer. Aren't most of us, or rather, until recently weren't a large number of us —businessmen, churchmen, preachers— rather inclined to wait until business came to us instead of going out after it?

You gentlemen who are the guests of the Chicago Advertising Association, you pastors of various flocks represent the House of the Lord, the biggest establishment on earth, whose charter for doing

business was issued by the King of Kings and Lord of Lords.

Your commission, as Mark, the reporter, puts it, is "Go ye into all the world and preach the gospel to every creature." You were not told how to do it; you were told to do it. This is your assignment.

Are you carrying out your commission to preach or to advertise the gospel to every creature when in a number of cases you minister only to those who come to your church? Aren't there many discouraged and sad persons outside the church that don't know that the House of the Lord, which has about one thousand branch houses in Chicago, has a full stock of hope and joy and peace and consolation to fill their need?

How will you let the lonely persons in Chicago—and there are tens of thousands of them—know that they will find friends inside the House of the Lord unless you advertise the fact? And when you do advertise hope and joy for the discouraged and sad, and friends for the lonely, will you deliver the goods to them when they come? I will let you answer.

DELIVERING THE GOODS.

I am not here to outline a program for advertising the gospel. The lesson from business houses which might be learned by churches is to set aside a certain amount of money each year for advertising purposes and find a man to spend the money wisely. If advertising is good to create a demand for food products why shouldn't it be just as good for the gospel?

Recently in the East there have been one or more campaigns advertising the church and the gospel. I understood that in the judgment of the people who were sponsor for those campaigns, they paid and paid well.

If I were asked to make suggestions as to what should be done in this line, I would ask why it isn't possible for a group of men to be appointed to represent all the churches of the city and advertise the things of the church as a whole on a big scale? I believe that Chicago would not lag behind its Eastern neighbors in the support of such a campaign.

National Missionary Congress

Some of the leaders who will have part on the program of the National Missionary Congress, to be held in Washington, D. C., this month under the auspices of the Laymen's Missionary Movement.

THE program of the National Missionary Congress to be held in Washington, D. C., April 26 to 30, excels in men who possess fresh experience and skill to report what they have seen and heard. The speakers will be recognized also as students of missionary problems, not only in America but in the ends of the earth and their addresses at the Congress will sound an authoritative note.

Each session of the Congress will be devoted to the discussion of a general theme. On one morning the possibilities of missionary achievement will be discussed by several speakers from the point of view of actual experience in parishes, in groups of parishes and in entire communions. An afternoon will be given to the present day world appeal to American laymen and this will be presented by representatives of the Moslem World, the Hindu World, the Buddhist World and the Christian World. Other themes for the sessions of the Congress are the Christward movement in the non-Christian world, practical ways in which laymen can best use their property for the extension of Christ's Kingdom, the adequacy of the gospel to meet the social needs of the nations, and how to increase lay initiative and the sense of lay responsibility for the missionary tasks of the Church.

MEN IN THE LEAD.

Some of the men who are to participate in the program are:

Robert E. Speer, who was the presiding officer of the Panama Congress and returned from a visitation of mission stations in the Far East only a few months ago.

John R. Mott, chairman of the Edinburgh Conference Continuation Committee, also at the Panama Congress. Mr. Mott has visited Europe twice since the beginning of the present war.

Hubert C. Herring, one of the foremost home missionary statesmen of the United States; General Secretary of the National Council of Congregational churches.

Shailer Mathews, President of the Federal Council of the Churches of Christ in America, recently returned from a remarkable trip to Japan.

George Innes, missionary layman who gave up the active management of a prosperous business to devote his time to mission work.

J. Campbell White, now president of Wooster College, the organizer and for ten years the leader of the Laymen's Missionary Movement.

E. N. Poteat, who has made a thorough study of the Christian use of property and has inspired a multitude of men to invest their lives and their money in Christian service.

George Sherwood Eddy, just home from a wonderful evangelistic campaign in India.

N. W. Rowell, K. C., of Toronto, leader of the Liberal party in the Provincial House of Parliament of Ontario; one of the ablest advocates of missions among the public men of today.

W. D. Mackenzie, President of the Hartford Theological Seminary, widely known because of his continual close touch with world movements.

Hon. Amos. P. Wilder, for years the consul general of the United States at Hongkong and Shanghai. He knows the Chinese as do few Americans.

Silas McBee, editor of the "Constructive Quarterly," who is in continuous correspondence with ecclesiastical leaders all over the world.

Bishop Arthur S. Lloyd, President of the Board of Missions of the Protestant Episcopal Church.

Raymond Robins, one of America's foremost students of social problems, who has just conducted an unparalleled series of meetings among the college students of America.

John P. Jones, of the Hartford School of Missions; for thirty years a missionary in India: author of authoritative books on India life and thought.

Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and Chancellor of the University of the South.

William B. Millar, General Secretary of the Laymen's Missionary Movement; organizer of the army and navy department of the Young Men's Christian Association.

S D. Gordon, author of the "Quiet Talk" books which have been sold to the extent of more than a million copies in over twenty languages.

John F. Goucher, a conspicuous leader in educational and missionary circles, whose investments in world missions have brought striking returns.

Bishop Francis J. McConnell, of the Methodist Episcopal church, who has been in intimate contact with missions in Mexico since attending the Panama Congress.

James L. Barton, an authority upon almost every phase of Christian Missions; Foreign Secretary of the American Board of Commissioners for Foreign Missions.

Fred B. Fisher, organizer of great missionary conventions; Associate General Secretary of the Laymen's Missionary Movement.

William F. Oldham, organizer and founder of educational institutions in Malaysia; former Methodist Bishop for Southern Asia; now Corresponding Secretary of the Methodist Board of Foreign Missions.

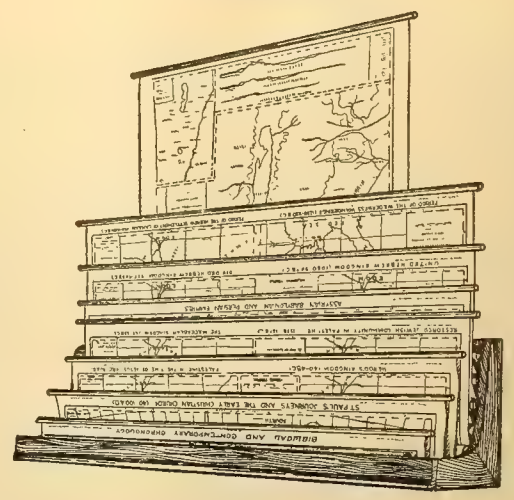
Former Lieutenant-Governor A. J. Wallace, of California, an outstanding layman and traveler.

The speakers mentioned do not exhaust the list, but indicate the character of the program of the congress. It would be difficult to imagine what greater inspiration the manhood of America could receive than that which will be given by the addresses of these men.

* * *

Since the war began over two thousand merchant vessels have been sunk, captured or interned.

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New York State To Be Cleaned Up

One Thousand Meetings to Be Held in Every Corner of the Empire State in Anti-Saloon League's Big Drive for Nation al Prohibition.

ARRANGEMENTS for the biggest dry campaign that New York has ever witnessed for the moulding of sentiment for national Prohibition has been completed and the time definitely set. One thousand meetings will be held over the entire state by the ablest men that the League can obtain.

No village of 200 inhabitants will be slighted, reports the New Republic. In the larger cities meetings will be held in different parts of the town so that every man, woman and child can be reached by the message the Anti-Saloon League is sending out.

In Albany, Troy, Bingham, Elmira, Schnectady and other cities approximating their size, there will be from three to five meetings. Buffalo and Rochester will each have at least twelve meetings, while in the city of New York there will be held 100 gatherings in different parts of the big city.

There will be an opportunity during the big drive for everyone within the Empire State to get in touch with the big Prohibition movement that is spreading rapidly over the entire world.

WET POLITICIANS WORRIED.

While the meetings are primarily on behalf of national Prohibition, they will bring nothing but misery to those authorities at Albany who stand between the people and their right to vote upon the liquor question in their own community. Each of the speakers will have something definite to say about the New York liquor regime in addition to giving his message in favor of the Sheppard amendment of the national constitution.

Each member of Congress from the state will be especially invited to attend the largest meeting in his particular district. Other public men, irrespective of their attitude on Prohibition, will be made welcome at the meetings.

"The New York campaign," said Milo G. Kelser, who is in charge of the speakers' bureau of the National Dry Movement, "will be different from all its predecessors. Other campaigns have simply covered a few of the more important places. This will reach every community of importance in the state and will carry the message of national Prohibition into many communities where it has not had a hearing.

"The pastors of the state are up in arms. They have smelt blood in the fight against the liquor evil. Last year more than 100 new towns went dry. The pastors are beginning to believe that there is, after all, hope for New York."

SOME OF THE "BIG GUNS."

Among the speakers who have been assigned to take part in the New York campaign are: Captain Richmond P. Hobson, Hon. Malcolm R. Patterson, Hon. Robert B. Glenn, Dr. Adam Clarke Bane, Dr. Sam W. Small, Dr. Edwin I. Stearns, Major Dan Morgan Smith, Dr. Louis Albert Banks, Dr. Madison Swadener, Hon. John G. Woolley, Dr. George W. Morrow, Dr. George W. Young, Hon. Frederick Landis, Hon. Wayne B. Wheeler, Dr. George R. Stuart, Dr. Ira Landrith.

Through these meetings the League expects to reach at least 1,000,000 of the people of New York.

The report that the Anti-Saloon League had this movement under consideration has aroused keen interest among members of Congress, even during these distracting days of international politics. The New York delegation, almost to a man, are making careful inquiry as to just how the League's work may affect them. In a closely contested election the candidate's fate even in wet New York may determine, not by the success of his party, but by his individual stand on the subject of national Prohibition.

HOBSON A LEADER.

Captain Hobson, the hero of the Merrimac, has for years been recognized as one of the ablest orators in the dry movement. As a member of Congress, he introduced the resolution favoring national Prohibition which received a majority vote in the House of Representatives in December, 1914.

Our Readers' Opinions

MINISTERS AND THE MINISTRY.

EDITOR THE CHRISTIAN CENTURY:

Recently you published testimonies from a number of prominent preachers to the effect that. if they had their lives to live over again, they would choose the ministry. In every case the men were those who belong to the exceptional class of ministers; those whose lives have been cast in pleasant places; who have had good salaries; men whose talents entitled them to prominent places, etc. Now that is not a fair test. What would the fellow at the bottom say, if he felt free to give his honest expression? Take the men who have been dragging about the country, moving almost every year, living at a starving wage, etc.

Now I suggest: that you give the opinions of AVERAGE ministers; make an effort to get their honest expression, without speaking with reservation. You can only get such an expression by assuring them that their communications will be held in the greatest confidence.

Why is it that so many ministers are quitting the ministry?

Why is it that so many ministers would quit, if they saw any opportunity to make a living elsewhere?

A. L. R.

* * *

WHAT SHOULD BE DONE?

EDITORS THE CHRISTIAN CENTURY:

I wish first of all, to thank you most heartily for your recent editorial on "Following the gleam."

It did not help me quite so much as it would if it had included all the troublesome facts.

Congregations of Disciples are conservative and do not "grant you the right to do your own thinking and to form your own conclusions."

I do not think I know of a pulpit in the South that would engage a minister if he be suspected even of holding as true the specifications which you mentioned.

The principles of evolution and biblical criticism go to the heart of his message. They constitute his permanent method of seeking truth and God and of taking them to the people. It is the contest of the traditional against the modern method.

When a person adopts the traditional method, the traditional things become his message.

They are unsatisfying and in many instances repulsive to one who has the other viewpoint.

You are entirely correct in what you say about reformers in general and about one's stripping himself of his following and about one's being sure that he has a vital truth.

But such questions as the following still remain: Shall he seek another communion where people are more open-minded? Or to be minute, What should one do in the state in which I live when he has adopted the methods of Historic Criticism?

To let it be known that he looks at things that way is to strip him of his following, is to raise opposition on the part of nearly all the preachers and all the churches and is to reduce his work to the smallest compass.

I have spent more than twenty years on these things and what shall be done with this fund of information? I should like to try really the experiment of Christian union. It cannot be done here.

We in this section are rapidly crystallizing. There is no prophet. A certain stereotyped course is prescribed or looked for and stereotyped results are demanded. Wanting these all is wrong, and a new preacher must be had. F. H. J.

* * *

RELIGIOUS JOURNALISM.

[The following is a part of a letter from a woman of professional prominence, and wide acquaintance.]

I am very glad for the editorials in the "Century" and for the "Century" as a whole. It is the one bright spot in religious journalism today. I wonder if the Church has any conception of how rapidly it is losing its intellectual members and those who, while never personally affiliated with the Church, belong there by all the traditions of their past. My work brings me in contact with all classes of business and professional women, and in nine cases out of ten they are indifferent to the Church if not openly antagonistic. Yet they are deeply impregnated with social betterment ideals and a desire to meet their problems in the true spirit of Christ.

It almost seems as if the Church now, in having its ideals shaped by the conservative membership, is losing far more than it would if it gave to the people more of the results of modern historical criticism. I did not plan to write so freely, but the present day conditions make one do serious thinking.

S. E. L.

THE CHRISTIAN CENTURY

EDITORIAL

THE NEW HOSPITAL

THE Disciples of Christ everywhere, and particularly those of Kansas City, are to be congratulated on the completion of the main building of the new Christian Church Hospital, which is opened this week in that city.

It is an enterprise in which Mr. R. A. Long has had a foremost part, as in so many other noble and progressive movements. The Disciples of Kansas City have rallied admirably to the work of building and equipping this fine plant. Up to date about three hundred and thirty thousand dollars have been expended.

There are seventy-five rooms, and one hundred and fifty beds. The arrangements are of the most modern and scientific character. A notable staff of physicians and surgeons has been chosen to have charge.

It is expected that ultimately there will be several other buildings added. Opportunity is given Disciples everywhere to have fellowship in this enterprise, one-third of whose work is to be free. One hundred dollars furnishes a ward bed. Five hundred dollars furnishes a private room. Five thousand dollars furnishes a small ward.

We extend heartiest felicitations to the Christian Church Hospital Association, of which Mr. J. W. Perry is president.

THE AMERICAN PROBLEM

OF FAR more vital significance than any program of military preparation for the repulse of imagined foes, is that of actual preparedness to meet the internal conditions of our citizenship in the United States.

Our cities and our frontiers present large areas of practically virgin soil for the preaching of religion, the greatest of all solvents of the vexed questions of modern life.

Our population is the most cosmopolitan in the world, and therefore at once the most virile and the most dangerous. It is Christianity alone which can turn to account these mighty forces of released vitality, and restrain them within the limits of ordered and purposeful activity.

We have long recognized the duty of foreign missions as an obligation not to be forgotten or slighted. We have not always been true to the more immediate and not less urgent need of evangelization in our own land.

The American Christian Missionary Society is the representative of all our churches in extending the area of Gospel efficiency in the needy portions of our own continent, and the first Sunday in May is the time at which the Annual Offering is taken.

No church will wish to omit this paramount cause from the calendar of generous offerings. This day is a most important one, and should be observed by all our churches.

THE TRUTH ABOUT PREPAREDNESS

IT IS a credit to the alertness of the American people that the very vigorous agitation in behalf of increased armament has aroused widespread interest, and created in the minds of a large section of the nation the feeling that America is threatened with serious dangers, and must prepare for emergencies by enlarged military and naval equipment.

It would be a sad comment upon the responsiveness of our people were such liberal use of the expedients of publicity, and such alarmist methods of persuasion, to fail of all results.

It is also to the credit of the national intelligence that it is beginning to take a sober second thought as to the meaning of this loud advocacy of preparedness, and is starting to ask certain questions. Among these are the following:

Who furnishes the money to promote this expensive campaign of alarm?

Why are the people who directly profit from the manufacture and sale of munitions of war so active in agitating in behalf of preparedness?

What are the signs that the United States is now in greater danger from invasion by a foreign enemy than for a century past?

What argument that can for a moment face the bombardment of facts can be advanced that either Germany or Japan has the slightest desire to become embroiled with the United States?

Why is it that after years of annual expenditure for armament amounting to practically what Germany has spent for the same purpose, we are declared to be so inferior in ships and equipment as to be at the mercy of any evil-minded power?

Who has gotten these funds which were supposed to be spent in behalf of national military and naval efficiency?

What assurance is there that any fresh and lavish expenditure, stimulated by the present hysteria of preparedness, would provide us with any more adequate defenses than those now in hand?

As a matter of fact, the nation is far from convinced that any such campaign is at all necessary. The results of the President's tour in the interest of "preparedness" were not at all satisfactory to the alarmists. His speeches set the people to thinking through the entire question. And in the last issue it is the people, not the politicians or the jingoes, who will settle the matter.

Preparedness is a great watchword, and a good one. But there are phases of our national life and character that are in far greater need of strengthening than our naval and military equipment. And as we become sensitive to these more urgent needs,—intelligence, social solicitude, moral depth, honesty, virtue, appreciation of international obligations, and the good will which the Christian religion inspires,—the superficial alarms of a shallow nationalism will subside.

A POLITICAL MURDER

THE people of this city were deeply stirred last week by the news that Dr. Theodore Sachs, former superintendent of the Tuberculosis Hospital, had committed suicide.

He was probably the most celebrated living specialist on tuberculosis. The citizens of Chicago were greatly elated by his selection for this important position under a former administration.

To the surprise of all, the present city government, led by Mayor Thompson and his Commissioner of Health, John Dill Robertson, failed to re-appoint him to his position, on what now appear the perfectly clear grounds of political expediency,—they were engaged in the statesmanlike employment of constructing a partisan political machine, and they needed the place for another man.

A CONSTRUCTIVE WEEKLY

The protest that was voiced by the people who knew Dr. Sachs' devotion and ability drove the Mayor and his friends to some sort of defense, and they began a campaign of detraction against the former superintendent so mendacious and unwarranted as to astonish and disgust all but their attached henchmen.

In the midst of it all, depressed and discouraged by the overthrow of his cherished plans for the institution which he had nourished with the best efforts of his life, Dr. Sachs took his own life by poison.

His last words were a plea for the institution of his love, and without a word of malice, but only saying, "I am weary," he took his departure.

The deep indignation of people who believe in higher ideals for the city was voiced at the polls two days later, when the Mayor's candidates went down in pitiable defeat. The man who went into office with the largest majority ever given a mayor in this city is on the way to the political oblivion which his crude type of spoilsmanship merits.

THE DISCIPLES' CONGRESS

AN ANOTHER page will be found the complete program of the Annual Congress of the Disciples, which will meet in this city April 25-27.

Such subjects as "The Program of the Disciples," "Christian Liberty," "New Testament Eschatology," "The Religious Experience of Jesus, and "National Preparedness" are certain to bring out animated discussion.

The Hotel Sherman is the place of meeting.

ART AND LIFE

WE HOPE that none of our readers miss the pleasure and profit of a careful reading of all the poetry contributed to our columns by Mr. Thomas Curtis Clark, a valued member of the "Century" staff.

The character of Mr. Clark's verse is sure to attract the attention of those who are seeking for illumination and nourishment for the inner life. In the present period of clamor and unrest there are many who are searching for the inner way. Perhaps it is for this reason that the works of the mystics through the centuries are today in greater demand than ever in the past. The meditations of St. John of the Cross, Englebrecht, Ruysbroeck, and the author of "The Imitation" are proving a bridge across a very difficult and miry tract.

In such a time any writing that helps to keep awake the inner motives of quiet contemplation of the chief purposes of life is of profit to those who will take time and thought for the deeper things.

Mr. Clark's poems have this value. They have been increasingly appreciated by our own readers, and are being solicited by other publications, notably the Sunday School Times. Watch for them, and secure the help and the pleasure which they afford.

SCIENCE AND FAITH.

(Continued from page 3.)

the light of its complete certainty, and of its realization as already a present experience.

These are the landmarks of the soul. We do not know much, but we know enough. The program of the future life has not yet been issued, as Henry Drummond has said. Why should it be? There is no speech nor language in which we could read it. As well seek to explain to an unborn child the wonder of the life upon which he is presently to emerge as to outline the activities of the future. One world at a time. But let it be a real world, of intelligent Christian thinking, of devout use of all that the great interpreters of the holy life have left us, of enthusiastic activity in the high pursuit of the kingdom of God, and of confident hope, that "when the earthly house of our tabernacle shall dissolve, we have a building of God, a house not made with hands, eternal in the heavens."

It remains to speak a word regarding the practical aspects of the life to come.

Union Churches

The Union Church at Goleta, California.

I am enclosing a copy of the Constitution and By-Laws of the Federated Church of Goleta, of which I have been pastor for six months.

The church was organized in the Methodist church as a Union church. For years, I am told, the Baptists and Methodists had maintained organizations with small attendance at Sunday services. This union idea met with favor and the M. E. church was full for one year. Then there came a misunderstanding (I judge from what has been told me) the officers of conference refusing to recognize a union church. A large body of the people withdrew to form the union congregation, and worshiped in a hall for a year, and then built a church and manse, bungalow style, with a cement-floored pergola for social purposes between. The property cost about five thousand dollars. There is a debt of less than two thousand now. The membership is about seventy-five. The average attendance at the Sunday morning service for February was fifty-eight. The pastor's salary is a thousand dollars and house. All the bills are met promptly, without outside aid. We have no direct relation with any denomination, but the members are urged to give to missions through the churches to which they formerly belonged.

The M. E. and Baptist churches maintain services by the aid (I am told) of conference and the association.

This is a country field as there is almost no village, just a store, blacksmith shop, school, and three church buildings together with a few houses. Walnuts and beans are the main crops. Land is held at about a thousand dollars an acre.

The people in this region have never been a church-going people, but I am told that more are attending since this union effort started, about three years ago, than ever before. It is very unfortunate that in the effort to have a union church such a division should have been created, but I believe that good will come out of it eventually. I am

Sincerely yours,

Goleta, Cal. John S. Niles.

Appended to this letter there is a copy of the constitution and by-laws of the Federated Church of Goleta. It states that the Church is organized in the belief that the kingdom of heaven can be more speedily advanced and firmly established by the federation of Christian people of Goleta valley. Membership is offered to people in good standing in any evangelical church. They do not even need to sever their relations from the churches of which they may be members. For those who wish to come in without previous membership in any church, the following questions are submitted for affirmative answer: Do you believe in the Lord Jesus Christ as the Saviour of the world? Do you now accept of him as your personal Saviour? Will you take the Holy Bible as the rule and guide for your faith and practice through life? All persons who have not been previously baptized shall receive Christian baptism before being received into membership. They shall choose for themselves the manner of their baptism. The pastor must be an ordained minister of some evangelical church, and shall not be chosen from the same church as his predecessor. Communion shall be celebrated at the morning service on the first Sundays of January, March, May, July, September and November. The members are urged to contribute to foreign missions and other benevolences through their own denominations.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

A Call to Prayer.

The Federal Council of Churches invites the churches to observe Holy Week as a special week of prayer. The following topics are suggested: April 17, "Thanksgiving;" April 18, "Authority;" April 19, "Unity;" April 20, "Consecration;" April 21, (Good Friday), "Sacrifice and Service;" and April 23, "Triumph." The Federal Council is now the accepted symbol of the unity of Protestantism in the United States and every year more and more churches accept its plans for united activity.

Taking Stock of Presbyterianism.

The northern Presbyterians hold their assembly once a year, and they will meet this year at Atlantic City, May 21-27. While the pastors are away, the "Continent" proposes that the churches shall hold services on Wednesday night in which they will take stock of Presbyterianism. The activities of the various boards of the denomination will be reviewed. Dr. William Chalmers Covert, of Chicago, has been asked to prepare a program for such meetings that will be uniform throughout the country.

Require Bible Reading by Law.

Massachusetts and Pennsylvania already had laws requiring the reading of the Bible in the public schools every day, and now New Jersey has joined them in this provision. The law provides for the reading of at least five verses every day, while in Pennsylvania the law requires ten. It is clear that a teacher not in sympathy with this law can practically nullify it. The five verses can be read from the genealogies every day or from the other formal portions of the Bible and in a manner detrimental to true worship. It is clear also, that when the law is faithfully observed, it contributes only a little in the direction of religious education. It has been prized chiefly as a symbol of the Christian character of the commonwealths enacting these laws, it would seem.

An Optimistic Note Concerning Conditions After the War.

In a recent address the Roman Catholic Archbishop of Boston, Cardinal O'Connell, struck an optimistic note for the religious future of the war-stricken peoples. He counts the war itself a factor in this revival of spiritual influences. "All over Europe," he says, "there is already visible a rosy dawn of a long and brilliant day. And when the smoke, which for months has blurred the vision of her fertile fields and beautiful towns, has at last cleared away, a new Europe will appear, a Europe on its knees before the God it has sinned against, a Europe which has had enough of the rags of the false trappings of infidelity and doubt and the gospel of disorder, a Europe turning once more with eyes which shall see clearly, though still bedimmed with bitter tears, the old faith triumphant, at least over all her enemies."

Free Churches in England Decline.

The free churches of England have fallen upon evil days. They are all showing a decline in membership. The Sunday-schools have a decreased membership. The conditions have challenged the attention of the most thoughtful leaders of nonconformity. These denominations are now federated under what is called the National Free Church Council of England. Rev. J. H. Shakespeare, one of the most eminent Baptist clergymen of the country, is the president. He proposes that instead of a federation, there shall be a real union. At the meeting at Bradford recently, the Council has endorsed the plan for the organization of the United Free Church of England. The constituent denominations are to hold a relationship to it like that of the states to the United States in the federal government. The venerable Dr. F. B. Meyer endorsed the plan heartily as did the other leaders, and it was carried by a unanimous vote. It will now go before the governing bodies of each of the denominations for action. If it is adopted, steps will be immediately taken to reduce the competition of churches in the villages of the country.

A University for All India.

The British government has laid the corner-stone for a university for all India which will bind the various sections of that country into an educational unit. The plan is one which has been dreamed of for a century. The new institution will be located at Benares. The missionaries look on the project with the deepest interest because, as has been demonstrated in Turkey, education is the forerunner of a Christian civilization.

Father and Son Issue Books.

An announcement of unique interest is just made by the University of Chicago Press with reference to forthcoming books by father and son. Dr. Thomas Wakefield Goodspeed, who for twenty-three years was the secretary of the Board of Trustees of the University of Chicago, and is still its corresponding secretary, is the author of "The History of the University of Chicago," which will appear about the first of June; and his son, Dr. Edgar Johnson Goodspeed, professor of Biblical and Patristic Greek in the university, is the author of "The Story of the New Testament," to be published shortly. The publication of the first-mentioned volume is peculiarly appropriate at this time, when the University of Chicago is preparing to celebrate the first twenty-five years of its history; and no one is more conversant with the beginnings of the university or has been more enthusiastic over its remarkable growth than the author of the present history.

Father Clark Continues His Journey.

"Father Endeavor" Clark is continuing his journey around the world. It is stated that he continues to improve in health after the severe illness of last year. The last message reported him to be on his way to Japan, Korea and China for a series of conventions and will return in the early summer.

Prepare to Use University of Chicago Chapel.

The University of Chicago has announced that it will provide a chapel which will be for the use of any religious denomination that desires to use it. The Bishop of Chicago (Episcopal) has already asked his diocesan board to advise him in what way his denomination shall take advantage of the generous offer of the university, whether by appointing a student chaplain or by using the ministrations of the near-by rectors of churches. A committee has been appointed which will bring in a report at an early date.

Home Mission Work Progresses.

Home missionary societies in America report an increase of income in ten years of 63 per cent. Sixty-two mission boards now receive fourteen million dollars a year. The amount spent on negro work is the largest single item, and next comes a classification called "general evangelism." Educational institutions are subsidized with significant sums of money.

* * *

—F. D. Kershner is to be chief speaker at the Los Angeles, or Southern California, Convention, which immediately follows the state convention at Santa Cruz.

—The Bible-school at Bellaire, under the leadership of the pastor, C. C. Hammond, is preparing a card index of the entire school.

—Twenty Ohio Bible-schools will have handwork exhibits at the state convention which will be held at Mt. Vernon, May 22-25.

A Conference of Inter-Church Organizations

A conference of nation-wide interest will be held at Atlantic City, June 2 to 5. Last April, representatives of Young Men's and Young Women's Christian Associations, the International Sunday-school Association, the Laymen's Missionary Movement, Missionary Education Movement, the various Brotherhoods and Young People's Movements and the Home Missions Council gathered at Atlantic City at the call of a special committee of the Federal Council of the Churches of Christ in America. As a result of this conference a new Commission representing all these interests was formed and is known as the Commission on Federated Movements. Mr. Fred B. Smith is the Chairman of this Commission, Rev. Roy B. Guild is Executive Secretary and James A. Whitmore, Field Secretary. This Conference instructed this Commission to call another conference during the coming year that these organizations doing inter-church work might all become acquainted with one another's plans and purposes and with one another's working forces. Each organization participating will present its work by public addresses and exhibits. A Committee on Suggestions will review all plans of work considering all cases of overlapping and overlooking, if any. It will also consider what united efforts can be made in strategic places or in emphasizing a particular message.

The Sunday School

PETER DELIVERED FROM PRISON.

Lesson for April 30.

Golden Text: The angel of Jehovah encampeth round about them that fear him, and delivereth them. Psalm 34:7.

Lesson Acts 12:1-19: verses 1-11 printed. Memorize verse 11.

(1) Now about that time Herod the king put forth his hands to afflict certain of the church. (2) And he killed James the brother of John with the sword. (3) And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. (4) And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. (5) Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. (6) And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers bound with two chains: and guards before the door kept the prison. (7) And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. (8) And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. (9) And he went out, and followed: and he knew not that it was true which was done by the angel, but thought he saw a vision. (10) And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed through one street; and straightway the angel departed from him. (11) And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

* * *

VERSE BY VERSE.

1. **About that time Herod the king.** This was Herod Agrippa I, the grandson of Herod the Great.—**To afflict certain of the church.** Some of the real leaders of the church.

2. **James the brother of John.** Two of the three favorite disciples of Jesus, the sons of Zebedee and Salome.—**With the sword.** He had James beheaded. James and John are the only apostles whose deaths are recorded in the New Testament.

3. **It pleased the Jews.** He was a time server. At this time the Jew was especially **hostile.—Seize Peter also.** Because he was one of the leaders. Peter counted in his **community.—The days of unleavened bread.** The name given the Passover because there was no leaven, or yeast, allowed in the bread during the feast.

4. **Four quaternions of soldiers.** Four sets of four men, two of whom were chained to Peter.—**The Passover.** The full seven days of the feast.—**Bring him forth to the people.** Take him to the elevated place where the tribunal stood, to pronounce the sentence of death before the people. Since the whole matter was to please the Jews he waited until after the feast.

5. **Prayer was made earnestly.** The verb has in it the idea of continuance; hence they continued earnestly in prayer.—**Unto God.** The Source of all power. This is the attitude every one should assume in prayer.—**For him.** Nothing is more helpful than earnest prayer for our friends.

6. **When Herod was about to bring him forth, the same night.** The night before the day of trial. There was a time when this would have terrorized Peter, but his faith had overcome fear.—**Peter was sleeping between two soldiers.** These men acted as policemen. Two watched the prisoner and two guarded the door.—**Bound with two chains.** It was a Roman custom to fasten the prisoner to the two guardsmen with chains.

7. **An angel of the Lord.** Messenger of the Lord. All through the years God has sent his messengers in various forms to help his children.—**Awoke him.** The part of every true teacher is to focus the awakened soul on God as the source of deliverance.

8. **Gird thyself and bind on thy sandals.** There is something for each child of God to do in the escape from the lower tendencies of this life.

9. **He knew not that it was true.** It seems to be an overwhelming mental impression so vivid that it was confusing.

10. **The iron gate that leadeth into the city.** The outer gate of the prison. It would be strong and secure. The gates are large and massive.

11. **When Peter came to himself.** Peter had been dazed. The times were stirring and events moved rapidly. The whole matter seemed unreal to him.

TEST QUESTIONS.

1. Which Herod was it that put James to death?
2. What relation was he to Herod the Great?
4. Why is the Passover called "The days of unleavened bread?"
5. How did Peter's friends spend their time?
6. What is a quaternion?
7. Why was Peter chained to the soldiers?
8. What did Herod do when he learned of Peter's escape?
9. How did Herod die?
10. Why were James and Peter persecuted?
11. Why did Herod regard the Passover?
12. How and when is prayer a power?
13. Are we using the power of prayer?
14. How many people do we pray for?
15. What is the longest prayer in the Bible?

Prayer

The Lesson in Today's Life.

By Asa McDaniel.

OURS is a scientific age. We are in many ways unconsciously controlled by its law, and it is hardly possible for us to ignore the initial questions that arise from the scientific point of view, when thinking upon any spiritual theme. The subject of prayer must be studied in the light of these facts. Each individual must think them through for himself, aided by all the light he can get upon the subject.

The one thing most frequently met is the reign of law. No matter which way we turn, law is universal. It is found in every sphere of life. It is vital and insistent. Upon it we depend for our most cherished possessions in this world, Knowledge, freedom and character depend upon established law, and without some abiding laws in the world we could not even maintain our faith in the trustworthiness of God.

We must, however, make clear to ourselves that law, as such, can do nothing; it causes nothing, it finally explains nothing. Laws are only our formulations of the way in which things behave, or the modes of God's activity.

As surely as there is no doubt of laws, and our need of them, so surely is there no doubt either of our supreme need of God and the sense of his presence and power and love back of all this world of law. If religion is to exist at all, men need to be able to believe in a living God who can come into real and effective relations with his children, one who is able to manifest himself to them, and one who is able to adapt himself to their changing needs. We have access to each other's lives, and how much more freedom should the one have who created these lives! We can change the course of life of our friends; can it be that God is powerless at this point? I should think that he is even more capable of helping us.

Prayer has always been one form of approach to God. When the word is used broadly it is as universal as sacrifice in primitive religion and persists in later faiths with ever-increasing intensity in refined and ideal form long years after sacrifice has ceased. There may be many questions about prayer that we may not be able to solve; but as Professor James said: "It is probable that, in spite of all that 'science' may be able to do to the contrary, men will continue to pray to the end of time, unless their mental nature changes in a manner which nothing we know should lead us to expect."

If our religion is to be contemporaneous with our life and permeate the whole of it, we simply cannot put all our common life out of touch with God. We are not, therefore, to limit prayer to what we ourselves see that it is possible for God to do. Even in our human relations it would be a foolish child that would so limit his request of his father. We are not very wise, at best, as to the possibilities in the universe, and we need not be afraid in our requests of embarrassing God.

Behind the rough and barbarous exterior of war the spirit of prayer still exists. During the German bombardment of Rheims a lieutenant of the Salvation Army was holding a little service with a family in the cellar of their house when suddenly the door was burst open and there entered a Bavarian soldier and one of the Prussian guard. With great presence of mind the Salvation Army officer continued her prayer, and when she had finished, one of the soldiers, who spoke French, came to the Army lassie, and with tears running down his face showed her a portrait of his wife and children. "Will you offer a prayer for them, too," he asked, "that they may be kept from harm till I get home again?"

"Prayer is the burden of a sigh
The falling of a tear:
The upward glancing of an eye
When none but God is near."

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Disciples Table Talk

Jefferson City, Mo., Pastor Highly Honored.

Sunday, April 2, was the beginning of A. R. Liverett's sixth year as pastor of First church, Jefferson City, Mo. The congregation quietly worked up a surprise for their pastor. At the regular morning hour for church service the president of the official board took charge and notified the pastor that he was not to preach. A splendid program had been prepared covering the different phases of progress made by the church in five years. All gave tributes to the ability and aggressiveness of both Mr. Liverett and wife in the many phases of their work. A fine gift was presented to them by the congregation in token of their regard.

Norfolk School of Religious Education a Pronounced Success.

After a 21 weeks' course the School of Religious Education of Norfolk, Va., of which C. M. Watson, of First Christian church, is director, closed last month for the year. Certificates were presented to classes of 1917 and 1918. Of the 36 who received certificates, 12 were members of the Disciples Bible-school. The total enrollment for the year was 138. The denominations represented were Presbyterian, Baptist, Christian, Episcopal, Methodist and Disciples. For the year 1914-14 First church bore the total expense of the school. For the year 1915-16 this church gave the use of the building, while the enrollment fee of $1.00 paid the general running expenses. Dr. S. C. Mitchell, President of Delaware College, who delivered the address on the closing night, said that he believed that such a school as this ought not only to influence the city of Norfolk, but the whole South.

John G. Slayter to Leave Texas.

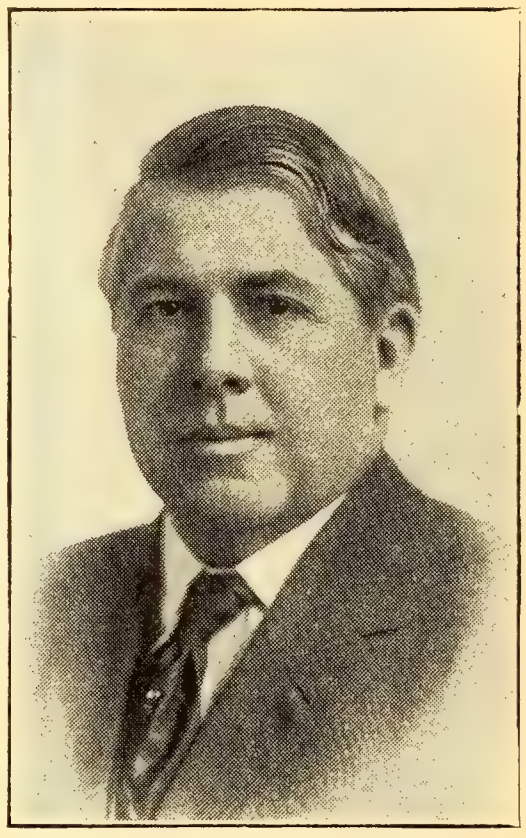
The resignation of John G. Slayter as pastor of East Dallas (Tex.) church was presented to the official board a few days ago and was regretfully accepted, to take effect within sixty days or as soon as the congregation can fill the place. Mr. Slayter is leaving the church, with which he has achieved remarkable success during the last four years, in order to proceed with plans which he has had in mind for some time and which are as yet in a formative state and cannot be divulged at present. Since going to Dallas from Minneapolis, Minn., in May, 1912, Mr. Slayter has been a conspicuous figure in the religious life of Dallas. His pastorate has marked a new era of enlarged work for the East Dallas church. He has also been in constant demand for big undertakings throughout the United States and it is reported that he is now considering a call to an important work in the West.

Evanston Disciples' Church Profits by Union Meetings.

B. Fay Mills is conducting union meetings for two weeks "for community betterment" in the south part of Evanston, a suburb of Chicago. The Disciples' church, O. F. Jordan, pastor, has been co-operating and has received to date more new members than any other church. About fifty signed cards seeking membership in this church by the end of the first week. Three-fourths of these went forward in the Sunday-school when Mr. Mills was not present, through the influence of the local workers. Mr. Mills presents the great fundamentals of the Christian faith faithfully. His social message is Tolstoian in quality and his reading of Emerson has left deep impressions, though he seldom mentions him. Mr. Jordan will follow the Mills' meetings with a week of preaching in his own church with local forces, during Passion Week.

Disciple Pastor for Missouri Governorship.

Formerly a student and professor in Christian University, Canton, Mo., and for many years pastor in the Disciple churches at New Franklin and Clinton, Mo., A. N. Lindsey, who is a candidate for the Democratic nomination for Governor of Missouri, is attracting the attention of Disciples not only in the state of his candidacy, but in other states as well. Mr. Lindsay has won high honors in religious, educational, legal, fraternal and political circles, and pledges his best efforts toward securing "the highest possible efficiency and economy in every department of the state government."



A. N. Lindsey.

More Fellowship Class Promotion.

The articles of Frank W. Allen and others recently published in these columns on the Fellowship Movement at Springfield, Ill., have inspired many pastors throughout the country to write Mr. Allen for further information regarding the new organization. The Springfield pastor is delivering a series of addresses before the class based on Miss Jane Addams' "The Spirit of Youth and the City Streets." The following are the topics treated: "Youth in the City," "When Youth Goes Wrong," "The Quest of Adventure," "The House of Dreams," "Youth and Industry," "The Thirst for Righteousness."

C. M. Sharpe at El Reno, Okla., First Church.

Frank H. Lash, pastor at El Reno, Okla., First, writes that this congregation enjoyed a delightful informal reunion with a former pastor on March 20, when Charles M. Sharpe, of the Disciples' Divinity House of the University of Chicago, made a brief visit to El Reno. A hurry call brought a good group of members of the church together to hear him deliver a forceful address in the evening. Mr. Sharpe was the first located pastor of this congregation twenty-three years ago. Mr. Lash reports thirteen persons added to First church membership during March.

Chicago Church Tells "Ten Reasons Why."

Memorial church, Chicago, prepared a very attractive card which was used generously in a very successful every member canvass. "Ten Reasons Why You Should Attend Memorial Church," was the caption used on the card. The following are the reasons given: "1. Because you are a member. 2. Because everybody needs a church home, and church activity. 3. Because the people of Memorial are cordial and interested in the welfare of all the members. 4. Because Memorial is a union church, in full co-operation with both Baptist and Disciple interests, and actually practicing Christian union. 5. Because Memorial welcomes to its membership Christians from all other churches, without discrimination. 6. Because Memorial church seeks to avoid all sectarian narrowness, and recognizes the duty and privilege of co-operation with all Christian forces. 7. Because Memorial church attempts to give a modern and comprehensive interpretation of the Bible and Christian truth. 8. Because Memorial church has many departments of activity:—Sunday-school, Women's Societies, Young People's organizations, etc., in which there is abundant opportunity for profitable activity. 9. Because Memorial church is endeavoring to render to its community the service which ought to be expected of a wide-awake and aggressive church. 10. Because Memorial church seeks to interpret to its people the great movements of the Kingdom of God which offer opportunity for a share in the most worthful Christian activities of our age."

The month of April is being observed at Memorial as "Go to Church Month."

Big Subjects Treated at Nebraska Ministerial Institute.

Ira E. Carney, of Hebron, Neb., speaks in highest terms of the addresses of F. D. Kershner at the recent Nebraska Ministerial Institute, held at Bethany, Neb. A tremendous incentive was given, according to Mr. Carney, to "enlargement of calibre on the part of the individual minister." "To the gospel preacher, Mr. Kershner is a challenge in behalf of scholarship, and to the scholar he is a mighty challenge in behalf of the everlasting gospel," writes the reporter. The themes discussed were: "The Life Worth While," "Problems of the Ministry," "The Reality of the Spiritual Life," "Christian Social Service," "The Problem of Suffering," etc. The charm of Mr Kershner's work according to Mr. Carney, was in "the culture sufficient to ignore the superficial, and grapple fairly with the knottier problems of the fundamental." W. P. Aylesworth presented a series on "The Pre-existence, the Incarnation and the Abiding Presence of Christ," and C. R. Neel, William Oeschger, R. E. Deadman and S. J. Epler were prime movers in the institute.

Religious Survey at Wellington, Kan.

H. W. Hunter, pastor at Wellington, Kan., reports that the Ministerial Union there recently made a social and religious survey of the city. The union appointed various committees to carry plans through. The survey covered the economic, social and religious conditions of the city. About fifty persons, twenty-five teams, two persons to a team, had charge of the work. The church affiliations of those who are church members were taken and those who are not church members were asked their preference.

Northern Illinois Christian Ministerial Institute.

At the 1916 session of the Northern Illinois Christian Ministerial Institute, just closed at Gibson City, among those on the program were C. J. Robertson, Charles W. Ross, R. E. Henry, John R. Southgate, S. H. Zendt, H. H. Peters, G. O. Mills, H. E. Sala, R. E. Hieronymus, E. U. Smith, R. A. Doan, H. E. Monser and D. D. Dick.

BRIEFER NEWS NOTES.

—A school of methods will be conducted at Bellefontaine, O., under the efficient leadership of W. H. McLean, state superintendent. The date is May 1-5.

—The Inland Empire Missionary Convention will be held at Rosalia, Wash., this year.

—"The Message of the Disciples of

Christ" is the name of an attractive little booklet issued by Central church, New York City, for use in enlisting new members for this congregation.

—Professor Frank L. Jewett, of the University of Texas Bible Chair, has a Sunday morning study class, with an enrollment of over 200.

—F. N. Calvin, of Central church, Waco, Tex., is preaching a series of sermons on social topics. Recent sermons discussed the questions, "Heredity and Crime," and "Who is Responsible for Crime?"

—W. H. Book gave an address on "Evangelism in the Sunday School" before the last meeting of the Indianapolis Sunday-school superintendents.

—The beautiful new "Bungalow Church" of the North Dallas (Tex.) Disciples, was formally opened on March 24.

—W. B. Clemmer, of Central church, Rockford, Ill., is general chairman of the union revival meetings being held by the churches of Rockford. These meetings mark the culmination of a community campaign for a higher type of religious life in the city, and are peculiarly adapted to the needs of this community, being dignified and actually helpful to the thought life of Rockford. Dr. J. P. D. John, ex-President of DePauw University, will have charge of the services of the last week. A union chorus choir of 300 voices is a feature.

—A new $9,000 church home will be erected by the Harrisonville, Mo., congregation. Over $6,000 has already been raised. The former building was destroyed by fire.

—It is reported that T. A. Boyer will leave his position at Berkeley University, Berkeley, Cal.

—J. R. Perkins, pastor at Sioux City, Ia., preached a sermon a short time ago on "Monastic Life in the Middle Ages," and a local priest delivered an address before his people in answer to "this insidious and un-Christian attack on the orders of the Catholic church."

—A Department of Education is being planned for next year at Christian University, Canton, Mo.

—Professor C. E. Underwood, of Butler college, condemned educational faddists and criticised some of the theories of vocational education in an address before the Christian Ministers' Association of Indianapolis. He asserted that the function of education is to make a life as well as to make a living.

—The new building of the Bicknell, Ind., congregation was dedicated by C. W. Cauble, and more than sufficient to cancel the obligation on this $20,000 church home was raised.

—Miss Stella Franklin, missionary to India, is expected to reach America sometime this month. Her sister, Miss Josepha, is recuperating at Anderson, Ind.

—It is reported that First church, St. Louis, which was willed about $75,000 by one Randall R. Gordon, of Christian county, Ill., will receive this amount in spite of protests of certain members of the family. Another report indicates that the matter will be settled on the basis of a $25,000 gift.

—The remodeled church at Keota, Ia., now practically a new building, was dedicated by Geo. L. Snively, and all money needed raised.

—The Kansas Ministerial Institute will meet next year at Hutchinson. The new officers are: Sam I. Smith, president; J. A. Wilson, vice-president; Ray Lessig, secretary-treasurer; W. O. Allen, W. E. Babb and George E. Lyon, members of the executive committee. The big feature of the recent meeting of the institute was the series of lecturers by Carey E. Morgan on "The Task of the Church" and "The Plan of Salvation."

—David Rioch and family, of India missions, are returning to America, on regular furlough.

—Toledo church, Adrian, Mich., has recently cleared itself of indebtedness.

—C. W. Ross, of West Side church, Springfield, Ill., has been chosen president of the Springfield Sunday-school Association.

Which Do You Prefer?

It is important for reasons of health and practical economy for every housekeeper to ask herself this question:

"Do I prefer a pure baking powder like Royal, made of cream of tartar derived from grapes, or am I willing to use a baking powder made of alum or phosphate, both derived from mineral sources?"

The names of the ingredients printed on the label show whether the kind you are now using or *any brand, new or old, that may be offered* is a genuine cream of tartar powder, or merely a phosphate or alum compound.

Royal Baking Powder contains no alum nor phosphate.

ROYAL BAKING POWDER CO.
New York

Big Gain in March Offering

The receipts during the month of March amounted to $40,917, a gain over March, 1915, of $16,580.

The churches as churches during March gave $32,658, a gain of $12,306.

The number of churches contributing is 1,657, a gain of 526. This is one of the largest and most encouraging gains in the history of the society. There was a gain, also, of 44 contributing Sunday-schools, 86 Endeavor Societies, but a loss of 15 individual offerings.

One thing is evident, and that is that the March offering has a firm grasp upon the churches as a method of raising their missionary contributions for Foreign Missions. The churches are swinging back, more and more, to the regular offering day, as they did in 1909 and 1910, and the increased receipts mark the advantage of the churches observing the regular day.

Record for Six Months.

The Endeavor Societies gained $491; the individual offerings gained $1,130; annuity gifts increased, $2,100, and bequests, $125. Note there was a gain from every source of receipts except miscellaneous offerings, and a loss from that source of only $16.

The receipts for the first six months of the missionary year were $96,499, a gain of $19,315. There has been a gain, also, of 697 contributing churches during the six months, and a gain of 23 contributing Sunday-schools, a gain of 338 Endeavor Societies, and a loss of 129 individual gifts. We are confidently counting upon 4,000 contributing churches during the year. Please put your church in line.

The churches as churches during the six months have given $50,654, or a gain of $18,672. Let it be noted that about all the gain of the year comes from the churches. The Sunday-schools have gained $583, the Endeavor Societies $1,949, individual offerings $2,564, and miscellaneous offerings $228, but annuity gifts show a loss of $4,697.

The gain in regular receipts amounts to $23,994.

Now for a gain of at least $25,000 from the churches as churches before September 30; a gain of at least $10,000 from the Sunday-schools.

All together for a long pull, a strong pull for $500,000 total receipts for the year! Let everybody be diligent and prompt. Send all offerings to F. M. Rains, Secretary, Cincinnati, Ohio.

Program of Disciples' Congress

At Hotel Sherman, Chicago, April 25-27, 1916.

Tuesday Evening.

7:30 Devotional.
8:30 Paper—"Suggestions Towards a Constructive Program for Disciples of Christ." Professor C. M. Sharpe.
Discussion—Editor F. D. Kershner. Rev. F. W. Allen.

Wednesday Morning.

9:30 Devotional.
9:45 Paper—"The Board of Education. What Is It? Why Is It?" Professor C. E. Underwood.
10:15 Paper—"Church Fellowship and Christian Liberty." Rev. W. D. Ryan.
Discussion—Rev. W. C. Payne. Rev. J. M. Alexander.
11:30 Business.

Wednesday Afternoon.

2:30 Devotional.
2:45 Paper—"The Kingdom of God the Basis for Modern Redemption." Rev. H. E. Stafford.
3:20 Paper—"The Permanent Significance of the New Testament Eschatology." Professor W. C. Morro.
4:00 Discussion—Rev. O. F. Jordan. Rev. A. L. Ward.

Wednesday Evening

7:30 Devotional
8:00 Address—"The Religious Experience of Jesus as Conceived Today." Prof. G. B. Smith, University of Chicago.

Thursday Morning.

9:30 Devotional.
9:45 Paper—"National Preparedness." Rev. M. L. Pontius.
Discussion—Pres. H. O. Pritchard.

Thursday Afternoon.

2:30 Devotional.
2:45 Address—Speaker to be selected.

—In spite of war pressure, Cecil street church, Toronto, has already paid in full its new living link obligations. A. L. Cole is pastor of this church.

—Carey E. Morgan, of Vine street church, Nashville, Tenn., had a large number of the Nashville fire department to hear him in a special sermon for their benefit.

—There is talk of enlarging the work of the Kansas University Bible Chair.

—North Side church, Omaha, Neb., of which G. L. Peters is pastor, is one of the new living link churches.

—E. T. Williams, for many years United States consul in China, recently gave a lecture at Broad Street church, Columbus, O., on "The Modernization of China." Mr. Williams is now chief of the division of Far Eastern affairs at Washington. He was formerly a resident of Columbus.

—A. D. Harmon, pastor at Cable, Wis., made a deep impression in a recent lecture in that town on "The New Social and Political Skyline." Mr. Harmon has many calls for lecture work.

—As a feature of the "preparedness" program of First church, Lawrence, Kan., for the coming of the new pastor, George Darsie, a "Get-Together" supper was held late in March. An effort was made to have all the 700 members of the congregation present. At this meeting several prominent business men of Lawrence and Kansas City delivered addresses.

—A preliminary meeting on "Men and Millions" was held at the Claypool Hotel, Indianapolis, on April 7.

—C. M. Chilton, of St. Joseph, Mo., will deliver the commencement address at Cotner University, June 8.

—F. J. Yokley, Chancellor of Missouri Christian College, has located with the church at Vinita, Okla., and will give his time both to the church and college. He remains as chancellor of the college, but will confine his efforts largely to Oklahoma.

—Geo. P. Taubman has received a unanimous call to serve First church, Long Beach, Cal., indefinitely.

—Central church and school, Sharon, Pa., and Central church and school, Newcastle, Pa., are in a friendly contest.

—The Prize Oratorical Contest at Drake this year aroused great enthusiasm. The prize of $40 was won by Lloyd Ellis, a student pastor. His subject was, "America's Contribution to Twentieth Century Civilization." A first prize of $15 offered for the best extemporaneous speech was captured by Leroy Munyon, also a student pastor. His theme was, "Cartoons and Preparedness."

—F. M. Warren, pastor at Vinton, Ia., will devote ten weeks of the summer to Chautauqua work under the Midland Bureau.

—D. E. Olsen, of the International Christian Missionary Bible College, Minneapolis, is on the last round in the campaign to raise $20,000 to complete the fine, new building for this work.

—W. S. Athearn will deliver addresses at Riverside, Pomona, Long Beach, Pasadena, Los Angeles, Fullerton and Berkeley, Cal. It is reported that Professor Athearn has been offered the position of head of the department of Religious Education at Union Theological Seminary, Berkeley.

—William Jennings Bryan recently delivered an address at the Colosseum, Des Moines, on "The War in Europe and Its Lessons for Us." The Christian News reports that the address was received with evident approval. Governor Clarke, in introducing Mr. Bryan, paid a high tribute to his character.

—Among the speakers at the Indiana State Sunday-school convention to be held at Muncie, June 20-22, are: Miss Hazel Lewis, Cincinnati; Prof. C. E. Underwood, Indianapolis; Garry L. Cook, Indianapolis, and E. Leroy Dakin, Logansport.

—Finis Idleman, pastor at Central church, New York, will preach sermons to children of the church on April 14 and April 21. His themes will be "Consider the Lilies" and "How the Church Came to Us."

—The new building of the Thorntown, Ind., church was dedicated by G. L. Snively on April 9. R. E. Callithan is pastor at Thorntown.

—A. R. Moore, pastor at First church, Savannah, Ga., preached a sermon on the Bible in answer to one delivered by the Catholic Bishop of the diocese of Savannah on the attitude of his church toward the book.

—The men's class at First church, Galesburg, Ill., assigns 75 per cent of its receipts to a special fund for relief of members of the class.

—W. S. Priest, of Central church, Wichita, Kan., has refused a call to the work at First church, Portland, Ore.

—John L. Brandt addressed a gathering of women at First church, St. Louis, in behalf of a proposed bill for the suppression of dancing and singing in the city's cafes.

—W. S. Rounds, pastor at Taylorville, Ill., recently preached for M. L. Pontius at Jacksonville.

—Edgar D. Jones preached a sermon at Park Methodist church, Bloomington, Ill., on the subject, "Six Reasons Why Bloomington Should Remain Saloonless."

—A Des Moines daily reports that approximately $100,000 was raised by the Men and Millions leaders in Des Moines.

—The Missouri Disciples will meet in convention this year at Boonville. The meeting is scheduled for next month.

—There is talk of a new Bible-school building for the Long Beach, Cal., church.

—The men's Bible-class at Butler, Mo., has an average attendance of over 100. During April addresses are being delivered at Butler by L. J. Marshall, B. A. Jenkins, A. R. Liverett and A. W. Kokendoffer.

—W. W. Johnson, pastor at Orrville, O., reports that March 26 was observed by the church and Bible-school there as "Liquidation Day." Indebtedness in both church and school was met by pledges and cash. Mr. Johnson has closed the first year of service at Orrville.

—W. H. McLain, state Bible-school superintendent of Ohio Disciples, is in a series of institutes at Crooksville, Bellaire and Coshocton. I. J. Cahill speaks highly of the service being given Ohio schools by Mr. McLain.

—C. C. Cowgill is closing his work as state missionary in Middletown, O., on account of throat trouble. He will engage in welfare work in one of the large industrial

Facts and Figures from Disciples Fields

CALLS.

W. R. Motley, Richmond, Ind., Central, to Spartansburg, Ind. Has begun work.

O. C. Bolman, Pekin, to Greenville, Ill., Began work April 9.

W. C. Cole, Osceola, to Des Moines, Ia., Capitol Hill. May 1.

Hayes Miller, Lima, to Kendallville, Ind. Accepts.

T. B. McDowell, Cottage Grove, to Heppner, Ore. Accepts.

Dan Smith, Kinsley, Kan., to Enid, Okla. Accepts.

H. M. Hale, Hannibal, Mo., to Laporte, Ind., Central. Accepts.

W. B. Slater, Kansas City, to Moline, Ill., First. Declines.

F. M. Warren, Vinton, to Waterloo, Ia. Declines.

E. A. Taylor, Trinidad, Colo., to Eureka Springs, Ark. Has begun work.

B. L. Wray, Kansas City, Mo., Budd Park, to Kansas City, Kan., Quindaro Boulevard. Accepts.

J. H. Coil, New Philadelphia, O., to Shelbina, Mo. Accepts.

E. J. Nickerson, Maxwell, to Cleghorn, Ia. April 2.

C. S. Vail, South Pasadena to Ocean Park, Cal. Accepts.

King Stark, Harrisonville, to Richmond, Mo. Accepts.

RESIGNATIONS.

John G. Slayter, East Dallas, Tex.

J. A. Lord, Milton, Ore.

George J. Chapman, South Lawrence, Kan.

I. A. Wilson, Marion, Kan. April 30.

E. N. Phillips, Sawtelle, Ore.

L. A. Hussong, East San Diego, Cal. May.

S. D. Perkinson, Arlington, Cal.

EVANGELISTIC MEETINGS.

St. Paul, Minn., S. T. Willis, pastor; Minges Company, evangelists.

Galveston, Tex., J. B. Holmes, pastor; J. H. O. Smith, evangelist; 105; continue.

Cleveland, O., Crawford Road, Owen M. Walker, evangelist.

Pomona, Cal., union meeting; Fife brothers

Keokuk, Ia., union meeting; Scoville Company, evangelists; 3,200; continue.

St. Joseph, Mo., First, C. M. Chilton, pastor; W. F. Richardson, evangelist. Began March 27.

Savannah, Ia., First, A. R. Moore, pastor; R. L. Brown, evangelist. Began Apr. 7.

Dallas, Tex., Third Ave., Brooks and Wilhite, evangelists.

Portsmouth, O., First, C. R. Oakley, pastor, preaching. April 16.

Springfield, Ill., Stuart St., Cheney and Seniff, evangelists; 119; closed.

Charleston, W. Va., J. H. Stambaugh, pastor; E. J. Meacham, evangelist. Began April 3.

Medford, Ore., Harry E. Tucker, pastor, preaching; 76; closed.

Brooklyn, Ia., H. L. Olmstead, pastor, C. S. Earley, evangelist.

West Graham, Va., John A Tate, pastor, preaching; O. E. McVay, singing. Began April 10.



"Give Us This Day Our Daily Bread."

Our Bread Line.

WE APPEAL TO YOU TO SEND US AN EASTER OFFERING.

BECAUSE we are caring for the WIDOW, the ORPHAN, the AGED, and the AFFLICTED of our BROTHERHOOD.

BECAUSE last year we cared for 1415 and in 16½ years for 12810 of these homeless, helpless ones.

BECAUSE there are many more needing our care and this is the Master's work and His Command.

THE CHRISTIAN WOMAN'S NATIONAL BENEVOLENT ASSOCIATION.

5861 Plymouth Ave., ST. LOUIS, MO.

plants of the city for the present. A fund has been started toward a church building at Middletown.

—I. J. Cahill, Ohio's state secretary, writes that his meeting with C. R. Stauffer and Norwood church, Cincinnati, were in the nature of refreshment to his soul. The church membership was increased by 55 persons during the series.

—Caldwell, O., will build a $10,000 church on the best site in town.

—J. F. Baxter is leading the Cambridge, O., congregation in erecting a fine, new building well adapted for social and Bible-school work.

—Six hundred delegates are expected at the Ohio convention this year to be held at Mt. Vernon in May.

—S. T. Willis, pastor at First church, St. Paul, is quoted as saying in a recent sermon that "Efficient diplomacy is of greater interest now than a larger army and navy."

—"This country needs to prepare people for peace," said Clay Trusty at Seventh Christian church, Indianapolis, in a recent sermon on "Preparedness."

—W. T. McLain, recently resigned at Wichita, Kan., Fairview church, has accepted a temporary call as pastor at Cunningham, Kan.

—The Bible-schools of Columbus, O., Disciple churches are in a fifteen weeks' contest with the First church school at Canton, O. The contest will close the last Sunday in June. On the first Sunday Columbus had 2,688 in its eleven schools, Canton reporting 2,376.

—At a rally of the Endeavorers of St. Louis, held last month at Union Avenue church, Secretary William Shaw made the statement that 36,000 members of the Christian Endeavor societies are giving one-tenth of their income for Christian work.

—At First church, Joplin, Mo., a conference of the elders and deacons of the county was held last month. The theme for discussion was "Efficient Stewardship in the Churches." Among the speakers were: J. H. Jones, J. E. Johnson, Andrew Jones, F. L. Moffett, G. W. Muckley, D. W. Moore and C. C. Garrigues.

—Speaking on "The Efficient Church," C. H. Winders, of Downey Ave., Indianapolis, said in recent sermon: "Spiritual efficiency is the important thing, and nothing is possible without a spiritual foundation. Efficiency is not maintained by spasmodic effort and it cannot be stimulated."

—The slogan at Wellington, Kansas, Bible-school, where H. W. Hunter ministers, is "Three Hundred every Sunday in 1916 never under, always more."

—A congregation of Disciples is being organized at Hopewell, Va., which is called "The Wonder City of America." This town has grown within a year to a population of 20,000.

—The largest organized men's class among the negroes of the Disciple church is at Mt. Sterling, Ky., being the fruit of the work of P. H. Moss, who is under the A. C. M. S.

—Milo Atkinson, pastor at McLemore Avenue, Memphis, Tenn., is leading in a campaign against vice in that city.

—First church, Bedford, Ind., will expend about $12,000 in improving its building.

—A sermon of Kyle Brooks, pastor at Henderson, Ky., on "A Plea for Christian Unity," was reproduced in part in one of the leading papers of the city.

—The building of the Woodland Avenue church, Nashville, Tenn., was destroyed by fire, along with nearly four hundred other structures of various sorts. J. E. Stuart, pastor of the church, reports that a new home will be planned at once. R. L. Cave, a well-known Disciple of Memphis, lost a valuable library by the fire.

—F. A. Mayhall, for many years a Disciple pastor in Missouri, and more recently a lawyer of St. Louis, is a candidate for nomination for the office of Attorney General of Missouri. He is a Democrat.

—H. E. Beckler, pastor at Longview, Tex., led the church there in observing March 26 as "Railroad Men's Day."

—During 1915, 117 persons were added to the membership of Second church, Bloomington, Ill., to which S. H. Zendt ministers.

—For many years B. B. Tyler was the only minister among the Disciples who held the honorary degree of Doctor of Divinity. A reader of this paper writes that it may be of interest to other readers to know that there are at least nine ministers among the Disciples of Christ of today who hold this degree. According to this correspondent, the following are the names and institutions from which they received the degrees of Doctor of Divinity: Chas. S. Medbury, C. M. Chilton, A. E. Cory, Peter Ainslie and Finis Idelman, from Drake University; Yale Divinity School also conferred the D. D. degree upon Peter Ainslie; Wallace Tharp, Worcester University; Edgar Dewitt Jones, Illinois Wesleyan University; H. A. Denton, Eugene Divinity School; T. A. Boyer and D A. Russell, Berkeley University. It is stated that I. N. McCash also has the D. D. degree, but that it is not known from what institution it was received.

CHURCH EXTENSION NOTES.

During January and February the receipts from individuals amounted to $4,000.90, a loss of $915 over the same period last year. The church receipts for January and February are $1,976.19, a gain of $188.96 over 1915.

The board has received several annuity gifts during February and March, $100 from a friend in Ohio; $700 from a friend in Illinois; $1,445 from a friend in Minnesota; $1,000 from a friend in Kentucky and $100 from a friend in California.

The applications for loans are coming rapidly. In February there were calls for $43,800. In March the calls amounted to $63,600. The board, of course, cannot grant all the loans that are being called for because we have not the funds. At the February and March meetings of the board the following churches were granted loans:

New Boston, Ohio, $2,000; Hugo, Okla., $1,200, $500 of which was a new loan, $700 to take up the old loan; Streator, Ill., $3,500; Moran, Texas, $750; 6% Brenham, Texas, $2,500, 6%; Tenaha, Texas, $800; Lambert, Miss. $500; Jefferson, Ia., $5,000 6%; Lanett, Ala., $2,500; Ballard, Washington, First church, $6,000, 6%; Rockford, Ill., First church, $4,400; Portland, Ore., Kern Park church, $1,000; Shepherd St. church, Chickasha, Okla., (Colored), $250; Campbellville, Ky., $4,000, 6%; Mt. Pleasant, Iowa, $2,000; Denton, Texas, First church for enlarging their building, $6,000, 6%; Rosemont church, Dallas, Tex., $2,000; Quanah, Tex., First church, $3,000; Lindale, Texas $500; Maywood church, Oklahoma City, Okla., $4,000; Kennewick, Washington, $400; Cadiz, Ohio, $3,000; Crescent, Okla., $1,000; Shellsburg, Iowa, (Oak Grove church) $500; Kansas City, Kansas, Central church for enlarging their work, $3,000, 6%; increased loan, Borough Park church, Brooklyn, N. Y., to $9,200.

During February and March, John H. Booth is with the Men and Millions Team. During February and part of March, Mr. Muckley was attending the Congress on Christian Work in Latin-American which was held at Panama, Canal Zone.

The friends of Church Extension should remember that funds are constantly needed. There should be many personal gifts and also gifts on the annuity plan.

During the last two months the following loans were closed and the money paid to the churches; Gillespie, Ill., annuity fund, $3,000; Marceline, Mo., annuity fund, $4,000; Memphis, Texas, annuity fund, $1,000; Newport, Ark., annuity fund, $4,000; Opolis, Kansas, Geo. Darsie fund, $600; Spokane, Wash., North Hill Church, Columbus Tab. fund, $300; Brownsville, Texas, Dr. J. W. Gill Fund, $2,500; Albuquerque, N. Mex., annuity fund, $5,000; Dallas, Texas, N. Dallas church, Standard Publishing Co. fund, $3,000; Como, Miss., Augusta, Ga., First church fund, $400.

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oth-ers, That I may live like Thee, That I may live (That I may live) like Thee.



WHAT IF WE SHOULD FORGET EASTER APRIL 23?

FOUR HUNDRED BOYS AND GIRLS, now the comfortable, happy wards of the Church in six homes of the association would be left without food, without shelter, without love or compelled to find refuge in some Catholic institution.

ONE HUNDRED BABIES MOTHERLESS that now find tender, loving protection in the heart of the Church of Christ would be left to the cold charity of the Christless world. Next to a mother's love, is Christian love. Shall the babies have it?

NINETY-THREE AGED, INDIGENT DISCIPLES OF CHRIST many of them choice souls, would suffer the pain of hunger, cold and nakedness or the keener pain of public charity. To send them to the poorhouse is to send Christ to the poorhouse. What we do to them, we do to him.

SCORES OF WIDOWS unaided in the burden of their widowhood would break and go down to dishonor and ruin.

THE CHURCH WOULD SUFFER by our failure to provide generously for her wards. The Lodge and the Roman Catholic Church would gain and the world would condemn.

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(This hospital ministers to the sick among that vast army of poor students gathered from the four corners of the world in Valparaiso University.)

We need for a new heating plant and for desperately needed repairs on our building at East Aurora, N. Y. 5,000
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For the purpose of freeing from debt and supplying needed improvements, we need for our Northwestern Christian Home for the Aged at Walla Walla, Wash. 10,000
(This home is like a great rock in a weary land to many way-worn pilgrims.)

For a hospital and detention home for sick children for our Christian Orphans' Home, St. Louis, Mo., we need. 15,000
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To free our beautiful Juliette Fowler Home for Children from debt and to finish the East wing of its beautiful new building, we need, at least. 15,000
(This home is the church's answer, and only answer, to the cry of childhood's need in all of the southwest.)

To supply a building for the care of children in connection with our home at Walla Walla, Wash., we need. 20,000
(The Christian church has not a single inviting, sheltering door for suffering children in all the Northwest.)

For the purpose of establishing, somewhere in a central location, a modest but comfortable home for incurables, especially among our own people, we need at least. 20,000
(This is one of the most urgent and pressing needs of the hour. The maimed, the halt, and the blind await outside our doors for our answer to their need.)

For the erection of a new, modern, substantial building for our Southern Home for children at Atlanta, Ga., we need at least. 35,000
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J. H. Mohorter, Secy.

THE CHRISTIAN CENTURY

Vol. XXXIII April 20, 1916 Number 16

The Easter Hope
Editorial

The Church and the Street
By Joseph Fort Newton

The Orderly Life
By Charles Sumner Lobingier

Good-Bye to Glory
By Edgar DeWitt Jones

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII APRIL 20, 1916 Number 16

The Easter Hope

THE BELIEF THAT DEATH IS NOT THE END HAS DAWNED SLOWLY ON THE SOUL OF MAN IT IS INCAPABLE OF PROOF AS YET, BUT IT RESTS ON ASSURANCES THAT SATISFY THOSE WHO KEEP THEIR FACES TOWARD THE LIGHT.

It is necessary that one should discern the meaning of personality before he can rightly apprehend or even desire the extension of that personality into any other form of experience. Moreover, he must conceive that extension in terms of worthful activity, or else there will be no appeal to his mind in the idea.

It may be that these necessities explain in some measure the large indifference toward the entire conception of a future life observed in our generation. We are not quite sure of ourselves, and we have not found the current programs of the life to come sufficiently attractive to make us want to survive.

Meantime, the accessories of the doctrine have been of questionable validity. The thought of physical resurrection leaves us unimpressed and doubtful. The analogies of nature are suggestive but not convincing. The efforts to communicate with the departed by any of the devices tried thus far are unsatisfactory, and the so-called "messages" from the spirit world are chiefly valuable as arguments against suicide.

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If the soul survives the incident of death, it is clearly not by virtue of any inherent immortality conferred by natural birth. None of the theories which make continuance of human experience compulsory has evidential value. If life is to persist in any form that is worthy of being called life, it must be won by struggle and conquest, even as character is won. No higher level of experience is reached without effort. And why should this be? There are many questions that lurk at the door of such a conviction, and few of them can be answered yet. But some considerations make their appeal to the mind, and with them we have to be content.

One of them is the worthfulness of life. Some there are whom we have known whose souls have been a priceless asset in the moral order of the world. It is impossible to think of any economy of the universe that could lightly cast away such characters. There are men and women who have rendered such service to the world that the mind refuses to believe that they have been allowed to go out into the void. Somewhere in the domain of God's providence they must be alive, and their great energies are employed in higher and more suitable tasks than this life could afford.

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Furthermore, the divine friendship is an assurance past all doubting that life endures. All the prophets, psalmists and saints have rejoiced in the love of God. They never conceived of that love as a mere benevolence, but a warm, all-embracing, all-inspiring intimacy with the fount and source of life. "Whom have I on earth but Thee, and there is none in heaven that I desire beside Thee?" That is the constant note of Old Testament faith, and it is good for this world and every other world. "They are mine," said the Master concerning his friends, "and no one shall pluck them out of my hand." There is a quality of life and love that is timeless and deathless. On it the breath of separation and defeat can never come. In such a friendship with God there is the promise and realization of the life eternal.

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How is that life to be employed? No one of all the souls to whom the thought of continuance has appealed has been without some wistful longing to know what employments and satisfactions the future life holds. It is this longing that has laid language under tribute to describe in some worthy manner the life beyond. It is of little avail. It will be a new adventure in the attainment of character. It will be a larger room in the school of God. It will be a more ample employment of powers that in some worthful manner have been used here and now. One may be sure that all figures of speech fall short in the effort to portray the advancing and expanding glory of the life that is to be.

But it is not in the future that we live. The present value of eternal life is the chief concern. Paul speaks of the risen soul as attaining successively the enlarging values of relationship with God. The true resurrection is not the rising of the body from the grave, nor even the entrance of the soul into any survivorship from death. It is rather the daily attainment of the virtues of Christian character which make it a suitable citizen of the kingdom of God.

"If ye then be risen with Christ, seek the things which are above." The figure is the coming of Christ from the dead, and the rising of the new-born Christian from the watery birth of the new life. But the reality is the growing experience in the kingdom of God, which Paul hoped to make his own, conscious that he had not yet attained, but hoping evermore to approach the divine consummation.

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This, then, is the Easter hope. We have few arguments for a future life, but deep convictions, based on the confidence of the saints, the solemn fact of Jesus' triumph over death, whatever may have been the manner of that triumph, and the sure insight we are granted, in our best moments, into the reality of the life that is life indeed.

We are not dependent on that hope for the wonder of our Christian satisfaction. Paul thought that without such a hope the believers would be of all men most miserable. Moments of bitter persecution may have driven the first Christians to such words. But if this life were all, we should still have enough to make the winning of character under the divine direction the supreme satisfaction. But when to that is added this hope so great and so divine, life is complete, and the dawn of Easter finds the Christian happy in the possession of a love that binds him to the Father whom Jesus loved, and that assures him of a life of attainment along a pathway that shines more and more unto the perfect day.

The Church and the Street

BY JOSEPH FORT NEWTON

> "And I saw no temple therein." Rev. 21:22.

SURELY there is no lack of definiteness in the vision of the City of God described in the Book of Revelation. It is no vague blur of misty words, but a vivid picture giving detailed plans, specifications and measurements, so clear is the faith of the Bible in the final victory of righteousness, and in the coming of a true social order of a redeemed humanity.

For the Bible is a book of history written in the light of Eternity, telling the story of the march of man from a Garden of innocence to a City of purity. At the endtime of the world, as a trophy of all the long-drawn struggle of history, it sees the white city of God descending to the earth.

"RADIANT IDEAL—RAGGED ACTUAL."

What impresses the seer in his vision of the city of God is that it has no temple, no church. None is needed, for God is the light and glory of that city where there is no sin, no pain, no sorrow, and along whose streets no black hearses ever go. Until we enter that far-shining city the problem before us, felt so keenly in our day, is the problem of the Church and the Street.

So stated, my theme is a symbol of the perpetual problem by which all who toil in behalf of the ideal interests of humanity are confronted. As Elizabeth Browning said, human progress is a slow marriage of the real and the ideal, and it is often long postponed. But for the visions of poets and seers, such as that vouchsafed to the dweller on Patmos, we might despair of making up the awful deficit between the radiant ideal and the ragged actual.

From the far time when the Church began her morning march in the world, her problem has been to bring the highest faith to the service of the humblest life. Indeed, the early Church began its labors in the slums of great cities among humble folk, hardly reaching the higher classes at all.

LOWLY ORIGIN OF CHRISTIANITY.

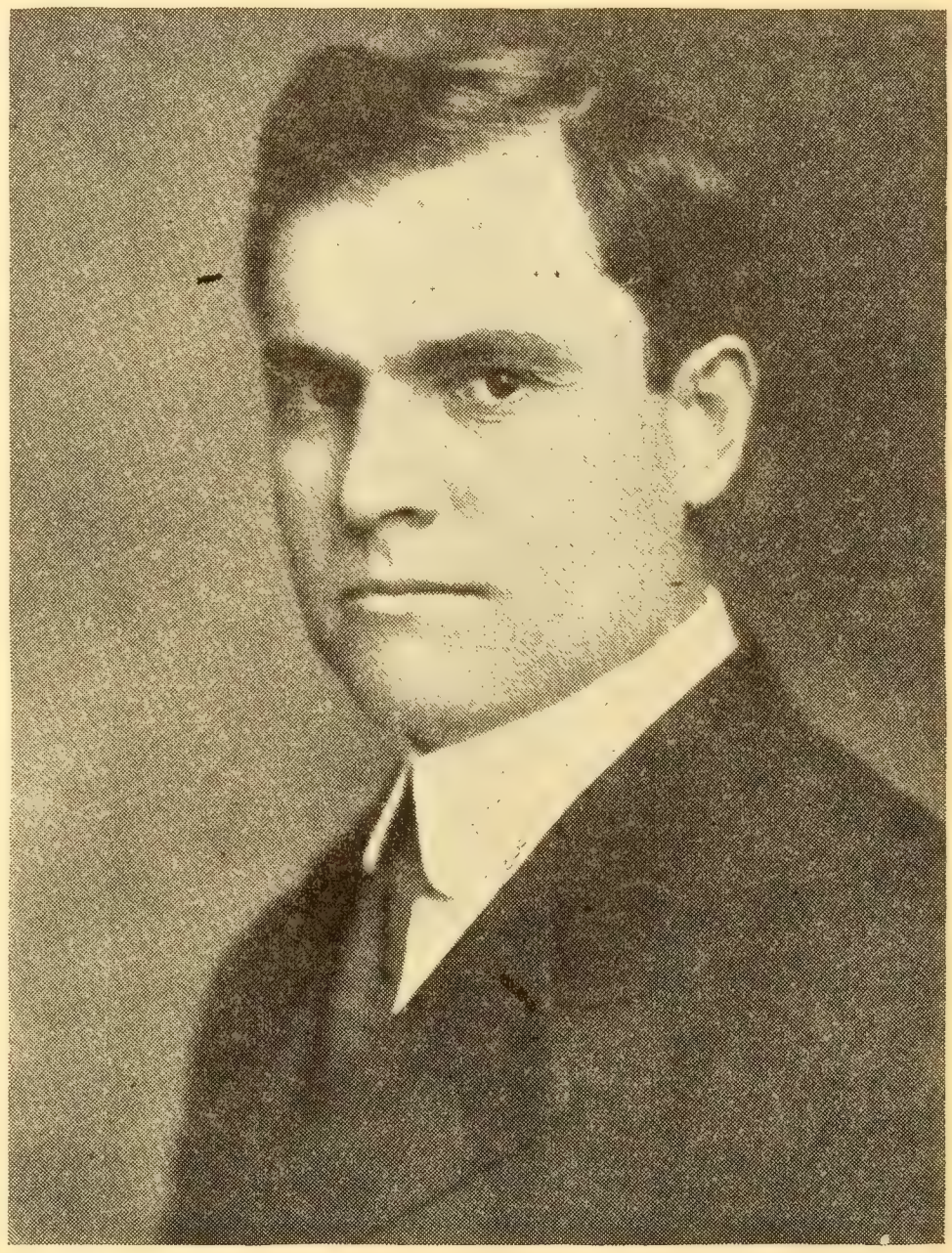
If the inspiration of Christianity was from above, as a movement in history it came up from lowly origins. Not many powerful, not many wise were among its devotees in those dawning years, its members being drawn from the multitudes of the weary, the oppressed, the disinherited in that hard old Roman world. These heard its call of hope, its gospel of comradeship, its glad tidings of eternal life, and became its messengers to the ends of the earth. Yet that infant church, by its joyous faith, by its all-conquering idealism, grasped the crumbling classic world falling to ruin by its own rot, and saved humanity from a world-weariness which made human life a hell.

Such is ever the mission of the church, and by as much as it is true to its high purpose by so much does it grow in beauty and power.

CHURCH AND STREET.

Two facts stand out in the story of the church through the ages. First, whenever the church has forgotten the Street, and become rich and proud, metaphysical in dogma and aristocratic in spirit, the result has been bad for both the church and the Street. At such times religion has become a hollow formalism, a dead respectability, or, worse still, a barren stony orthodoxy, and life in the street has become a hideous scramble in which heart treads on heart and all the vices run rife.

Second, every revival of faith, every renewal of Pentecostal vision and power, has witnessed a return of the Church to the Street. There is not an exception, unless it be the Oxford Movement under Newman, which was more a reaction than a revival; and even that movement spent itself, at last, in the slums of London. It was in the days of Francis of Assisi in "the Galilee of Italy," when he built schools for the leper children and preached the gospel to the poor and down-trodden. It was so again, under Eckhart and Tauler in the Rhine country, when "the Friends of God" were the heroic servants of man in dire need and woe. It was so under Luther and Fox, and under Wesley and Woolman.



Rev. Joseph Fort Newton, of the Liberal Christian Church, Cedar Rapids, Ia. Dr. Newton has recently been honored in being called to preach during July of this year in the City Temple, London, the most famous Protestant church in the world.

THE WORK OF THE MYSTICS.

These God-illumined souls led a smug and indolent church out of doors into the street, even into the highways and hedges, in gracious ministry, as ever the mystics have done.

What means all the talk of Social Service in our day if it be not that the church is aware that it has lived too far from the Street where the feet of men are weary, lame and wandering, and where so many traps are set to trip the wayward to fall. The story called "The Inside of the Cup" gripped a host of readers, despite its lack of high art, because it saw clearly the old problem of the Church and the Street in the setting of today. St. John's Church was too far away from the street where Horace Bentley lived and labored, and a great gulf yawned between. The preacher in the story saw that gulf and tried to bridge it, with what results we know.

One recalls the Tolstoi story of the cobbler whose shop was in a basement where he could see, from his half-window, only the feet of the folk in the street. Tramp, tramp, tramp, all day long he heard them, until he learned to detect the light step of the young, the slow step of the aged, the measured step of the soldier, and the shuffling step of the drunkard; weary feet going home from labor, wild feet going astray, wandering feet going nowhere—the soiled feet that Jesus washed. Today the church hears the tramp of human feet in the street, and endlessly marching, and is disturbed by it, knowing not what to do.

Several solutions of this problem have been tried. There are those who would lead the church out into the street and

have it take part, as a church, in the noise and din of the hurrying life. Savonarola did that. Not content to minister as few have ever done, to the spiritual life of Florence, he took part in its politics. Some good resulted from his adventure, such as the Bank of Pity and the Bonfire of the Vanities. But it hastened his downfall, if it did not actually undo the work of his earlier years. Always it is so.

SHALL THE CHURCH GO TO THE STREET?

When the church becomes a partisan in political feuds and social debates, it loses its influence and becomes only one more factor in the strife of the street. No longer an inspiration, it is an aggravation, dividing men whom it ought to unite, promoting ill-will among those whom it should bless. History warns us that this plan has been often tried, and as often found wanting, in that it does injury to the church and more harm than good in the street.

THE WEAKNESS OF SOCIAL SERVICE.

Social Service, of which we have heard so much of late, is too much an effort of the church to save itself. Having lost faith in the old appeals, it sets feverishly to work trying to keep alive, with no clear idea of what social service really is. As now interpreted, social service seems to consist in stopping our regular work in order to do something else. If carried out, that would require that every man give up his work to do work for someone else—a pretty mess indeed. Happily it is not carried out, rarely going beyond the stage described by Dean Sumner with a most just satire: "Social service is A conferring with B as to what C ought to do for D." Not many programs of social service go beyond that formula.

Surely we ought to be able to see that any useful work is social service. So long as potatoes are needed, it is social service to grow good potatoes, as truly as to espouse a reform platform. For we are social beings living in a network of relations—as Cicero knew when in his private letters he used the personal pronoun, and in his public addresses the large editorial plural. Members one of another, when a man lives justly, kindly, faithfully, doing his work in a noble spirit, he serves all his fellow men.

BRINGING THE STREET INTO THE CHURCH.

Others think that we should bring the Street into the Church. Spiritual appeals having failed, the church must equip itself with club rooms, gymnasiums, and other attachments wherewith to win back the multitudes. With every effort of this kind aiming at the physical, mental and moral betterment of people, no man of just feeling can fail to sympathize. If it breaks with the old tradition, it allies itself with the new humanism, and in the dingy districts of great cities it does great good. Its design is to bring men under religious influence unawares, making philanthropy a lure to religion, and if it fails in its aim the incidental benefits remain. That it does so fail is now confessed, for men come to the gymnasium for gymnastic privileges, not for religion. If religion itself is not so presented as to attract, we may be sure that nothing else will attract to religion.

A young minister once wrote to David Swing telling him that he had tried all sorts of things, and had not been able to make his church a success. The gentle preacher turned the letter over and wrote on the back of it this reply: "Try religion;" and that advice is still timely.

THE WHY OF THE CHURCH.

Nevertheless, such efforts on the part of the church have had some good results. They have helped to redeem us from the old self-centered pietistic idea of salvation, bringing the church to take account of the life of that now is, bringing the sects closer together, and revealing latent unities and fellowships. Albeit, the desire for social service and the dream of social revolution without spiritual evolution, has done much to deflect the church from its unique and lofty mission; and has, insofar, injured both the Church and the Street.

What is the unique function of the church? What indeed, but to keep the altar of faith and hope and love aflame in the midst of the years; to offer one place in the teeming life of the busy city where men and women, rich and poor, may come and bow in the presence of that Truth which helps us to know whither the marching feet in the street are going and who leads them even when they blindly stumble. No other institution serves society in this capacity, seeking to evoke and make prevail the only spirit in which the problems of the street can ever be solved.

Such is my ideal of the mission of the church in every age—an altar of the Unseen, a witness of the Eternal laws that rule today and always, a radiant and radiating centre of faith, freedom and fraternity, whose highest service is not in schemes and plans but in the quality of men and women whom it sends into the street, the shop, the office, and the places of labor and play.

LITTLE RELIGION TODAY.

Whatever things are in doubt, there is no question that the world suffers today, as Tolstoi told us, an immense and pitiful need of religion. By religion we mean that higher kind of living which shows itself in honest, kindly, truthful, fearless, generous, reverent and heroic men and women.

Had there been such honest men in plenty the great war would not now be desolating the world. The war came as the fruit of dishonor, fear, distrust, jealousy, suspicion, enmity, and more than all doubt whether this is a divine universe. But the war, with long-drawn tragedy of blood and fire and tears, is only one symptom of a vast need of real religion, in which our land shares with the rest, as witness our greed, our tawdry fashions, our industrial brutality, our class enmities, our race rancors, our unscrupulous politics, our mad pursuit of pleasure, our shallow thinking, our crude intent to get the most and give the least.

Think not that our fellow men on the other side of the sea are sinners above all that dwell upon the earth. Not so. The same evils are at work among us, and if unstayed we may any day fall into the same chaos where they struggle and die.

SOCIAL SERVICE NO NEW THING.

When men talk of social service as if it were some new thing, one is amazed.

Every great movement in Christian history bore fruit in social betterment, carrying ameliorating forces in its bosom. Luther embodied not only a great spiritual truth, but also the democratic instincts and aspirations of his time. Calvin as a social force is worthy of a long, deep study.

So also Wesley, who did in fact what we only talk about, as Channing and Bushnell did later. Macaulay said of the evangelical movement, that it improved the quality of cloth woven in the mills of west England, by improving the quality of the men who did the weaving. In this fundamental and fruitful way the great religious leaders have wrought, refining and exalting the souls of men, and so putting a new quality into their labor and play; changing them from idle, careless, selfish, lonely souls into happy, brotherly, noble servants of the race.

When the church works in this behalf, it makes all good things better, all noble things nobler. When it loses this power, or turns aside from this ministry, it is no longer the Church of Christ, but only a social reform club.

SOCIAL SERVICE IN THE HOME.

Social service does not mean that a woman must neglect her home, slam the door on her child, like the women in the Ibsen play, and go out "to mother the world,"—whatever that may be. It means that she brings from the altar of prayer a finer spirit, a sweeter grace, whereby to create in her home an atmosphere of light and joy and purity in which her little ones may grow up to usefulness and honor. It means that a physician will go back to the study and practice of his science with a new zeal, thinking of his benign labor not simply as a means of making money, but as a noble service to humanity. It means that the man who digs a ditch will dig it honestly, faithfully, and that the man who preaches a sermon will look into his own heart and speak to the hearts of his fellows sincerely, lovingly, and with eloquence of insight. It means that all men must be wooed to the life of brotherliness, and learn not only to live and let live, but to help one another to live nobly and with the fine gesture of joy. It means that each make a trial of what Stuart Mill proposed as the greatest thing a man can undertake, "so to live that Christ could approve his life."

"THE GREAT MIRACLE."

Manifestly, the church, if it has any virtue, got it from the Gospel. If it loses the secret of glad and hearty life for every one, for children and youth, for humble folk as well as the thinkers, for the wayward, the defeated, the lonely, the anxious, and those who know the dreary, dull pain of waiting for those who come not back, it will die and, to speak plainly, ought to die. For the church, to be of any worth, is a fellowship of such as love the thoughts, the ideals, the life, and especially the practice of the gospel of Christ, who come together to help each other to make this good life prevail at home and in the street.

When Stanley saw Livingstone, he tells how he got a new sense of what real goodness is. What the sad world needs is to see real goodness made visible and effective, using fine minds and skillful hands and busy feet amid the din and hurry of the street. This is the great miracle. It is the holy city coming down into the hearts of men in the marketplace, in the workshop, in the factory, in the home.

"Where in life's common ways
With cheerful feet we go,
Where in His steps we tread
Who trod the way of woe,
Where he is in the heart,
City of God, thou art."

The Orderly Life

An address delivered at the commencement exercises at the Shanghai (China) Baptist College.

BY CHARLES SUMNER LOBINGIER

IT IS almost commonplace to observe that one—perhaps the most important—of the secrets of success in any career is a recognition of the value of time. "Dost thou love thy life?" asks Poor Richard; "then value thy time, for time is the stuff life is made of." It is often said that "time is money." But the phrase is inaccurate, for time is much more than money. It is true that time may usually be converted into money but it is by no means easy to reverse the process. Has not the quest of the ages been for an elixir that would prolong life? And what fabulous fortunes would a modern Croesus, like the late J. P. Morgan, have given for only one additional year!

The brevity of life and the elusiveness of time have afforded a favorite theme for the poets from Homer down. Chaucer sang of

> "The lyfe so short,
> The craft so long to lerne."

Longfellow elaborates the same thought in his lines

> "Art is long and time is fleeting,
> And our hearts though stout and brave
> Still, like muffled drums, are beating
> Funeral marches to the grave."

And the greatest dramatist of all time said:

> "We are such stuff as dreams are made of
> And our little life is rounded with a sleep."

Of course, too, the hymn writers have taken up the refrain in sombre strains like these:

> "Time is winging us away
> To our eternal home.
> Life is but a winter's day
> A journey to the tomb."

THE WASTE OF TIME.

Nothwithstanding the paucity of time and its transcendent value nothing is more common than the waste of it.

"Life, we are told, is a bubble, a shifting dream, evanescent as the morning mists, uncertain as a young maid's promise, brittle as a reed. And yet men proceed to deal with it as if it were as inexhaustible as the widow's cruse."

To every serious individual, however, sooner or later, there comes a profound recognition of this truth and a painful consciousness of this waste.

"We think at the age of twenty," said one who later became an octogenarian, "that life is much too long for that which we have to learn and do; and that there is an almost fabulous distance between our age and that of our grandfather. But when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and according as we have profitably invested or wasted our time, we halt, and look back along the way we have come, and cast up and endeavor to balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time. Then we, in our mind, deduct from the sum total of our years the hours that we have needlessly passed in sleep; the working-hours each day, during which the surface of the mind's sluggish pool has not been stirred or ruffled by a single thought; the days that we have gladly got rid of, to attain some real or fancied object that lay beyond, in the way between us and which stood irksomely the intervening days; the hours worse than wasted in follies and dissipation, or misspent in useless and unprofitable studies; and we acknowledge, with a sigh, that we could have learned and done, in half a score of years well spent, more than we HAVE done in all our forty years of manhood."

Here is another lament:

"Lost! yesterday, somewhere between sunrise and sunset, three golden hours, each worth sixty diamond minutes. No reward is offered for they are gone forever. Gone forever! In those bitter words lies the sting of the moralist.' '

But mere remorse and repining will do little to relieve this unpleasant situation. They are helpful only as they arouse us to action. The practical view is better expressed in such homely maxims as these:

"Don't cry over spilt milk."

"Never too late to mend."

And the practical question is, What can be done to stay the waste?

REMEDIES.

Now the first step toward curing an evil is to ascertain its cause. And when we seek the causes of our waste of time we will find foremost amongst them the lack of system. We have not put our lives in order. We spend our time in a haphazard fashion. We have no fixed method of utilizing it. Hence we undertake enterprises which we never finish because we find ere long that they should not have been begun. If we read it is for amusement and recreation rather than for inspiration or instruction. All this necessarily involves waste of time and the remedy must be sought in the adoption of the orderly life. For an essential feature of any scheme of economy is method, order, system. Well did Pope say,

"Order is heaven's first law."

And one of the first applications of method is the analysis and survey of our resources. If as Franklin says, "time is the stuff life is made of" our days are the basic elements of the stuff.

> "For the structure that we raise
> Time is with materials filled;
> Our todays and yesterdays
> Are the blocks with which we build."

Our days then are the units of our lives and it is to our days that we must apply any workable scheme for improving time.

"Oh," said Thomas a Kempis, "Oh that I had lived ONE DAY thoroughly well." And the psalmist prayed, "So teach us to number our days that we may apply our hearts unto wisdom."

"Perdidi diem" (I have lost a day) was the lament of Rome's imperial philosopher, Marcus Aurelius. "Carpe diem!" (seize the day) was the more practical thought of the modern-minded Horace.

But the day which we must seize is not some distant day—not even tomorrow—but today.

"Today is king," says Emerson.

And here we must face the truth that "procrastination is the thief of time." Too many of us have planned great deeds "when we get time!"

PLAN THE DAY.

Given today as the unit of our life how shall we use it and stay the waste? Well, in the first place we must plan it. Just as the well ordered workshop has "a place for everything and everything in its place," so the fruitful day has "a time for everything and everything in its time."

"A time for everything;" ay, there's the rub. It cannot be found, you say. Well, it will surprise you to find how much can be done by trying. The idle have the least time. And here we reach a second step in the process—selection. For since we have not time for all we must be content to exclude some. At least we must select the most essential things. Do not fail to allow for health, character; the moral, spiritual, and intellectual, life as well as for business and pleasure. Without these first the day is barren.

"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial."

Some one said of a certain octogenarian that in all his four score years he had never really lived fifteen minutes!

ODD MOMENTS.

It is only when we are trying to find a place in our crowded day for even the most essential things that we come to appreciate the value of its fragments. For just as the day is the unit of life so the hour is the unit of the day and the minute of the hour.

Strive as we may to make our working plan complete, the most successful of us will always find moments and even hours which have not been provided for. Here is the chance for economy. The old adage, "save the pennies and the pounds will take care of themselves," may be adapted to the situation. "Save the moments and the days will take care of themselves."

PRACTICAL SUGGESTIONS.

Save some less important tasks for rainy days.

Have a good book ready for that wait at the station.

Set aside the next lull for reflection on some important problem.

It has been said of the late Grant Allen—who died in early middle life after having written voluminously and much that will live: "Like all men who do much in this world he had a genius for using up remnants of time. He had, too, an almost Gladstonian power of concentration."

MAKE THE PLAN COMPREHENSIVE.

But while our days, hours and minutes deserve our first attention we shall fail to make the most of them unless they are considered as parts of a whole to which each is essential. Our work of today is most effective when it supplements that of yesterday and prepares that of tomorrow. Happy is the man who finds a

life-work, one to which he can devote his best energies throughout his active years. One of the sagest remarks of Theodore Roosevelt is: "the best fate is to be able to work hard at something worth while."

But to do this effectively we must look a long way ahead and plan for the far future. And here we encounter a paradox. Just as we begin to realize at once the brevity and the uncertainty of life we must prepare to live long. For consider the consequences of any other course! If every man believed that today was his last, the world would cease to move. Then—

"Live as though you are to die tomorrow; work as though you are to live forever."

Let us try to find our vocation; let us discover a task worth while; and then let us take a lifetime to accomplish it.

Another source of leakage in our time is indolence and sloth. We will not force ourselves to do what is necessary to improve our time; it is so easy to drift and dawdle. And here the orderly life requires the substitution of industry and diligence for idleness. One of the most pregnant of the recorded sayings of Jesus is the injunction, "Work while the day lasts; for night cometh when no man can work."

"Not many lives but only one have we:
One, only one.
How sacred should that one life ever be
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil!"

EXECUTE THE PLAN.

However complete our working plan it will avail nothing unless we are prepared to carry it out. "Hell is paved with good intentions." The shores of time are strewn with the wrecks of beautiful theories whose authors had not the strength of character to venture out upon the real ocean of life.

The execution of a matured plan is merely the most intelligent form of what we call diligence or industry which is the handmaid of economy in enabling us to make the most of our time.

But these virtues require an exercise of the will—that dynamo of the human spirit. And it has been well said that "character is perfectly educated will." Hence our quest for a means of utilizing time and stopping its waste ends in finding that it depends in the last analysis upon the education of the will—i. e., the development of character. This then is the key to the orderly life and this alone will make us, in Charles Kingsley's noble words, to

"Do noble things
Not dream them all day long;
And so make life, death and the vast forever
One grand sweet song!"

"Good-Bye to Glory"

BY EDGAR DEWITT JONES

IT WAS a tragic day for the Hebrew nation. The battle had gone sore against the Israelites and the Philistines were in possession of the ark of God. Eli, the aged prophet and judge, sat beside the gate of Shiloh anxiously awaiting a messenger from the battlefield. And soon one came bearing the dreadful news that the army of Israel was defeated; that Eli's two sons, Hophni and Phinehas, were dead, and that the ark of God was taken by the enemy. The tidings were so terrible that the old man fell from his seat breaking his neck, thus adding another tragedy to the sorrows of that day. Nor was this all. Eli's daughter-in-law, the wife of Phinehas, was so prostrated by the death of her husband and the capture of the ark of God that she gave birth prematurely to a son whom she named, with dying breath, Ichabod, saying, "The glory is departed from Israel, because the ark of God was taken and because of her father-in-law and her husband."

> "And she named the child Ichabod, saying, The glory has departed from Israel." 1 Samuel 4:21.

This is the Old Testament story that has made the name Ichabod synonymous with defeat, with loss of prestige and honor.. Ichabod—"Goodbye to Glory"—what a melancholy epitaph and how fittingly though pathetically it has been written over nations, institutions, and individuals.

The visitor to the old world is seldom permitted to forget he is in the midst of monuments and memorials reflecting a glory that is past and gone. Ichabod is written over many a stately ruin and broken column. Nowhere does one feel this so profoundly as among the relics of ancient Rome, once called "The Mistress of the World" and "The Eternal City."

Gibbon consumes many thousand pages to trace the story of the Roman empire's fall, but there is a huge canvas in the gallery at Versailles that tells it truthfully in a single picture. It is entitled "The Last Days of Rome," and portrays a banquet scene of revelry and debauchery. Roman senators and chieftains instead of being busy with the affairs of the state are holding half nude women in their arms, while others are drinking deeply from jeweled cups. Still others are beastly drunken, some of them lying stretched out upon the floor or under the banquet table. It is a picture of moral depravity such as one cannot soon forget.

It is ever so! When a nation loses the sense of sin it begins to decay at the very heart. Jeremiah, in chapter eight, the twelfth verse, charges the cause of Israel's downfall to sodden immorality. "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." When Israel forgot how to blush her national doom was sealed.

A nation may lose her glory, however, without a departure into the grosser sins and vices. Commercialism, for instance, may so enter the very heart of a people's life that lust for gain corrodes the nobler and finer ideals. A close observer has remarked that the attitude of America toward the present European war is palpably colored by the commercial spirit. Said he: "There is a very great danger that when the history of this world conflict be written America's part will be that of a supposedly neutral onlooker shrewdly speculating the while how many millions of dollars may accrue to the United States because of Europe's misfortune." This criticism is strongly phrased and is perhaps not exactly just, but there is enough truth in it to give sober pause to every citizen of the United States who holds dear to his heart the traditions that glorify our country's history as a whole.

This true grandeur and glory of a nation has often been dimmed and alas! blotted out by military ideals. Our own country faces a grave issue in the policy of "preparedness," advocated by many of our political leaders. Quite apart from any partisan or political phase of the issue, the average citizen is sorely perplexed by the gravity of the preparedness doctrine. If once our nation adopts a militarist policy no one knows where it will end, but judging by the history of nations that have adopted it the fruit of such policy is war—not peace. It has been our glory in the past that our dependence was not in forts, in battleships, or in soldiery, but in the spirit of democracy, justice, and liberty. The ideals of our fathers in this high regard may go aglimmering before the new policy of a great army and a mighty navy for American defense.

"For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard:
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!"

Bloomington, Ill.

O ALL WIDE PLACES.

O all wide places * * *
Great shining seas, pine forests, mountains wild!
Rock-bosomed shores, rough heaths and sheep cropt downs!
Vast piled clouds, blue spaces undefiled!
Room, give me room! give loneliness and air!
Free things and plenteous in your regions fair.
White dove of David, flying overhead,
Golden with sunlight on thy snowy wings,
Outspreading thee my longing thoughts are fled
To find a home afar from men and things,
Where in His temple, earth o'erarched with sky,
God's heart to mine may speak, my heart reply.
O God of mountains, stars and boundless spaces!
O God of freedom and of joyous hearts!
When thy face looketh forth from all men's faces,
There will be room enough in crowded marts;
Brood Thou around me, and the noise is o'er;
Thy universe my closet with shut door.

—George MacDonald.

THE CHRISTIAN CENTURY

EDITORIAL

THE EASTER OFFERING

WITH the coming of Easter and all of the satisfaction, aesthetic and spiritual, which it brings, no Christian should permit himself to forget those broad humanitarian interests which have come to the world's attention through the advent of our faith and the coming from the dead of our Lord Jesus.

First among these stands the care of the dependent. The apostle insisted that those who did not care for their own were worse than the unbelieving. The orphans and the unprovided aged of Disciple homes are objects of just this solicitous regard. That provision is being made for them is one of the satisfactions all our people feel.

The National Benevolent Association provides for these dependent ones in half a score of institutions in different parts of the country. And for the support of these institutions it receives the offerings of the churches on Easter day. It will be a work of love to contribute to this cause, and the churches that are alert to their privileges will respond generously to the needs of these its wards.

THE BIBLE AND THE NATION

ON SUNDAY, May 7th, the American Bible Society will celebrate its Centennial. One hundred years ago the Society was launched in the City Hall of New York, and an address was delivered by Jacob Radcliff, the Mayor of the city.

In the century that has intervened the organization has rendered the cause of Christianity a monumental service. Its line has gone out into all the earth, and its words to the end of the world.

It seems fitting that an anniversary so notable should be recognized with appropriate services by all the churches. Through its instrumentality more than one hundred and fifteen millions of copies of the Scriptures have been circulated. The Bible has been published in almost every living tongue.

Full information and aid in preparing for a suitable celebration of the day may be secured from the Society, Astor Place, New York. May 7th ought to be a great day in the history of American Christianity.

THE PEACE CRUSADERS

DURING the past week Chicago has been visited by a company of gentlemen on a tour of the country in the interest of peace.

They are not peace-at-any-price men, for it would probably be difficult to find any one who would proclaim himself of that persuasion.

They are not anti-preparedness men, for they believe that there are many regards in which our country is very far from prepared to take its rightful place of leadership among the nations of the world. And one of the best proofs of its naive lack of readiness for a crisis like the present is the frantic plea for larger armaments now being made in so large a section of the press.

The nation is in need of many things far more than of additional ships, forts, regiments and munitions. It is in need of information regarding the amount of money it has been spending during the past ten years for these very forms of "preparedness" now so loudly advocated—an amount in excess of that spent by Germany during the same period for the same purpose, and Germany has the reputation of being the most militaristic nation in the world.

The nation is in need of poise and sanity more than guns. Under the admirable leadership of a President who has yielded only in part to the war clamor about him, it has been exempt thus far from involvement in the conflict into which some of the fighting nations think we ought to have gone, and many of our own people seem determined that we shall be drawn.

The company of visitors included Rabbi Wise of New York, Dr. Washington Gladden of Ohio, Rev. A. A. Berle of Boston, Mr. Amos Pinchot of Washington, and several others. They will visit most of the leading cities of the country.

They discussed the question of preparedness plainly and convincingly. They showed from the testimony of leading navy men that our navy is in no such need of augmentation as is assumed. They made evident the close connection between the makers and sellers of munitions of war and the so-called "Navy League." They discussed one by one the arguments advanced in support of the theory of danger, and the nations that are cited as our possible invaders, Japan, Germany, England, revealing the absurdity of the alarmist talk.

A great company listened and applauded through the evening. It was a lesson in the larger obligation of preparedness—against jingoism, misinformation, and the militaristic spirit throughout the world.

THE DRIVE OF VICTORY

FOR several years the United Society of Christian Endeavor has been preparing to build for itself a headquarters building in Boston. It is one of the great needs of the Society, and such a building would in a score of ways promote the interests for which the Society stands.

Pledges amounting to sixty-five thousand dollars still remain unpaid by the various states that undertook to raise given sums for this purpose. It is thought that if these state pledges were fulfilled, the work could be done at once.

For example, the Endeavorers of Illinois promised to raise five thousand dollars; of this amount thirteen hundred dollars remains unpaid. Indiana promised one thousand, and nine hundred and fifty remains unpaid. Ohio promised fifteen thousand dollars, and almost a thousand is unpaid.

Other states have similar records. A united "drive" would carry the trenches of the enemy and provide the much needed structure. Will your Society, or individuals in it, help at this strategic moment?

GERMAN LOSSES

IT IS one of the sad results of the present war that so much of the world's confidence in German intellectual leadership is being shattered.

The debt of Christianity to Germany is almost incalculable. The earliest movement toward a genuine reform of the church came out of that land. Some of the most illustrious names in the history of Protestant Christianity are from the German race.

In the field of biblical and theological studies German scholars have taken the very highest rank. Their pains-

taking investigation of the Old and New Testaments and of Christian origins and history has furnished foundation stones for Christian scholarship in all other lands. At times these conclusions have seemed radical and in certain instances fantastic, but Christian scholarship has found these German researches of priceless significance in the alignment of modern thinking on Christian history and literature.

It is for these and other reasons that the present loss of faith in German leadership is the more pathetic. To witness the willingness of the men whose names have become household words in the field of biblical study and religious history to give their assent to theories of political autocracy and militarism which are revolting to the conscience of the rest of Christendom is, to a certain degree, to lose confidence in human nature.

We have stood with uncovered heads in the presence of the scholarship of men like Harnack, Diessman, Eucken and Delbruck. Their influence over non-German Christendom is today shattered forever, though their scholarship is revered and their contributions to theological literature are of the highest value.

This is one of the tragedies of the war.

A mightier Church shall come, whose covenant word
Shall be the deeds of love. Not CREDO then—
AMO shall be the password through its gates.
Man shall not ask his brother any more,
"Believest thou?" but "Lovest thou?" and all
Shall answer at God's altar, "Lord, I love."
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul.
—Henry Bernard Carpenter.

✤ ✤

A child's kiss
Set on thy sighing lips, shall make thee glad;
A poor man served by thee, shall make thee rich;
A sick man helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest. —E. B. Browning.

✤ ✤

LOVE NEVER DIES. Our partial knowledge dies amid the revelations of perfect vision. Faith will be needed no more where we know as we are known. Hope fades in fruition. But Love abides forever. It never fails. Death may cut off the interchange of words and acts of love, but its cold hand cannot touch that which is divine in origin, eternal in nature, and everlasting in duration.—Rev. F. B. Meyer.

✤ ✤

Action is the word of God; thought alone is but His shadow. They who disjoin thought and action seek to divide duty, and deny the eternal unity.—Mazzini.

Union Churches

The Church at Scotia, California.

The church at Scotia, Cal., is not technically a union church. To the man who can think only in terms of denominations this would be classed as a Presbyterian church, for it is organized according to the Presbyterian form, receives money from the Home Mission Board of the Presbyterian church, and makes such benevolent or missionary offerings as are taken in the congregation to this denomination. Ideally the church is a union or community church. The people of Scotia know it as the Scotia Union church. Members of any denomination are received into fellowship without distinction, and without being made to subscribe to a single dogma which is distinctly Presbyterian. The widest liberty possible in harmony with evangelical Christianity is granted to the new convert in being received into the church. No person who loves the Lord Jesus Christ and wants to follow him is turned away from membership in this church because his previous training may have developed a Baptist, Lutheran or even a Quaker conscience.

The history of the way the church came to be under the Presbyterian Board may be of interest. Scotia is a typical lumbering town of the Pacific coast. It lies in the midst of the famous Humboldt redwoods, and its 1,200 or 1,500 inhabitants are made up of representatives of almost every foreign country. The entire town, land, houses and factories, are owned by the Pacific Lumber Company. About eleven years ago, after the town was well started, a subscription was taken for the purpose of building a union church. I think the company furnished the lumber free, and of course they own the land on which the building stands. After the building was completed any minister of the various denominations was privileged to hold services. Early in the history of the church an Episcopalian rector holding a charge elsewhere made a regular appointment with the Scotia church to hold services on certain Sundays of each month. Other ministers of the county would fill in other Sundays, just as the spirit happened to move them. After the rector left others attempted to do something for the field, but with no great measure of success. Scotia was a pretty rough place in those days and considered a difficult field at best.

In 1910 the manager of the company requested Rev. E. P. Shier, who had been pastor of the Eureka Presbyterian church, but at the time was on a ranch on account of poor health, to become the resident pastor of the church. The church being unorganized and in no position to pay a minister a living salary, Mr. Shier agreed to take it only on condition that it be organized under the Presbyterian denomination. As nearly as I can learn, the change was made merely from the standpoint of expediency. The church became, speaking technically, a Presbyterian church for the purpose of being organized and of receiving funds, but ideally and in spirit it was still to be a union church.

Such a situation is not half bad if the minister who takes charge of the field believes in Christian union. The trouble comes when some minister bubbling over with sectarian zeal takes the field. Such a man can very quickly play havoc with the interests of the kingdom. It seems to me that at the present stage of progress toward Christian union one of two plans should be worked. Either draw these union churches together into some form of cooperation—which would in reality amount to organizing another denomination—or let the leading denomination invite such into their fellowship, with the understanding that these fields shall be considered holy ground into which sectarianism with its hob-nailed shoes shall not enter. It is a pleasant and easy task to get the people of a community behind the union church ideal when they and the union preacher are left alone. The trouble comes when missionary secretaries, religious journals and heresy hunting fellow-pastors come in and stir up denominational patriotism of the older members of the congregation.

I have been on this field a little more than a year, but my experience in that time convinces me that the most fruitful, efficient and surely the most pleasant ministry a man can engage in is that of the community church where the interests of the kingdom are always first and sectarian interests are forgotten in a wholehearted service which sees on the one hand a tremendously needy world and on the other a crucified Christ.

Scotia, Cal. W. C. Crider.

What is the church? It is the union of all who love in the service of all who suffer.—William T. Stead.

* * *

The church composed of men united, not by promises or sacraments, but by deeds of truth and love, has always lived, and will live forever.—Tolstoi.

* * *

One holy Church of God appears.
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.
—Samuel Longfellow.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Socialism and Christianity.

There are many signs of better understanding between the representatives of socialism and Christianity. In the early days the movement sprang into being largely from the brain of Karl Marx, who was a materialist. Exponents of socialism made comparisons between their movement and organized religion that were not calculated to help the churches. This was met by determined opposition on the part of Christians, this opposition being more strenuous in the Roman Catholic church. John Spargo, a prominent socialist, has recently written a book, "Marxian Socialism and Religion," which has an irenic tone. One quotation is sufficient to show the curve of the book. Engel is made to say: "Marx and I are partly responsible for the fact that the younger men have sometimes laid more stress on the economic side than it deserves. In meeting the attacks of our opponents it was necessary for us to emphasize the dominant principle denied by them, but when anyone distorts this so as to read that the economic factor is the sole element, he converts the statement into a meaningless abstract, absurd phrase. The view that every fact in history can be explained on economic grounds is not only pedantic, but ridiculous."

Railroad Employs a Minister.

When a railroad employs a minister and puts him on the payroll because he increases the efficiency of the employes, we have striking proof of the practical character of Christianity. The Rev. C. L. Bass, a member of the Northern Georgia Conference of the Methodist Episcopal church, South, did a great deal of work among railroad men at Inman Yards, a terminal of the Southern Railroad. His influence was such that the road now employs him to travel over the lines and he makes addresses in Christian associations and at other places where railroad men may be brought together to hear him.

Passion Week and Holy Week.

It has become common for Protestant churches to have special services the week of the Easter season. In Chicago, Rev. John Timothy Stone and Rev. James M. Gray, of Moody Bible Institute, are speaking this year at noon hour in the Garrick theater. Often, however, Protestant announcements have wrong terminology. Passion week is the week befor Palm Sunday, and Holy Week is the week before Easter.

Bishop Luccock Passes Away.

Bishop Naphtali Luccock, of the Methodist Episcopal church, passed away on April 1, after an illness of considerable length. He was sixty-two years of age at the time of his death. He taught Greek in Allegheny college, Meadville, Pa., for three years but he rest of his active life was given to the ministry. He held important pastorates in Pittsburgh, St. Louis and Kansas City. He was elected to the episcopate in 1912 and the scene of his episcopal labors was the great northwest where he became very popular, though he had been a city man for so many years.

The Rights of an Episcopal Rector..

A case very interesting to Episcopalians had arisen in Alabama involving the rights of a rector in his parish, and also raising some questions about the encroachments of Romanism in the denomination. The Rev. F. D. Devall, rector of the church of the Ascension in Montgomery, has been employing acolytes in the chancel to assist in the service, just as Roman priests do. He was forbidden to do this by his bishop and refused obedience. The Standing Committee of the diocese to pass on cases of disobedience to ordination vows has decided that the church has no law against such practice as the use of acolytes, and that the bishop had no right to substitute his order for the constitution and law of the church. This opens the way for further Romanizing the ritual in the church.

New Plan for Christian Jews.

When the Hebrew-Christian Alliance of America meets in May it will consider a request from the Philadelphia branch to adopt a public declaration that Jews who accept Jesus Christ as Savior need not abandon "the social and national customs" of Israel. The new plan involves a compromise with Judaism much like that which was in operation in the Jerusalem church. A Jew would have the privilege of retaining the worship in the synagogue along with a loyalty to Jesus Christ. This would be an attitude on the part of Christian Jews that would prove very embarassing to the rabbis. It is thought that the rabbis could not deny the privileges of worship to a Jew who kept Jewish customs, even though he believed in Jesus as Messiah.

"Lucky Baldwin" With Episcopalians.

Independent rescue missions are having a hard time in the city these days and some of the prominent mission workers have sought refuge with the denominations. Dan Batey recently became connected with the city missionary society of the Methodists in Chicago, and now an even more celebrated character, "Lucky Baldwin," whose real name is Chris. J. Balfe, has opened a Cathedral Shelter at 937 West Randolph St., Chicago, with the aid of the Episcopalians and with the approval of the Bishop of Chicago. Mr. Balfe got his title "Lucky Baldwin" from the fact that he was a criminal without getting convicted. A very interesting sketch of him is to be found in Macfarlane's "Those That Have Come Back." He was converted in the Jerry McCauley mission of New York seven years ago. Since then he has learned to read and write. He goes to Joliet once a week to teach a Bible-class among the prisoners at the state penitentiary.

Roman Catholics Campaign to Remove Prejudice.

The Knights of Columbus have standing committees who work on the task of breaking down religious prejudice, especially that which is directed against the Roman Catholic church. On April 6, they held a mass meeting in the Metropolitan Opera House in Philadelphia. Invitations were sent to laymen of all religious beliefs to attend the meeting, and a great crowd came. The chairman of the meeting was a Jew, formerly Mayor Sulzberger. Mr. Joseph Scott, of Los Angeles, was the chief speaker.

Seminary Loses its Head.

The General Theological Seminary of New York has lost its dean, the Very Rev. Wilford Lash Robbins. He has served for thirteen years. He is going abroad for the present. He is known as the author of two books, "An Essay Toward Faith," and "A Christian Apologetic."

Episcopalians Use Motion Pictures.

Two Episcopal churches in Chicago are making use of the motion picture in religious work, St. Paul's and Trinity. A recent ordinance has passed the city council permitting churches to use non-inflammable films. The Pathe company has produced many reels for the use of churches. The Episcopalians are using the film in connection with some of their confirmation classes.

Will Decorate Ministers' Graves.

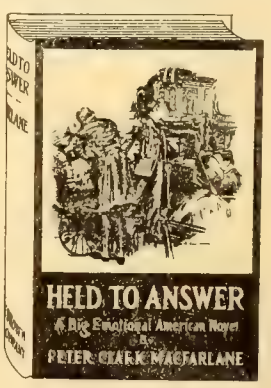
The Veterans of the Cross Fellowship of the Methodist Episcopal church has appointed Sunday, June 18, as the day to decorate the graves of deceased ministers. There are 250 of these departed ministers who were buried in th territory of the Rock River conference.



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The Sunday School

THE MISSIONARIES OF ANTIOCH.

Lesson for May 7.

Golden Text: Go ye therefore, and make disciples of all the nations. Matthew 28:19.

Lesson Acts 11:19-30; 12:25-13:12: verses 11:19-26; 13:1-3 printed.

Memorize verses 13:2, 3.

11 (19) They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phoenicia and Cyprus, and Antioch, speaking the word to none save only to Jews. (20) But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. (21) And the hand of the Lord was with them; and a great number that believed turned unto the Lord. (22) And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: (23) who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord; (24) for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord. (25) And he went forth to Tarsus to seek for Paul; (26) and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the Church, and taught much people; and that the disciples were called Christians first in Antioch.

13 (1) Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. (2) And as they ministered to the Lord, and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. (3) Then, when they had fasted and prayéd and laid their hands on them, they sent them away.

VERSE BY VERSE.

11:19. **They therefore.** Read the account. Acts 8:1-4. The dispersion occurred after the death of Stephen.—**Traveled as far as Phoenicia, and Cyprus and Antioch.** The place may have been mentioned to show how far the gospel was carried.—**Speaking the word to none save only to Jews.** They went among their own people.

11.20. **Men of Cyprus and Cyrene.** Greek-speaking Jews who did not scruple about mixing with the Gentiles.—**Greeks.** The context and some of the manuscripts indicate that the pure Greeks had the gospel preached to them.

11:21. **The hand of the Lord.** The hand is a symbol of power, and the success among the Gentiles was so marked that it seemed as if the Lord was with them in great power.—**A great number that believed.** The exact number is not given, but the number was large enough to make a new center of influence from which the gospel spread over the Roman Empire.

11:22. **The church which was at Jerusalem.** This conservative congregation did not view with Christian joy the conversion of the Gentile.—**They sent forth Barnabas.** He was the proper person, for he was a native of Cyprus and would judge the work at its proper value. We need thousands like Barnabas today.

11:23. **Had seen the grace of God.** They witnessed the power of the gospel among the Greeks and thought the results could only be accounted for on the ground of the grace of God.—**Purpose of heart.** Strong purpose was necessary to the best type of Christian then as now.

11:24. **Full of the Holy Spirit.** Such a man would have the feeling of the Master toward the Gentiles.—**Much people was added unto the Lord.** The life that is filled with the spirit of God will attract men and women to the Father.

11:25. **Went forth to Tarsus to seek for Saul.** Barnabas knew Saul and his work so he desired to go to look him up.

11:26. **For a whole year they were gathered together with the church.** Both these men were great powers and as a result of their year's work the community was reached.—**The disciples were called Christians first in Antioch.** It is evident that the conduct of these men and women had been so changed that the people noticed that they lived as Christ would live; hence they were called Christians. They did not assume the name.

13:1. **The church that was there.** The body of Christians and not a church building.—**Lucius.** One of the prominent churchmen at Antioch. He may have been a kinsman of Saul.—**Manaen.** The foster-brother of Herod. This was the son of Herod the Great.

13:2. **As they ministered to the Lord.** As they conducted the worship of the church. The words denote any official duty.—**Separate me Barnabas and Saul.** The Greek adds "now," which gives precision and emphasis to the expression.

13:3. **When they had fasted and prayed.** The Jews prayed at the setting apart of the Twelve. See Luke 6:72, 73.

* * *

TEST QUESTIONS.

1. What is the reference in verse 19?
2. Who are the leading characters in the lesson?
3. Who carried the gospel to the Greeks?
4. Did the disciples realize that they were starting a new religion in the world?
5. What advantage had Antioch over Jerusalem?
6. Why was it wise to send Barnabas to Antioch?
7. How did the situation in Antioch impress Barnabas?
8. Why was Saul a suitable co-worker with Barnabas?
9. What does the name "Christian" signify?
10. Are all actual Christians called "Christians?"
11. Are all called "Christians" actual Christians?
12. Is the spirit of the Jerusalem church dead?
13. What is your church doing for missions?
14. What relation has the Holy Spirit to the church?
15. How can the church attract the community?

Paul and Barnabas

The Lesson in Today's Life.

By Asa McDaniel.

FOR SOME years after the conversion of Paul the church seems to have lost sight of him. It is a very common thing for our churches to take in a large number of converts and then lose sight of them. Judging from what we have, by way of information, the church leaders did not care any more than modern churchmen seem to care whether the sheep of their pasture stray and are lost.

Barnabas was a native of Cyprus, but the son of Jewish parents who were of the tribe of Levi. He possessed some land which he generously disposed of for the benefit of the early Christian community, and "laid the money at the apostles' feet." Since this occurred soon after Pentecost we are justified in believing that he was an early convert to the Christian faith.

Barnabas was associated with Paul in the early days of his Christian experience. When Paul returned to Jerusalem after his conversion the disciples were afraid of him. It was at this time that Barnabas introduced Paul to the church and testified to his sincerity. Barnabas believed in him, and told his story so convincingly that they received him into their fellowship. They did not, however, entrust him with any great church work. He was an undiscovered leader when he left Jerusalem for his old home in Tarsus. His ability attracted Barnabas.

God was bringing things to pass and doors were opening rapidly. The conversion of Cornelius, with its attendant circumstances, had given the Jewish Christians clearer views of the comprehensive character of the new dispensation, yet the accession of a large number of Gentiles to the church at Antioch was an event so extraordinary that the conservative old church in Jerusalem resolved to send a man to look after their "modern theology."

They sent Barnabas. When he witnessed the flourishing condition of the church, and felt the urgent demand for a man of vision he very naturally turned to Saul. The door of opportunity was opening to the whole Gentile world and Saul of all men was best fitted to enter. Barnabas sought him in Tarsus. Saul was a man with the necessary breadth of mind and sympathy of heart; a Hellenistic Jew like himself, familiar with the Greek language, culture and thought. How much we are indebted to Barnabas, as God's agent for setting Paul on his wonderful career of usefulness, we shall never know; but let us try to show our appreciation in the matter of discovering other men for life's duties. Everywhere there are people whose talents are lost to God's kingdom, because no Barnabas has brought them out of their hiding place. Have you a thoughtful young man who should be trained for leadership? Have you a singer among your pupils who could be encouraged to become a "sweet singer in Israel?" If you have, your supreme task is to lead them to places of service. If it had not been for Barnabas, Saul might have remained in obscurity. Think if you can what the world would have lost if Paul had not been discovered!

It is a long and rugged road from Peter the fisherman to Peter the martyr, from Paul the persecutor to Paul the great missionary to the Gentiles. But the spirit of God is a faithful leader and they both arrived. They had many and costly lessons to learn, and so will the modern Christian if he is worthy of the name. Paul and Barnabas labored for a year, teaching the disciples in Antioch, but at the end of that time the Disciples were called Christians.

Our task is not half done when we get one to see the light; we must teach him to walk in it and be saved.

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

Disciples Table Talk

Two Springfield, Mo., Disciple Churches May Unite.

A union of Central church and First church, Springfield, Mo., to form one of the largest congregations in the city, which probably will build a splendid new church edifice is contemplated as a result of a decision of officers of the two congregations at a joint meeting held a few days ago. The plan by which the union will be effected, contemplates the selling of both properties now owned by the two churches. For several months First church has been without a pastor. Weekly services, conducted by members of the official board and the congregation, have been held, but no pastor has been called. W. E. Harlow is pastor of Central church. Central church is the larger of the two bodies. It has a congregation of about 800 members. First church has about 300 members.

Bethany Class of 1906 Will Make Gift to College

Anna M. Kemp, of Dawson Ave., Mansfield, O., is the secretary of the class of 1906, Bethany college, and she announces a reunion of that class to be held in June at commencement time, at the college. She also states that it has been decided by this class to lead all the alumni in a gift of a $600 piano to the college at this season. She requests all Bethany alumni to join in this worthy work and to send checks to help. These should be made payable to "Bethany Alumni Piano Fund, Anna M. Kemp, Treas."

Two Pennsylvania Pastors Believe in Exchange Meeting Idea.

E. N. Duty, pastor at Charleroi, Pa., First, and Ben. S. Johnson, of First church, Greensburg, Pa., were college friends, and now in the time of their maturity have been renewing their friendship through exchange revivals. Not long ago Mr. Duty preached for a Greensburg meeting, and now Mr. Johnson has just closed an excellent meeting at Charleroi, Mr. Duty leading in solo and chorus work. Junior and senior choruses were used with success. Although the field had been gleaned a year ago by the Minges company, 32 persons were added to the membership. Mr. Duty speaks highly of the work of his co-laborer and mentions especially the deepening of the spiritual life of the church as a notable result of the campaign.

Easter Week at Liberty, Mo.

Features of the Easter week services at Liberty, Mo., besides sermons by the pastor, Graham Frank, were the following: Sermon by S. B. Cousins of the Baptist church, Liberty, Mo. Sermon by L. J. Marshall of Wabash Ave. Christian church, Kansas City. Sermon by Pres. Joseph A. Serena of William Woods College, Fulton, Mo. Sermon by Burris A. Jenkins of the Linwood Blvd. Christian church, Kansas City. Sermon by E. F. Leake of First church, Independence, Mo. G. W. Muckley recently gave an address on the Panama Congress at Liberty church.

Indiana Convention to Be Held at Danville, May 15 to 18.

Plans are being rapidly pushed to completion by the Danville, Ind., church to entertain the state convention which meets May 15 to 18. The Recreational Committee is arranging to procure the use of all the tennis courts, croquet grounds and baseball diamonds for the use of the guests. The splendid new gymnasium at the church will be at the disposal of all who come. So this convention will not by any means be a "dry" affair. The program will be an exceptionally strong one. Monday will be Ministerial Day, with the opening session of the convention in the evening. Tuesday will be devoted to state missions. Wednesday will be Bible-school and Endeavor day and Thursday will be C. W. B. M. day. Some of the strongest talent in the brotherhood will be upon the program. Charles M. Sharpe, of Chicago; H. H. Peters, of Paris, Ill.; W. F. Richardson, of Kansas City; F. D. Kershner, of the "Christian Evangelist;" R. A. Walker, Field Secretary of the State C. E. Society; Miss Maus, of Cincinnati; Mrs. Harrison, of Lexington; and Mrs. Stewart, of Kentucky, are a few of the number.

Ohio Church Has Four Living Links.

First church, Steubenville, O., has just closed the most prosperous year of its history. Ernest H. Wray has been pastor of the church for the last three years, since his



Prof. C. M. Sharpe, of Chicago, who will have a prominent place on Indiana's State convention program this year.

graduation from college. When Mr. Wray came to this church it was doing very little for missions. Today it is supporting four living links besides its support to other benevolent institutions. It cares for the following missionaries: Mrs. Settelmeyer, of Nanking University, through the F. C. M. S.; C. S. Dunning, Baton Rouge, La., under the A. C. M. S.; J. F. Baxter, of Cambridge, under the O. C. M. S.; and the church has recently assumed responsibility of a living link in India under the C. W. B. M. During the last year the church gave almost as much for others as it kept for itself. Last year's total budget for current expenses was $4,155.22. and offerings for missions and benevolences, $1,864.40. During the past two years the pastor has been his own evangelist and there have been more than two hundred persons added to the church. Mr. H. W. Cohagen has recently been employed as assistant to the pastor and choir director. For the last four weeks the pastor has been delivering Sunday evening lectures on "The Four Great Religions of the World": Buddhism, Mohammedanism, Judaism and Christianity. These lectures attracted much attention and drew capacity houses. During Passion Week there were services each evening, and on Thursday night was observed the Lord's Supper. Easter Sunday is set as Decision Day. Immediately after Easter the pastor will begin a series of Sunday evening sermons on "The Four Great Sins of This Age." The Steubenville congregation has voted to substantially increase the pastor's salary, and to send him as a delegate to the National Laymen's Congress in Washington, D. C., April 26 to 30.

Third Illinois District to Meet at Monmouth.

The Disciples of the Third District, Ill., will meet in annual convention May 9 and 10, at Monmouth. Allen T. Shaw is president of the convention, W. D. Endres, vice-president, and George W. Wise, secretary. Features of the program are: C. W. B. M. Session, Tuesday afternoon; an address on "Latin America," by Mrs. W. J. Burner, and District President Shaw's address on Tuesday evening. The convention sermon will be preached by H. E. Sala, on Wednesday morning; H. O. Pritchard, of Eureka, will speak on the church college, on Wednesday afternoon; the evening of this last day will be given to the state mission address of John R. Golden and to an address by Edgar D. Jones. Guy V. Ferguson, pastor at Monmouth, should be written regarding entertainment of delegates and guests.

Women to Lead in New Building Enterprise.

W. W. Johnson, pastor at Orrville, O., writes that the church in this town has just closed an unusually prosperous year, with March 31. During the year there were received into the church by statement and letter, 31, by baptism, 61. Seven removals by letter and two by death made a net gain of 83, net increase of 60%, the present membership being 203. The pastor made 332 calls and preached 85 sermons. For all purposes there was raised $2,246.79. There was a total attendance in the Bible-school of 7,334, with a total offering of $444.59. A Christian Endeavor society was organized, and has been doing excellent work. All indebtedness is now paid and a surplus in both the church and Sunday-school treasury. The Ladies' Aid Society is already looking forward to a new church, with $225 put aside for building fund.

Ohio Bible School News Notes.

During the past year the Millersburg school spent $99.64 for missions and $155.90 for local expense. E. C. Smith is pastor and Geo. Lange superintendent. * * * The church at Chardon is expecting to remodel its building in the near future in order to accommodate the rapidly growing Bible-school. Pastor A. T. Fleming and Supt. E. D. King are planning to introduce graded lessons as rapidly as possible. * * * Twenty-seven men assembled in the church at Fowlers Mills, March 12 and organized a men's class. E. A. Summers is president. Frank Root is secretary, and D. N. Gilette, the pastor, is teacher. State Superintendent Wilford H. McLain was present and gave an address.

Christian Endeavor Foreign Mission Notes.

The Endeavor Society at Hedrick, Iowa, has become a Life-line Society, assuming the support of Mirshah, an evangelist at Jubbulpore, through the Foreign Society. * * * A keen interest is manifest on the part of the Endeavor Societies in the orphanage work at Damoh, India. The societies are to be congratulated on the work accomplished in the years past. * * * The Foreign Society has prepared a very interesting set of colored stereopticon slides telling the story of the work at Damoh, India. The societies are gladly availing themselves of the opportunity of using them. They are sent out to societies paying express charges. Requests should be sent to Box 884, Cincinnati, O.

* * *

BREIF NEWS NOTES.

—The churches of the Fourth District, Illinois, will hold their convention this year at Pontiac, May 24, 25. The pastor, Ernest H. Reed, should be addressed for information concerning lodging and breakfast for guests and delegates; his address is 516 W. Grove St. B. W. Tate is president of the district, and H. H. Jenner, secretary. Some of the speakers listed on the program are: Mrs. Lura Thompson Porter, W. C. McDougall, B. W. Tate, V. W. Blair, C. J. Robertson, S. E. Fisher, John R. Golden, Guy L. Zerby, R. B. Doan, and L. O. Lehman.

—R. W. Gentry, pastor at Winfield, Kan., had part in the recent move by which the pool rooms were cleaned off of Winfield's map. As many readers know, this fine town was recently awarded by Ex-Governor Stubbs a prize of $1,000, as the best Kansas town in which to rear children. Mr. Gentry writes that the pool rooms were done away with against the advice of some people of very good standing, but he believes that the move will result in good in Winfield as in other towns. He suggests that the problem now is how to provide a decent recreational center, and thinks an article on this subject might be of value. The "Christian Century" would like to publish either articles or testimonies of recreational achievements from its readers.

—E. B. Barnes, pastor at First church, Richmond, Ky., has been preaching a series of sermons on the Master Missionaries, following a custom of having a series every winter, and he reports that the attendance at "dry" missionary meetings has been very gratifying. A large number of the students of the Normal School have heard the series throughout. Livingston, Carey, Paton, Judson, have been the subjects treated thus far. Mr. Barnes reports 30 persons added to the church membership recently.

—Supt. W. H. McLain, of Ohio, recently visited the Bible-school at La Belle View, Steubenville, O., and gave an address at the morning service on "The Task of a Church School." La Belle View has been doing aggressive work for the past month under the leadership of C. G. Chaney.

—Among the contributors to the April "Christian Union Quarterly" are: Chancellor W. P. Aylsworth, of Cotner University, on "The Ultimate Basis of Union"; M. M. Davis, of Dallas, Tex., on "Christian Union from the New Testament Viewpoint"; and S. G. Inman, on "The Panama Congress." There is also an editorial on "The Poison in the Way of Christian Unity."

—Garry L. Cook, Bible-school Superintendent of Indiana is addressing county conferences on the theme, "The Church and the Young People."

—The death is reported of Hunter McDonald, Disciple minister for many years. The end came at Anderson, Ind., and was a result of a period of illness extending over two years.

—The new church home at Benton Harbor, Mich., was dedicated on April 8. Evangelist W. H. Sandy preached the sermon and Pastor T. W. Bellingham pronounced the dedication vows.

—F. E. Lumley, Secretary of the Disciples' Congress, reports that Dr. H. L. Willett will speak at the closing session of the meeting, on Thursday afternoon, at Hotel Sherman, Chicago. His theme will be, "America and the New Orient." The date of the Congress is April 25-27.

—The Christian Endeavorers of First church, Mishawaka, Ind., are supporting Miss Kijo Takahashi in the Margaret K. Long Girls' School, Tokyo, Japan. Miss Bertha Clawson is at the head of the school.

—May 21 will be "Fellowship Sunday" with the churches at Springfield, Ill. Frank W. Allen will speak at one of the Methodist churches; Chas. W. Ross will occupy the pulpit of the First Methodist church. The churches of Springfield are in an increase campaign. The Christian churches have already made an increase of 197 members.

—At a banquet of the Men's Bible Class, Norwood, O., held April 14, L. N. D. Wells, of Akron, O., was chief speaker. C. R. Stauffer is the teacher of this great class, which has grown from nothing to an enrollment of nearly 200 in a few months.

—The Michigan State Convention will be held at Lansing, July 11-14.

—Joseph Fort Newton, of the Liberal Christian church, Des Moines, Ia., has been asked to occupy the pulpit of the City Temple, London, the church made famous by Joseph Parker, R. J. Campbell and other great Englishmen.

—Odon, Ind., will have a new $10,000 building soon.

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Facts and Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Los Angeles, Cal., Shorb Avenue, Bruce Brown, evangelist; 71; continue.

Louisville, Ky., Broadway, W. N. Briney, pastor; R. T. Nooe, evangelist.

Beaumont, Tex., First, H. R. Ford, pastor; E. E. Violett, evangelist.

Nevada, Mo., Scoville company, evangelists. Began April 16.

Millersburg, Ky., C. O. Cossaboom, pastor; Clyde Darsie and Wallace Tuttle, evangelists.

Ft. Worth, Tex., Magnolia Ave., E. M. Waits, pastor; W. T. Brooks, evangelist.

Marion, Ind., First, A. Homer Jordan, pastor; C. S. Brooks, evangelist.

Mt. Sterling, Ill., Allen T. Shaw, pastor; preaching; H. W. Talley, singing.

Maryville, Mo., C. E. Miller, pastor, preaching.

Keokuk, Ia., union meeting, Scoville company, evangelists; 3,600; closed.

Winchester, Ky., J. H. McNeill, pastor; Yeuell and Yearsley, evangelists.

South Dallas, Tex., W. W. Phares, pastor; J. A. Challener, evangelist.

Butler, Pa., F. M. Field, pastor, preaching; J. W. Seniff, singing.

Muncie, Ind., Jackson St., F. E. Smith, pastor; O. W. Walker and wife, evangelists; closed.

Arlington, Cal., Bruce Brown, evangelist; 75; closed.

Rudolph, O., Geo. W. Schroeder, pastor, preaching; April 16-23.

Williamsport, Pa., S. M. Martin, evangelist.

Santa Barbara, Cal., Melnotte Miller, evangelist.

Los Angeles, Cal., Magnolia Ave., R. W. Abberley, pastor; Hagerman and Shields, evangelists.

Durant, Okla., J. T. Ogle, pastor, preaching. Begin April 23.

Montgomery, Ala., O. P. Spiegel, pastor, preaching. Begin April 23.

CALLS.

Claire L. Waite, Cincinnati, O., Central, to Colorado Springs, Colo., First. Accepts.

Chas. E. Dugan, Rocky Ford, Colo., to Fairmont, Minn. No decision.

H. M. Hale, Hannibal, Mo., to Lo Porte, Ind., First. Accepts.

R. B. Hyten, to Goldfield, Ia. Accepts.

A. C. Stewart, Beaver Crossing, Neb., to Vining, Kan. Began work April 16.

A. L. Clinkinbeard, Plano, to North Dallas, Tex. Accepts.

T. B. McDonald, Cottage Grove, to Heppner, Ore. Accepts.

W. O. Dallas, Garland, to Abilene, Tex. Accepts.

P. R. Campbell, Sidell, to St. Joseph, Ill. Accepts.

E. D. Lowe, to Terre Haute, Ind., Second. Accepts.

RESIGNATIONS.

A. F. Sanderson, Syracuse, N. Y., Central.

T. H. Adams, Findlay, O., Central. Resignation not accepted.

A. Fairhurst, Ocean Park, Cal.

A. F. De Gafferelly, Danville, Va.

I. A. Wilson, Marion, Kan.


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Give name of school and average attendance.

Address STEPHEN J. COREY, Secretary
BOX 884, CINCINNATI, OHIO

DISCIPLES' CONGRESS AT HOTEL SHERMAN, CHICAGO, APRIL 25-27.

—President J. A. Serena, of William Woods College, with his wife, were guests of the Kansas City alumnae of the college at a banquet held at Independence Blvd. church on April 6.

—Geo. L. Snively is to dedicate churches at Earlham, Ia., California, Pa., Bellefontaine, O., Macksville, Kan., and Raytown, Mo. Many other calls have come to Mr. Snively that he is unable to respond to.

—Edgar D. Jones, of Bloomington, Ill., was selected by the Kappa Sigma Fraternity as principal speaker for the banquet which was held at the middle west conclave of the fraternity, April 14-15, at Indianapolis. Dr. Jones also occupied the pulpit at Central church on Sunday morning, April 16.

—C. W. Cauble dedicated the new $20,000 church building at Bicknell, Ind., raising sufficient money to pay all obligations, and with a balance to apply on a parsonage.

—Recently G. W. Muckley addressed the Ministerial Alliance of Kansas City on the Latin-American Congress to which he was a delegate. He also gave an address at a missionary meeting in Liberty, Mo., on April 10 and will speak before the Women's Council of the C. W. B. M. on April 26, in Kansas City.

—F. E. Lumley reports fine meetings at Indianapolis in the early days of the Men and Millions campaign being promoted there. At Central church, on the first Sunday morning, the speakers were: A. E. Cory, F. D. Butchart, H. P. Shaw, Miss Anna Atwater and President T. C. Howe.

—F. D. Kershner, of St. Louis, will give the commencement address at Missouri Christian College, Camden Point, Mo. The president of the college will deliver the baccalaureate.

—The Circle of the North Woodward church, Detroit, raises $50 per year for the support of a student at Hazel Green Academy, Hazel Green, Ky.

—Dr. Ada McNeal Gordon recently spoke before the C. W. B. M. organizations at Kansas City, Topeka and Hutchinson, Kan.

—First church, Denton, Tex., is putting $15,000 into repairs on the building there.

—J. W. Underwood, pastor at Central, Anderson, Ind., has been forced to take a rest because of his strenuous activities in connection with the work there during the past year. He is spending some time at a Martinsville, Ind., sanitarium.

—South Dakota Disciples will hold their annual convention at First church, Sioux Falls, June 22-25.

—Among the speakers at the opening of the new Christian hospital in Kansas City were: R. A. Long, J. W. Perry, L. J. Marshall, B. A. Jenkins, G. H Combs, and Dr. Jabez N. Jackson.

—R. C. Harding, of Topeka, Kan., has been employed by the churches of Omaha as city missionary.

—Several prominent men of the community are being asked to talk to the congregation at Edenside church, Louisville, on "How a Church Service Should Be Conducted." T. A. Minyard, the pastor, recently preached sermons on the themes, "The Jekyll-Hyde Chap," and "The Three Biggest Fools."

—Albert Buxton, of Ipava, Ill., former president of Texas Christian University, will consider calls to educational or pastoral work at any time this spring or summer. Mrs. Buxton is said to be strong in church work, and a trained vocalist.

—During the Easter Week Services at Walnut Hills, Cincinnati, the pastor, R. E. Elmore, is preaching a series of sermons on "Love the Bond of Perfectness," based on 1 Corinthians 13.

—The new edifice of the Turlock, Cal., church, erected to replace the structure destroyd by fire in January, 1915, was dedicated by H. O. Breeden on April 2. F. M. Brooke is pastor at Turlock.

—The churches of Toledo, O., are promoting a city-wide evangelistic movement in a local theater, and Grant W. Speer, pastor of the principal Disciple church there, was scheduled to speak on "The Eternal Question."

—High water mark has been reached at High Street school, Akron, O., with 1,489

Twenty-three Easters for the N. B. A.

For more than twenty-three years the National Benevolent Association has asked our Bible-schools to devote this beautiful resurrection memorial day to the parentless child, the dependent widow, the aged, indigent disciples, and the destitute sick, gathered into its homes and hospital. Their response has been gratifying beyond expression. Thousands of our Bible-schools by their faithful and increasing support have enabled the association to minister tenderly to twenty-one thousand desperately needy souls. What a resurrection from poverty, sorrow and sickness and even out of sin, has been accomplished by the aid of these schools through these years.

The Easter offering has become the largest single source of income to the association. By it the association has developed a great and worthy enterprise. Because of their participation in this offering our schools and churches have (and that quite properly) increased their demands upon the association for service. Increased offerings have justified the acceptance of increased responsibilities. In turn, this larger service has called forth larger support. So it has gone on through the years. The bonds of sympathy and confidence uniting the association and our schools have strengthened until today each depends with assurance upon the other.

Our friends will understand that the needs of the association are greater this year than ever before. This is only another way of saying that its work is greater than at any previous time, and that therefore it presents a greater opportunity for investment and for service. Last year it asked for an Easter offering of $50,000. While we did not reach that mark we were most thankful that we could report the largest Easter offering ever made.

Because of an additional institution, the Massie Christian Home at Long Beach, Cal., and because of the increasing demands made upon the association by the churches everywhere an offering of at least $50,000 will be required from the offerings of this season. Brethren, make Easter unanimous for the N. B. A. and this amount will be reached. Remember to send it to Mrs. J. K. Hansbrough, 2955 N. Euclid Ave., St. Louis, Mo.

Ohio Secretary's Letter

The Sandusky Disciples are in their new home. They purchased a well located chapel from the Episcopalians, put it in perfect condition and have made it a thing of beauty. The first day in the new home was March 26. The state secretary enjoyed the occasion. The church is in a splendid location. The neighborhood needs and welcomes it. The Sunday-school surpassed all former records on that day—165 were present. G. Webster Moore and T. J. White were present and participated in the services of the day. H. L. Wiggin came over from Clyde at night. Franklin Circle church, Cleveland, supports this work as its living link mission in Ohio. Charles Hofrichter represented the church on this glad occasion.

G. Webster Moore remained two weeks in a special meeting introducing the new congregation to their community. Fourteen persons were added to the membership. R. C. Lemon is greatly loved by this people for his faithful and efficient work.

The state convention is drawing near. We shall have the presence of great ones from abroad like F. D. Kershner and Walter S. Athearn. Four national organizations will be represented on the program. The Men and Millions Movement will send a secretary. Ohio talent in goodly array will complete one of the strongest programs ever offered.

The C. W. B. M. will bring Mrs. Charles T. Paul, Mrs. Greist, state president of Indiana, and Miss Allena Grafton, national secretary of Young Ladies' Circles. They will also have a strong array of Ohio talent.

The brotherhood men will have a characteristic program such as always delights and stimulates the men.

The Mt. Vernon church offers a splendid new house of worship and a fine old type of hospitality to all comers. Plainly, "Mt. Vernon '16" is distinctly the convention not to miss.

Now concerning the collection. There will be a report at Mt. Vernon. It will show that state workers have been diligent, efficient and true. It will show the measure of the co-operation of your church in a strenuous and fruitful year of work for a Christian Ohio. Is your offering in yet? The books close May 1.

When I began this letter there were ten appeals for help on file unanswered. As I close there are eleven. Ohio is a state of unlimited opportunity for Christian work of the richest fruitfulness. Send in the offerings that the work may be multiplied. I. J. Cahill, Cor. Secy., 2047 E Ninth St., Cleveland, O.

Notes From the Foreign Society

The churches still gain in receipts over last year. We were all rejoiced that during the month of March the gain in this respect was over $12,000 from the churches as churches. For the first twelve days in April the churches have gained $2,869 over last year. If this record keeps up the churches have the possibility of reaching a gain of $25,000 for the year. For the six months of the year they have already gained over $19,000. No one can measure the satisfaction this will bring to the missionaries after the serious record of last year.

The Children's Day goal of the Sunday-schools has been set at $100,000 for Foreign Missions. Every indication is that this amount will be reached and exceeded. Last year the amount given was $93,688.00.

The reception given to "Little Journeys to Distant Lands," by the Sunday-schools has been most encouraging. This is a series of lessons in the form of a tour of our mission fields prepared for all the Bible-schools.

H. A. Baker, of Batang, Tibet, writes that during the Christmas season the Chinese church had special meetings for three days and nights. The church was crowded, there being about 250 at each meeting. Contributions were raised to feed the poor at Christmas. The money contributed by the church and the merchants on the street amounted to $30. Two hundred poor people were fed and given food for another meal.

As a result of a recent meeting in the Hongo church, Tokyo, Japan, 25 persons have enrolled as inquirers.

F. E. Hagin, of Tokyo, Japan, writes that Miss Ogawa, a student in the Girls' School, convassed every home in Toride for money for a new church building. With some mission aid the Christians there will have their own house of worship soon. The work was begun twelve years ago. Toride is a small city with famous temples. The missionaries are hoping for several baptisms in Hachijo Island in April.

Dr. L. F. Jaggard, of Monieka, Africa, reports 38 baptisms.

In Nanking, China, there are several adult Bible-classes. The one at the Drum Tower has 155 members; at the South Gate 74 men and 58 women are enrolled.

F. M. Rains, Secy.

present on April 2: 647 present in the men's class, 102 in the Loyal Sons' Class. Nearly 1,000 men and boys are enlisted in the work of this great school. On April 9, the report comes, 1,320 were present in the school, with 534 in the men's class.

—The members of First church, Los Angeles, led by Mr. J. G. Warren and Mrs. S. M. Cooper, are raising money to create a missionary library in the church, in memory of the deceased wife of the pastor, Mary Richardson Thrapp. This library will be of creditable size. In the autumn, a reading class will be organized to stimulate the reading of missionary and religious books.

—The Wisconsin School of Methods, held March 20-24, at Second church, Milwaukee, proved a splendid success. There were 41 students enrolled.

—There are six Bible-schools in the state of Kansas, whose membership is numbered in the four figures. They are all in the "Each-One-Win-One" campaign. These churches are at Hutchinson, 1,500 members; Atchison, 1,408 members; Pittsburg, 1,210 members; Wichita, Central, 1,200 members; Parsons, 1,055 members; Coffeyville, 1,000 members.

—The Christian Endeavor Society of the Thirtieth Street church, Newport News, Va., joins the Life-line list of the Foreign Christian Missionary Society by assuming the support of Jose Acosta, a young man in Cuba, preparing for the ministry under W. L. Burner, missionary at Matanzas.

—Edgar D. Jones, of First church, Bloomington, Ill., gave four addresses at the Southern Illinois Ministerial Institute, which was held at Salem, on April 11 and 12: The addresses are as follows: "The Inner Circle of a Preacher's Library." "Poet-Preachers and Preacher-Poets." "The Ancient Gospel in Modern Fiction." and "Heart Power in the Pulpit."

—It is reported that W. T. Fisher, formerly Bible-school superintendent in Iowa, may return to Iowa. He has been one of the teachers in the Canton Bible Institute for the past three years.

—A Bible-class of young people in the Chickasha, Okla., church is transforming an unattractive vacant block of the town into a park.

—A recent session of the Bible-school at Broad St., Columbus, O., was in entire charge of boys.

—The Columbus, O., Disciple churches have organized "the Disciples' Union of Franklin County."

—E. S. Ames is delivering a series of lectures on "The Psychology of Mysticism" at Hyde Park church. About fifty persons are enrolled in the class.

—Monroe Street, Chicago, gave a reception to its new pastor, J. E. Wolfe, on April 14.

—W. Garnet Alcorn, pastor at Monroe City, Mo., will preach the baccalaureate sermon for the local high school this year. This is the third time Mr. Alcorn has been called to this service.

—R. L. Finch, pastor at Second church, Milwaukee, Wis., has organized a boy scout troop of about thirty boys from various denominations in the community.

—Fifteenth St. church, Washington, D. C., L. L. Bowers, pastor, has inaugurated the unified service plan.

—W. R. Warren, ministerial relief secretary, reports that the publication of the plan for permanent system of pensions for ministers has moved several pastors to enlist under the provisions of the plan.

—The average daily attendance at the Fife union meetings which have just closed at Pomona, Cal., was about four thousand. Large delegations attended from neighboring towns.

—W. E. M. Hackleman is assisting W. H. Allen, pastor at New Orleans, in Easter meetings.

—B. B. Tyler is supplying the pulpit at Central, Denver, until a regular pastor is found.

—Arthur Dillinger, pastor at Altoona, Ia., will work in the Chautauqua field during the summer.

—A. W. Taylor, of Columbia, Mo., will speak at the Country Life Conference at the Montana Agricultural College, June 12-22. His theme is the country church.

—North Side church, Indianapolis, celebrated its first anniversary on April 2.

—Miss Helen Keller will lecture at Atlantic Christian College early in May.

—F. D. Kershner will deliver the baccalaureate sermon at Transylvania college on June 4.

—At the State Bible School convention of Oklahoma, held at Tulsa, W. S. Athearn was a favorite speaker. Other speakers were Marion Lawrance, H. J. Heinz, and J. S. Durham, international association promoters.

—Splendid plans are being made by the Howett Street church, Peoria, Ill., for the new church and Bible-school building to be erected this year. This will provide equipment for various kinds of community work. F. Lewis Starbuck, pastor, is leading in this enterprise.

—Warren, O., church has a boys' club which meets on Tuesday evenings at the church. There is also a men's club, which meets once a month on Wednesday evening. E. A. Hibler leads at Warren.

—The Bible-school at Coffeyville, Kan., under five years' ministry of Arthur Long, has increased from a membership of 190 to 701.

—The Board of Church Extension, according to recommendations made at Panama, is expecting to extend the sphere of its influence into all of Latin America, provided its charter will permit.

—Wilford H. McLain, Ohio Bible-school superintendent, delivered the address at Sandusky, April 11, on the Bible-school night of a week's union campaign of the churches of the city. His subject was "The Task of a Church School."

The American Society and Builder

The American Christian Missionary Society is an enterprise builder for Christ. Through all the years, it has laid foundations and others have builded thereon. It has furnished the first funds which inspired faith and hope and courage to these first settlers to undertake the work of organizing churches, establishing colleges and erecting houses of worship.

This "Home Society" has planted our "first" or "mother" church in many American cities If this Honor Roll were called, churches in the following cities would respond:

Halifax	El Paso
Boston	Tacoma
New York	Seattle
Philadelphia	Spokane
Harrisburg	Vancouver
Buffalo	Boise City
Baltimore	Winnipeg
Washington, D. C.	Aberdeen
Richmond	Lincoln
Norfolk	Watertown
Charleston	Minneapolis
Jacksonville	St. Paul
Tampa	Milwaukee
Pensacola	St. Louis
Mobile	Grand Rapids
New Orleans	Chicago
Galveston	Des Moines
Austin	Denver
Colorado Springs	Pueblo
Sioux Falls	Los Angeles
Shreveport	Birmingham
Portland	Houston
Alameda	Savannah
Pomona	San Francisco
Topeka	Berkeley
Atchison	Salt Lake City
Omaha	Leavenworth
Ft. Worth	Wichita.

But these "first" churches have in each city grown a numerous brood; so that the original 57 churches in the 57 cities named above have come to number 261, with a total membership of 71,344. We regret our inability to give property valuation.

This hallelujah chorus of praise continues to increase in volume as one recounts the widening influence of this American Christian Missionary Society family of churches as expressed in their missionary offerings. Thus 46 of the 60 churches listed as contributing the largest offerings of their respective states, belong to this A. C. M. S. family.

Again, the 261 churches, which include all our churches in above named cities, contributed last year to all missions a total of $92,684.64.

Choosing at random seven individual A. C. M. S. churches in different parts of the country, viz:

Pomona, California—First church.
Washington, D C.—Vermont Ave. church.
Des Moines, Ia.—Central church.
Topeka, Kan.—First church.
Wichita, Kan.—Central church.
Chicago, Ill.—Englewood church.
Pittsburgh, Pa.—East End church.

we find that in the last ten years they gave to the A. C. M. S. $16,564.11, and to the Foreign Christian Missionary Society $28,549.67, making a total of $45,113.78.

Since investment in American Missions not only produces such gratifying results in the Home Land, but also brings so great return in resources beyond, it is only reasonable to expect that the American churches will invest liberally in this basic missionary enterprise, so fundamental to all other organized work.

Grant K. Lewis, Secy.

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THERE ARE 1000 MEN



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President Wilson
ON THE SUNDAY SCHOOL

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"No study is more important than the study of the Bible and the truths which it teaches, and there is no more effective agency for such study than the Sunday School. It is certainly one of the greatest factors in our lives in the building of character and the development of moral fiber. The Sunday School lesson of to-day is the code of morals of to-morrow."

WHY NOT LINE UP WITH WOODROW WILSON AND OTHER GREAT AMERICANS IN THIS SPLENDID WORK?

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Who is E. K. Warren?

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700 East Fortieth Street CHICAGO, ILL.

THE CHRISTIAN CENTURY

Vol. XXXIII: April 27, 1916 Number 17

The United States and Japan
Editorial

Wanted - A United Church
By William P. Merrill

Is God Responsible for the War?
By J. E. Jones

The Lima Conference

CHICAGO

Subscription—Subscription price, $2. If paid strictly in advance $1.50 will be accepted. To ministers, if paid strictly in advance, $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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The Christian Century

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Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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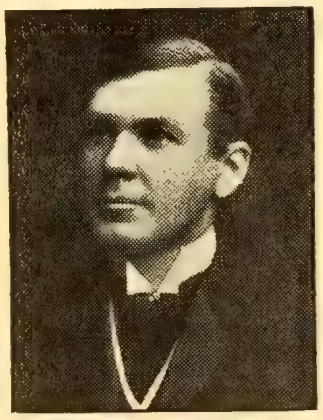
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Character Talks

By Edgar DeWitt Jones, First Church, Bloomington, Ill.



Rev. Edgar D. Jones

GOD IN THE OUT-OF-DOORS.

As with Jacob, so with all other great characters of the Bible; they found power in, and by close communion with God. Abraham on the mountain; Moses in the wilderness of Midian; Gideon on the threshing floor; Samuel in the house of Eli; David in the cave; Elijah in the mountain fastness; Isaiah in the temple; Daniel in his room with the windows open toward Jerusalem; John the Baptist in the wilderness; Paul in Arabia; John on the Island of Patmos—the great company of patriarchs, prophets, priests, apostles, martyrs, missionaries, were all made strong through the ministry of silence. Mr. Stewart Edward White wrote a book a few years ago called "The Silent Places," describing some of the great silent stretches of God's out-of-doors. Every life should have its "silent places," its "closet experiences" where God and man meet and commune. These places may vary in location though alike in aloneness with God. As Isaac of old went out to meditate in the field at eventide so God's out-of-doors may serve as an oratory for many a soul who is seeking him.

''Character Talks''—A Regular Feature of ''The Conquest.''

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII APRIL 27, 1916 Number 17

The United States and Japan

AS THE PATHS TO EUROPE ARE CLOSED TO THE AMERICAN PEOPLE BY THE EXIGENCIES OF WAR, AND ARE NOT LIKELY TO BE OPENED IN ANY LARGER MANNER FOR SOME YEARS TO COME, THE ATTENTION AND INTEREST OF THE WESTERN WORLD ARE CERTAIN TO TURN TO THE PEOPLES ON THE OPPOSITE SIDE OF THE PACIFIC AS OUR NEAREST NEIGHBORS.

Students of geographical forces have been telling us for a generation that just as the Mediterranean Sea was the basin around and across which the courses of travel and traffic were laid in the classic age, and for the past four centuries the Atlantic Ocean has been the theater of the world's most intense activity, so in the period immediately ahead the Pacific will increasingly occupy the place of importance.

The truth of this statement will not be disputed by anyone who watches the movement of events in our day. Europe is practically closed against all approach. For at least a generation to come the close intercourse which has been maintained between the two sides of the Atlantic will slowly work toward reestablishment. Some features of that old intimacy will never reappear. The war has shattered many traditions, educational, artistic and industrial, which were deemed permanent. It is to the west and not the east that the attention of America is turned by all the providential and tidal forces of the time.

And just at this moment access to the shores of Asia across the Pacific is accelerated in astonishing measure. It once seemed a wonder to travel to the ports of England and the continent in ten days. Today one steams from Vancouver to Yokohama in nine days, and in the almost incredible space of thirteen days, raw silk is transported across the Pacific and our northern area from Tokyo to New York. The Orient and the Occident face each other at a distance far less than that which separated Palestine from Egypt in the days of our Lord, or New England from the Central States in the times of the fathers.

✤ ✤

And just across this narrow and lessening barrier of ocean there dwells the most intelligent, progressive and brilliant people of Asia, the Japanese. In half a century they have come forward with almost incredible rapidity from a condition of feudalism, and have taken their place in the foremost rank of modern national life. Since the day in 1853 when Commodore Perry anchored in the harbor of Yokohama and forcibly, but bloodlessly, opened Japan to the commerce of the world, a date which many living men remember well, that remarkable people have traversed all the distance that separates our civilization from the age of William the Conqueror. Under the leadership of the late Mikado, Japan has obtained a constitutional government, an educational system of the highest type, universal, compulsory and free, and an industrial and commercial position which is the admiration of the world.

A people with such a record is naturally proud of its achievements. It is sensitive, perhaps supersensitive, to the opinion in which it is held by its neighbors. It is deeply concerned to receive the recognition and good will of Europe and the United States. It is surprised and troubled when it finds evidence of unfriendly feelings which it regards as unwarranted.

It is a familiar fact that certain men and newspapers in the United States have made it their business to scatter the sentiments of distrust and suspicion regarding Japan. Lyceum and Chautauqua platforms have been utilized to exploit the Japanese peril. A portion of the press has hesitated at no falsehood in the effort to create an anti-Japanese sentiment in our country. The picture of a Japanese invasion from across the Pacific is the most common form of this alarmist agitation. Hordes of Japanese laborers flooding into the Pacific states for purposes of colonization, and later of aggression, are another item in the indictment. The low morals of the Japanese, commercial and personal, are another count. Time upon time these charges have been answered and disproved. The Japanese probably have the average faults and virtues. Similar catalogues could be prepared regarding every one of the races that our country has welcomed to its shores. Yet the Japanese complain with cause that they are the victims of a persistent, malicious and mendacious form of dispraise alike unjust to them and dishonorable to the American people.

✤ ✤

All the traditions of Japan are favorable to friendship with the United States. After the first resentment at the forcible opening of their gates to the world, the people of the Island Empire recognize the enormous service rendered to them by this action of our government, and regarded America with sentiments of unmixed admiration and good will. At Kurihama, in Japan, there stands a monument to Matthew Calbraith Perry, erected by the Japanese in grateful recognition of the man, who as the representative of our nation, introduced Japan to western civilization. All the relations of the two peoples since that time have been friendly. The sympathy of America was heartily with Japan in her two wars, with China and with Russia. The influence of our missionaries has been wholesome and appreciated in that land. Christianity might have been the foremost of the faiths of Japan today had the churches made use of their opportunity a score of years ago. Even now, with all the competing influences, most of which have come from the Occident, it is winning its way gradually and effectively among a wholly friendly people.

When Japan understood that the people of the Pacific slope were strongly averse to the coming of Japanese immigrants, the Imperial Government, in spite of its natural sensitiveness to the strange discrimination against that people at the very time that we were receiving immigrants from practically every other nation in the world, many of whom were as little of Caucasian blood as the Japanese, entered into an agreement not to permit the coming of any more of her people. And the most persistent jingo will have to admit that Japan has remained exactingly faithful to that agreement. Is it strange that now she protests against our enacting into law an arrangement which she has so faithfully observed, which is already a grave discourtesy to a friendly nation, but would in case of the proposed legislation become an inexcusable insult?

The Japanese people have many other problems than

(Continued on page 9.)

World Needs a United Church

By WILLIAM PIERSON MERRILL

Pastor of the Brick Presbyterian Church, New York City*

PHILLIPS BROOKS once said of the Church of Christ that it ought to be a "universal solvent, lying back of all our differences, and composing them." If that is indeed the function of the church, it was never more needed in the world than just now. Even before the outbreak of the war, divisive forces were at work which seriously threatened the welfare of society and hampered the coming of the kingdom of God. Race prejudice, class strife, religious bigotry, sectional antagonisms, were splitting mankind into hostile fragments. The war has intensified all these centrifugal tendencies. It is time for the church to heed the call of the Spirit which is in her, and to reveal herself as the unifying force, the solvent, that can compose the differences of humanity.

SPIRIT OF DIVISION MUST BE CAST OUT.

But if the church is ever to do this work—the greatest piece of work waiting to be done just now—she must first let God cast out from herself the demon of division, and fill her with the spirit of generous, comprehensive unity. The church cannot unify until she is herself unified. And the only practicable way to oneness lies through generosity of spirit, largeness of view, which shall enable men of positive convictions to unite heartily, without suspicion or reserve, with men who differ from them on many matters, yet are one with them on the great essentials of the Christian faith and life.

If we desire our beloved Presbyterian church to have this season prove the best year in her history, the year of the boldest and most effective service for God and his kingdom, we ought to pray fervently for that unity of spirit and of action for which our Lord prayed on the night before Calvary. We should earnestly covet the power to stand before a divided, distracted world as an inspiring and appealing example of the beauty and force of united and brotherly faith and action.

Are we ready to do this? The worst and most real danger confronting our church is that we shall not be big enough, Christly enough, to stand by such a comprehensive policy. There are signs of reaction toward timid policies and narrow views and the spirit of dogmatism. Every loyal Presbyterian should stand against these reactionary tendencies with all his strength. The danger is that, in a day that calls for a big, brave, generous, comprehensive, Christly church, ready to hold in abeyance everything but the essentials of faith and practice, our church shall be frightened into reaction, dominated by a partisan view of life and work, and Christianity left swirling helplessly in an eddy of little thoughts and things, while the mighty current of the life of God's Spirit in the world goes sweeping past. That is the danger we need to fear, for deliverance from which we need to pray and labor and speak out.

THIS IS CHRIST'S DAY.

This is Christ's great day, if we will make it so, if we will drop our petty concerns and follow him. All things are calling us just now to give ourselves and our church to the primary things, and to keep out of the way all secondary things, however good and true, however much we prize them. At so critical a moment as this, the Episcopalian who holds essential his particular theory of the church, the Baptist who holds vital his particular view of the sacraments, the Presbyterian who counts essential the theology which distinguishes him from other evangelical Christians, are guilty of something like treason in wartime. It is time to rally to the defense of our common Christianity, and let our private, partisan, and denominational peculiarities shift for themselves. If they die, so much gain for the kingdom of God!

In the presence of this warring, suffering, divided, sin-cursed world, agonizing for the redemption which can come to it only through Christ and his gospel, the man who would waste any of the church's energy in whittling fine points of dogma, the man who would split up rather than bind up, the man who would force his personal convictions upon the whole church or refuse to work in fullest possible accord with all whom he acknowledges to be Christians, is taking a course un-Christian and inhuman, piling up for himself a weighty responsibility for the time when he shall stand before the Judge revealed in the twenty-fifth chapter of the gospel according to Matthew.

The great need today is that the whole church move into, and abide in the spirit of Paul's noble words, written to a church in danger of division, "For all things are yours, whether Paul, or Apollos, or Cephas; all are yours; and ye are Christ's; and Christ is God's." Into such a comprehensive unity we need to be led just now—that big, generous, fearless attitude which is our birthright as Presbyterians and as Christians.

LIBERALS AND CONSERVATIVES MUST WORK IN HARMONY.

Would that the Spirit of God might be put into the hearts of liberals and conservatives, of all party men in our church, that spirit which saved the church in its earliest days. There was serious danger of division as Christianity moved on its way from a Jewish sect to world religion. One party held to the past; the other reached out toward the future. There are always those two parties in a living church of the living God. Each side felt that there was danger in the other. But the leaders of the church had enough of the spirit of their Lord to see that the real danger was that the church would be divided; and, by the grace of the Spirit of Christ, they held together. "James, and Cephas, and John, who seemed to be pillars"—men who stood fast, conservatives, loyal to Christian traditions—"gave the right hand of fellowship to Paul and Barnabas"—moving "pillars" of cloud and fire—and a united church, in which men who differed widely trusted each other with loving and frank confidence, moved irresistibly upon the heathen world.

Cannot our beloved church rise into the same big, brotherly spirit? We, too, have come to a critical day, when the world cannot be delivered save by a church which is heartily one in generous love and confidence.

It is a time, if ever there was one, when all reasonable, moderate men, all who put spirit above forms and unity above party advantage, should hold together in that "love which is the bond of perfectness." It is a time for a real brotherly union of liberals and conservatives, which shall suspect no one, accuse no one, and exclude only those who will not live in Christian faith, hope and love with their brethren. "If any man loveth not the Lord let him (and no one else) be anathema." But "grace be with all them that love our Lord Jesus Christ with a love incorruptible." It is a time, therefore, for outspoken, though reasonable, protest, against any attempts, direct or indirect, to drive our church into a narrow, extreme, or partisan position.

UNITY ABOVE PARTY ADVANTAGE.

Whenever extremists—whether they be extreme radicals or extreme reactionaries—attempt to impose their views as authoritative and decisive for the entire church, the whole body of moderate men, who put love and service first, should unite to hold the church steady in its historic position (sanctioned by the Bible and by our standards) of a union based on the great essentials, and strong confidence and fearless freedom as to all else.

The most serious danger confronting us is that our great church, so needed today, so wonderfully fitted for the work of God just now, may be driven by vague fears into a corner where it shall sit hugging to itself certain dear non-essentials, while the great movements of God and man and the kingdom go on their way to a victory which we, of our sins, may not share.

God keep us from such a fate! "For we know that the whole creation groaneth and travaileth in pain together even till now, waiting for the revealing of the sons of God." It is only as the church of Christ, in this crisis, rises above small things into the mind of Christ, that we can hope that "the creation itself may be delivered from the bondage of corruption into the liberty of the glory of the children of God."

"Come then! Since all things call us.
The living and the dead;
And o'er the weltering tangle
A glimmering light is shed;
Come then! Let us cast off fooling;
For this at least we know,
That the dawn and the day are coming.
And forth the banners go."

Happiness comes not from the power of possession, but from the power of appreciation. Above most other things it is wise to cultivate the powers of appreciation. The greater the number of stops in an organ, the greater its possibilities as an instrument of music.—H. W. Sylvester.

* * *

Hush thy complaints. Sweetness and kindness are good when they bear thee home to God. Cruelty and wrong are good when they force thee to the bosom of God. Evil is evil unto him who doeth evil, but evil is good to thee if it unites with God the Beautiful.—Mozoomdar.

* * *

Sorrows are often like clouds which, though black when they are passing over us, when they are past become as if they were garments of God, thrown off in purple and gold along the sky.—Henry Ward Beecher.

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God's Responsibility or Man's?

By J. E. JONES

THE Voice of Doubt has been many times raised since the war began. The comfortable belief in a beneficent Providence has been rudely shaken. If God is all-powerful and all-good, men and women are asking, why did he allow this wicked war to begin and to continue?

"To answer this question, declares the English agnostic, Mr. Robt. Blatchford, the Christian apologist 'has to show why a God who hates evil and has power to prevent it allows it to exist.' He chooses the Rev. R. J. Campbell as one of the conspicuous English divines engaged in reconciling the war with the Christian conceptions of a Heavenly Father. Mr. Campbell was forced to meet the direct questions of some sufferers by the war such as this put by an afflicted mother, 'Where was God when my boy was bayoneted in the face and left to bleed to death in agony?' "

A PERTINENT QUESTION.

The foregoing is from the Literary Digest of January 22d, the introduction to an article entitled "Agnostic View of God in the War."

The mother had a perfect right to ask the question, where was God when her boy was bayoneted and left to die? She could have gone further and asked, where was God when the bayonet was manufactured for the very purpose for which it was used? Where was God when the government under which the boy grew to manhood permitted the bayonet to be manufactured knowing it was for that purpose? Where was God when the people permitted a government to exist that would allow the manufacture of bayonets with which to kill? Where was God while the mother was nurturing her boy under conditions which made it not only possible but highly probable that he would ultimately be bayoneted in the face? Where was God when the parents consented that a child born might be born into the world under conditions which made bayonetting in the face not only possible or probable, but a certainty?

In other words, if men and women know the things are wrong of which they complain why do THEY permit them to exist or condone them at all? Why do THEY burden themselves with taxation to build up, maintain and make effective the very evils against which they cry out?

Is it not better that a boy should not be born than that he should, in his young manhood, be shot, bayoneted or torn to fragments by shells? Is it essential to the welfare of the race that the youth of the nations should periodically, or at the whim of some self-adulating war-lord, be marched out on the battle field and slaughtered?

WHO IS RESPONSIBLE?

Why put the responsibility of any or all these things upon God? If we believe the things are wrong of which we make complaint, what are we living for if not to correct them? Why rail at the Most High, why doubt his existence or question his justice when the responsibility is upon ourselves and we know that it is? We burden ourselves grievously in order to maintain the very conditions which awaken our resentment.

The trouble is, we deny our responsibility. We whirl off in the death-dance with Satan, rendering to him our allegiance, and when the ruin and disaster of it all appears we lift our hands in holy horror and exclaim, "There is no God or he would not permit us to do the things we persist in doing."

God did not ordain man to suffering, to evil or to death. He created him a finished being, gave him a paradise in which to live, warned him of the dangers with which he might afflict himself and their consequences, and commanded him to refrain from that which was detrimental to the law of his being and in contravention of the will of his Maker. He was made a ruler and a king. The earth was prepared for his occupancy and he was given dominion. The work was his. God entered upon his rest, proclaimed his Sabbath, and to impress upon him that the work was left to him commanded that he observe every seventh day in commemoration of the rest of God.

THE DEVIL REIGNING TODAY.

This being true, how may we expect God to prevent war or any other evil on the earth except it be by denuding the earth of the human race? We lose sight of these things. We overlook our own shortcomings, shirk our responsibilities and temper our lives, our laws and our religion to that modified righteousness which will meet, if not the approval at least the toleration of Satan. For slow as we may be to recognize the fact, he is the most influential character in the world today. Never since he appeared on earth with his gift of disaster, ruin and death has his sway been greater than at the present hour. Never since the dawn of authentic history has such an orgy of death and ruin swept over the earth, never have the minds of men been more obsessed with the glamour and pomp of war and belief in its necessity. Ministers of the gospel, ambassadors of the Christ, instead of summoning their membership to rally as one in support of some great truth, some proposition to offer in the name of the Master for the attainment of peace in the world, are journeying to the docks to dedicate dreadnaughts, breathe benedictions over great guns and bless them to their purpose; thus proclaiming their faith in the utilities of war and their reliance in these for security rather than the favor and protection of God.

This is the trouble with Christianity in these days of strife. We are too prone to condone the wrong, to carry it along with us as a necessary evil under the delusion that we can the better control it and hold it in abeyance. The deadly reptile, the physical representative of evil in the world since the fall of Adam, we kill, extirpate, crush its very head lest it assail our mortal selves; but the more deadly enemy, that which dwarfs our moral being, we spare, preserve, that we may control and make it an adjunct to our Christianity, that it may be trimmed, pruned and modified to the purposes of war or to the toleration of any other evil.

THE ONLY SOLUTION.

The spirit of the contest was determined when Satan offered to the Christ the kingdoms of the world for a division of authority. How easy to have made Christianity universal—to have extended it without further controversy over the world. But it would have been evil-laden, freighted with the very things against which we cry out and of which we ask to be relieved; the very things which cause the thoughtless to doubt, if not the existence of God at least his love and mercy.

The Savior's dictum was, "Get thee hence, Satan, for it is written: Thou shalt worship the Lord thy God and Him only shalt thou serve."

That is the solution of the whole problem; and when the Christian world realizes it ministers of the gospel will not be called upon to reconcile Christianity and war, or Christianity and any other evil.

Steubenville, Ky.

I AM WAR!

By Alter Brody.

I AM a pestilence
Sweeping the world—
Hate is the root of me,
Death is the fruit of me,
Swift is my stroke;
Blood is the sign of me,
Steel is the twine of me,
Thus shall ye know me:
I am the death of Life
I am the life of Death,
I am War!

I am madness
Riding the necks of men—
Champing of nations armed,
Stamping of war-horse hoofs
Charging unbridled;
Clashing of bayonets,
Flashing of sword-blades,
Rumbling of cannon-wheels,
Crumbling of kingdoms,
These are my harbingers;
I am the death of Law,
I am the law of Death,
I am War!

I am a harlot
Seducing the nations;
Diplomats lie for me,
Patriots die for me,
Lovers I lack not—
Cannon mouths speak to me,
Battlefields reek of me,
Widowed wives shriek of me,
Cursing my name:
I am the death of Joy,
I am the joy of Death,
I am War!

THE WORLD'S YESTERDAY IS GONE.

That was the starting point of a profound address made in this city recently by Dr. Frank W. Gunsaulus of Chicago. He said: "The world's yesterday is gone. The today of Europe is soaked with blood and slippery with tears, so that it slides from underneath our feet. The tomorrow of Europe is in the hands of America. And that tomorrow must assert the fact that man is improvable, that there is a necessary trend of things upward which all statesmanship must recognize.'

* * *

St. Bartholomew's Protestant Episcopal Church, New York City, is to erect a magnificent new temple at Park avenue and Fiftieth street, at a cost of $3,000,000.

* * *

Forty Paris society women who drive their own cars compose a Woman's Automobile Club for the Transport of Wounded.

An Open Letter

Being originally a communication addressed to an inquiring fellow pastor, and attempting to make clear some features of the Fellowship Movement.*

BY FRANK WALLER ALLEN.

THIS is to thank you for your letter of inquiry concerning the Fellowship Movement. I will undertake to answer it and should I not quite meet your expectations do not hesitate to write me again.

In the first place, I credit much of the success of the Fellowship Movement to these two facts: Everything done is concretely related to life. We are not mere ideal mongers, glory-seekers. We will have nothing to do with that which cannot be built into the individual life or may not be built into the social life. With the abstract we have nothing to do.

And the second is, we do not attempt to fit our young people to the machinery: we create our machinery to fit the young people. Too much has been made of mere machinery. The weakness of our educational system has been that we have made the child fit the school, rather than the school the child. Long ago I gave up holding to plans and systems as such.

GROWTH NOT HAMPERED.

With this ideal and plan our Fellowship Movement was permitted to evolve. Under the old idea of having the machine and fitting the youth into it, growth was hampered. Under this plan anything that does not produce results is immediately dropped. We have tried many things in this movement which we have dropped without ever stopping to think about it. We have held to those things which have proven attractive while at the same time they have promoted life. While we have held to the community or social service ideal, we have not failed to emphasize self-development and expression.

You express a doubt as to whether with your varied interests you would be able to give the time to the class work which comes immediately before the evening sermon. I, too, found this very exacting. But I found it worth all of the time and attention which I was forced to give to it. It meant, much of the time, that I had to prepare two evening addresses. My first plan was to correlate the Fellowship teaching service with the evening service. I soon found this to be a mistake, and afterwards planned to have the two addresses as nearly on different subjects as it was possible. After the Movement received some recognition and was taken with seriousness not only by my young people but by the church, I found it no trouble at all to secure a city man of ability to keep the platform supplied for each Sunday evening to relieve me of at least fifty per cent of the speaking. I think I have delivered one address before the Fellowship Class this year. I never fail to be present and to present the speaker.

MUST HAVE A MODERN MESSAGE.

I am exceedingly exacting as to the speaker. He must have a message about modern life for young people and be able to deliver it acceptably.

I have also adopted the policy of having speakers whose point of view is democratic and progressive. The negative side of a question can only get a hearing by a rising from the floor and questioning the speaker.

For instance, on a wet and dry issue the wet side would not be presented in the forum save only as it would be given permission to challenge the speaker and question him. (I mention this trite problem because of its patentness.) . . . When I take the platform I do not deliver a formal address. I have the people sit close about me so that I might touch many of them without leaving my point of vantage. This enables you, as you know, to speak informally and with a loss of very little physical energy. While the outside speaker presents many problems that are interesting to all people who are interested in political and economic progress, I make it my work, with rare exceptions, to talk in the most human way about the problems of adolescence in the terms of day dreams, love, hopes and aspirations, so characteristic of that period of life. I tell you all this to show you how you may relieve yourself of overmuch labor.

HOW ORGANIZED CLASSES ARE AFFECTED.

I find that it has no effect whatever on the organized class movement in our Bible-school. I find that it increases the attendance at the evening church service. I cannot see that it has any bad effect upon the evangelistic work of the church.

It is true, as you suggest, that the facilities for play in connection with this church are unusually advantageous. But I do not see that a lack of our particular arrangements need interfere with the carrying out of some supervised play in any church.

In the first place I have taught all my young people the importance and value, even the religious value, of play in life, as is readily found explained by Seashore, Cabot, Stanley Hall and others. With this in mind it removes any prejudice of "fun" in a church. If you do not have a room which may be turned into a play room during certain days in the week, such a dining room in the church could be made use of. It is not difficult during the rest of the week to find a young lot within convenient distance of the church which may be turned into a play ground.

THE QUESTION OF EXPENSE.

You will find, if you question your local Y. M. C. A. Secretary, that it will not be a difficult matter to get some young man who is thoroughly trained and experienced, who can meet with your young men and give them ample training. The expense is a matter which we have found takes care of itself. As was indicated in my article, we allow no charges made or offerings taken save at the Sunday evening Fellowship Class. Here the offering is freewill with an occasional mentioning that it is for the purpose of financing the whole movement. This offering is sometimes made by passing baskets and at others by having plates just outside the door. Our offering last Sunday evening was in the neighborhood of five dollars. We have found these offerings sufficient to finance our athletic work and to pay the expenses of the monthly "parties" which we give for the young people of the community.

You ask: "Does your society or class after hearing from the experts on social and economic discussions have any expressional activity through its own organization?" It does not. Our fundamental purpose is to create the democratic mind, and teach young people to think and act for themselves through those political and social agencies which already exist. For instance, at the present time we have a school board fight on in Springfield. At the April election for members of the school board there is a ticket out-and-out supporting the present progressive policy of the superintendent, and there is a ticket against him. The superintendent of schools spoke at our forum one Sunday evening. The organization itself will not go on record as officially supporting him. This would not be in keeping with the democratic ideal I have taught. Our plan is educative and inspirational

OUTSIDE TASKS.

There are times when as an organization we do certain outside work. For instance, during last fall when we discovered that thousands of bushels of apples were rotting in the orchards of Illinois farmers, and that the poor of our community had no access to this waste, we acted as a clearing house between farmers and the poor for the distribution of those apples. We got into touch with farmers who gave us the fruit for gathering it. Our young people gathered this fruit and brought it to the church where we had hundreds of bushels of apples stored. We advertised through the papers and the people came and the apples were distributed either to them personally or in some instances taken to them.

There might be instances where the organization as such would work for certain programs in the city. So far that has not been considered necessary. In this class we want to give the young people the fundamental democratic point of view in reference to all public affairs. That is why we never have a topic that we cannot relate to their immediate individual lives or to some problem immediately before our people in the city, state or nation—something on which people have to vote, or to attempt to influence the action of their legislatures or councils or commissions. There is scarcely a thing that we discuss that cannot have an immediate or a relatively immediate application. And I continually emphasize that this sort of thing is religious. I remind them that hymns and sermons and prayers are religious and in no way deprecate such expressions; but I likewise emphasize the fact that supporting a progressive educational system in the city is just as religious.

The idea is to let them see that the support of any political, industrial or civic program that has as its purpose the betterment of the life of the people is religious.

Springfield, Ill.

*Mr. Allen a few weeks ago presented to Christian Century readers a paper on this movement which has met with striking success among the young people of First church, Springfield, Ill., to which Mr. Allen ministers.

Some Recent Books

THE MONEY MASTER. By Gilbert Parker. Even in this day of the writing of many books, and especially stories, it is always an event when a new book of Gilbert Parker's comes out. From the time when "The Right of Way" appeared, he has been a favorite. In the present story, the scene of which is laid in Canada, is given "the curious history of Jean Jacques Barbille, his labors, his loves and his ladies." (Harper & Bros., New York. $1.35 net.)

THE VICTORIOUS ATTITUDE. By Orison Swett Marden. The writings of Mr. Marden, once editor of the Success Magazine, have done much to put optimism into everyday life and to instill ambition and the desire to achieve in the hearts especially of the young. "To think you can, creates the force that can," is the keyword of this latest work. It is truly worth its weight in gold to earnest people. (T. Y. Crowell Company, New York. $1 net.)

JUST BE GLAD. By Christian D. Larsen. This is another book that encourages and cheers. Taking up facts of everyday psychology, the writer shows that a man can do much toward making himself successful in life just by the right kind of thinking. A frequently occurring refrain in the book is this: "All things respond to the call of rejoicing; all things gather where life is a song." (T. Y. Crowell Company, New York. 50c.)

"HE SHALL SPEAK PEACE." Compiled by "Dignus Non Sum." This is a collection of the wisdom of the world's literature on the theme of Peace. Poets, philosophers, preachers, prophets and statesmen, are called upon to declare in no uncertain tone that man must "love his brother." A remarkable compilation, and one that will do a vast amount of good. (Wm. F. Butler, Milwaukee. $1.50 postpaid.)

A HISTORY OF AMERICAN LITERATURE Since 1870. By Fred Lewis Pattee. Professor Pattee occupies the chair of English in the Pennsylvania State College. He is the author also of a work on earlier American literature. In the present volume he traces the development of a really national literature in America from Civil War times. Mark Twain, Bret Harte, Whitman, Howells, Thoreau, Burroughs, John Muir and Lowell are the leaders in this development. The treatment is careful and thorough and Professor Pattee uses at all times the spirit of a genuine critic. (The Century Co., New York. $2 net.)

BROWNING: HOW TO KNOW HIM. By William Lyon Phelps. Lovers of Browning and those who have never been able to know and love him are equally indebted to Professor Phelps, of Yale, for this work. Written with consideration for the average reader, it is sure to add to the followers of this Christian poet many thousands of new admirers. (Bobbs-Merrill Co., Indianapolis. $1.25 net.)

GOOD FRIDAY AND OTHER POEMS. By John Masefield. This is the newest volume by the man who is heralded by many as England's leading poet. Mr. Masefield has just completed a triumphant tour of American cities, and everywhere he was given royal welcome. Besides "Good Friday," which paints vividly the events leading up to and following Christ's crucifixion, there are also given sixty sonnets and a number of short lyrics. (Macmillan Company, New York. $1.25 net.)

DREAMS AND DUST. By Don Marquis. The author of these verses contributes verse and prose of various sorts to one of the New York dailies, but even so, he is a genuine poet! One of the finest poems in the collection is "This Is Another Day." (Harper & Brothers, New York. $1.20 net.)

SONGS OF THE WORKADAY WORLD. By Berton Braley. Perhaps not great poetry but rhyme with a swing and a heartbeat in sympathy with the every days of the common man. "Ready," the song of the "Panama gang," which has received wide notice, is one of the poems of this collection. (Geo. H. Doran Company, New York. $1 net.) (T. C. C.)

WHAT IS A CHRISTIAN? By John Walker Powell. The author describes his book as "a book for the times." He undertakes to state liberal orthodoxy for a popular audience, and with special reference to special problems of our modern life. Students of theological history would say that he treated such worthies as Jonathan Edwards cavalierly and unjustly, as the latter was by no means as reactionary as his pictures of hell might indicate. He repudiates anti-militarism as being a part of essential Christianity, and expounds Jesus' use of paradox and hyperbole. The book is a very excellent one for the purpose of showing laymen the faith and aspirations of an orthodox preacher with modern training. (Macmillan. $1.00 net.)

THE MAKING OF MEN. By W. A. Harper, LL.D. The author is president of Elon College, which figures prominently in the "Christian denomination." The book is a volume of addresses with texts, and in sermonic form. The point of view may be seen by the statement that the chief dangers to the modern college student are to be found in the higher criticism and sociology. (The Christian Publishing Association, 75 cents, postpaid.)

EVENINGS WITH UNCLE BIJAH. By Richard Grote. This book is published under a pseudonym. It details a series of conversations between a minister and a pious man outside the church. These conversations lead to the position of the "Christian denomination" that the only test of Christian fellowship shall be Christian character. (The Christian Association, 50 cents postpaid.

WHILE THE FIRE BURNS. By Alfred L. Flude. A series of disconnected meditations about life. (The Platform, Chicago.) (O. F. J.)

THE LORD'S DAY FROM NEITHER CATHOLICS NOR PAGANS. By Rev. D. N. Canright. This book is an answer to Seventh Day Adventism by a former minister among the Adventists. It reviews the familiar Adventist theories regarding the alleged political and pagan origin of the Lord's Day. (Revell. $1.00 net.)

YOUR BABY. By Dr. E. B. Lowry. A guide for young mothers, by one who has written a number of works dealing with the development of sex consciousness in boys and girls. The first half of the book deals with the mother and her various experiences; the second with the child and its care. (Forbes & Co., Chicago. $1.00 net.)

A Victory on the Congo

By CHARLES P. HEDGES

We have had a real triumph here this quarter, a triumph spelled in big letters. We baptized the only Nkum known to have been baptized in these parts, and so far as I know, anywhere else.

The Nkum is the Dead Lord to these people, and to call one a Nkum dies, because when he becomes a Nkum he ceases to appear to the living. Nkum is the only ghost we believe in. This is done in public under awful oaths and curses. Many [illegible] come over to become a Nkum person, [illegible] it covers and [illegible] it are cursed during [illegible] cut and [illegible] in the [illegible] He [illegible] to [illegible] chips of the [illegible] by the [illegible] of [illegible] [illegible] and [illegible]."

Iyeji Nkoi (Leopard) came here to Longa three months ago saying that he wanted to be baptized. He said the set phrase which all say; it is a little hard to get it in good English without losing its uniqueness: "I heard the gospel and it cut my heart like a wound, and I said I must go to the white man and be baptized." He had been under instruction in his home town for several months. But our evangelists were afraid for him to break the oaths, so they brought him in with all his glory attached.

The old man was in earnest, having given up all his wives but one, left his home and all to become a Christian. We did not insist stubbornly that he must give up all that stuff which seemed essential to him, but we got him to give up a little at a time. First he washed with water, and no harm came to his body; next he took off some of his animal skins and charms, and [illegible] substituted a skull cap for his official crown.

In all this [illegible] done to him. But when the supreme test came, that is, exposing his head in the daylight to men, it was with fear and trembling. The old [illegible] very happy when he saw that no [illegible] him, and said, "I've done all and yet I live, why should I fear any more?" His [illegible] nephews who are Christians told him that they would not go to the river to see [illegible] head to the gaze of the rabble and to have the sun shine upon it. But he said "I must do it, for I want to be a Christian." [illegible] head at the [illegible] but came [illegible] careful to be sure that it was not of Satan. But we have done what we could.

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THE CHRISTIAN CENTURY

EDITORIAL

WHAT IS SALVATION?

IT MUST be admitted that not a little of the preaching of our age, in spite of the growing intelligence of preachers, and the serious desire to do justice to the larger values of the gospel, is couched in archaic terms which make the impressions of adherence to the outworn commercial conceptions of salvation.

Men in the pulpit, or in the paragraphs of religious journalism, talk of salvation as if it were a commodity that could be gotten by weight or measure, or a state of assured immunity from the further approaches of sin and its consequences.

At times it is made to appear that salvation is achieved by the acceptance of a belief, or the practice of a form of worship, or the obedience to an ordinance, or membership in an organization. No one of these things insures salvation, nor all of them combined.

A man might hold with entire intellectual sincerity the most adequate and convincing formulation of Christian truth and still he be advantaged in no regard so far as the attainment of the holy life, which alone is salvation, is concerned. There is no confession, of even the most vital truths of our faith, that by itself has any efficacy in winning salvation.

Nor is any rite or form or ordinance of the least value in procuring salvation. It is this commercial view of religion which has cheapened it in the regard of multitudes who might have been impressed with a more vital conception of the gospel. One cannot obtain so much salvation with an equivalent of belief or performance or relationship.

Salvation is friendship with God, and its highest interpretation is that given in the life and teachings of Jesus. Salvation is the life of good will and service. It is character, achieved by fellowship with the Savior, and expressing itself in a spirit like his. Belief, confession, worship, observance of symbolic acts suggested by him, membership in a community of his friends are all aids. But salvation is vital friendship with God and with man. Salvation is character.

THE OBSESSION OF MILITARISM

LIFE is not without a certain diversion, even in these tragic days of a great and desolating war. This diversion is furnished in no small degree by the animated efforts of the promoters of militarism in this country, who appear to be satisfied with nothing less than the most serious endeavors to involve the United States in the big conflict.

These interested people are not wholly the military men, for though they might be supposed from their profession of arms to be interested in the promotion of the fighting spirit, they have with few exceptions spoken with moderation on the subject. And far from joining in the cry for vast expenditures of money for greater war equipments, they have pointed out the ample ability of the country on its present military and naval footing to take care of all emergencies that are likely to arise.

It is rather a certain section of the press, that seems to have lost its head completely, and to have forgotten every principle of comity and internationalism for which our people have contended through all our national history. This type of journalism, not content with the utterance of what might be regarded as appropriate warnings on the subject of preparedness, has seemed rather to make it its chief business to foster the war spirit, and to use its utmost endeavors to force the nation into war.

A notorious and flagrant example of this order of jingoism is furnished by the Chicago Tribune, a journal that in the past has stood for more moderate and constructive measures. Now its pages are filled with inflammatory utterances on the hypothetical perils in which the nation is involved, the weakness of the administration, the need of a strong arm, and the practical certainty of war. One could approve a dignified, even if mistaken advocacy of militarism. But when every sign that can be construed into an indication of coming conflict is seized upon with an avidity that betokens positive delight in the prospect of war, the reader revolts from the malicious and misleading outbursts, that from cartoons to editorials fill columns of the daily output.

People who have read the Tribune for years with profit and pleasure are compelled, out of self-respect and the desire to preserve in some measure their national ideals and their regard for facts, to exclude it from their homes. After this time of hysteria has passed, it is to be hoped that such papers, disappointed of the cheap notoriety of militant leadership, and the sordid profits that newspapers reap out of any public calamity, may return with somewhat chastened spirit to the nobler task of promoting clear thinking and the better sentiments of good will which are the surest safeguards against the danger of war.

THE OFFERING FOR HOME MISSIONS

WITH each year the opportunities of home missions grow as the nation extends its empire into the sparsely settled regions of the west and southwest. With a territory capable of supporting many times our present population, and with the certainty that the next few years will bring us enormous additions from the stricken realms of Europe, it is the nick of time for the formation of the Christian type of character in the yet plastic communities where mission work is most productive.

Also in the cities, drawing to themselves not only the incoming peoples of Europe, but the urban-tending youth of our own land, there is call for a new order of consecration to the cause of Home Missions. Notable things have been accomplished among foreign populations of several of our cities by the American Christian Missionary Society. It would be folly to exchange its time-tried leadership for any provincial and partisan experiment in the work of missions in America.

The first Sunday in May is the day for the Home Mission Offering.

CHURCH UNION IN ENGLAND

THE non-conformist churches of England have long been theatened with the two-fold danger of the official prestige of the Church of England, and the divisions in their own ranks.

They have at length come to see the futility of longer wasting their resources in the rivalries which in this country as well as there constitute the outstanding scandal of the church. At the last meeting of the Free Church Council the president called attention to the very great need of a united church, to the extent at least of such a federation as would combine the struggling forces in small communities, and reduce friction elsewhere. The pro-

posal was met with the heartiest cordiality.

It may be that England, whose reputation is that of a slowly moving people, will yet anticipate the churches of the United States in the attainment of effective unity among the many and hitherto divided free churches.

THE UNITED STATES AND JAPAN.

(Continued from page 3.)

those which relate to America. Their attitude toward China and Korea are outstanding in this list. In some of these regards we do not sympathize with the Japanese attitude. But we are of the convinced opinion that in dealing with the Japanese the American authorities have been guilty of most grave and irritating discourtesies toward a brave, progressive and friendly people, and that an honorable adjustment of the causes of friction should be sought in the spirit of fairness and good will, to say nothing of Christian generosity.

We may have war with Japan. There are many ways in which it might come about. But if war comes, it will be of our own making, as the result of needless affronts to a self-respecting and sensitive nation.





(1.) The visiting delegates occupied the platform at the theater meeting at Lima. The speakers were Prof. Eduardo Monteverde, of Montevideo; Rev. Alvaro Reis, of Rio de Janeiro and Rev. Frederiko Barroetavena. The last named was speaking when the picture was taken. Bishop L. L. Kinsolving, of Brazil, presided. His face is almost entirely hidden by Mr. Barroetavena.. (2) The Regional Conference Group on the steps of the Senate Building Plaza de la Inquisicion.

The Lima Conference

The following are extracts from a letter written by Dr. A. W. Halsey, reporting the Conference held in Lima, Peru, by the company of missionary leaders who sailed the day following the close of the Panama Congress, to hold Regional Conferences in Lima, Santiago, Buenos Aires and Rio de Janeiro.

THE Lima Conference was a success. While the boat was late and we did not reach Lima until Tuesday, February 29, we were able to hold our great mass meeting on Tuesday evening. This was in many respects the best feature of the gathering. Bishop Kinsolving presided, and Professor Monteverde,, Sr. Alvaro Reis and Sr. Barroetavena spoke. The United States Minister, who was present, was most enthusiastic in his praise. The theater was filled with people, and a more attentive audience I have never seen. It would have been much better had a large hall been hired and meetings held there in the evenings. I believe we could have filled the hall every night. The newspapers treated us very fairly, giving us good space, and we received nothing but courteous treatment from all classes.

The Committee on Findings began their work early and I think the final result was most satisfactory. We gave the last day to Co-operation and Women's Work and the last two hours to a discussion of the findings. They were adopted unanimously.

Ample preparations had been made by the Local Committee. The papers for the most part were prepared with great care, and were packed full of information dealing with local conditions.

All the churches at work at Lima were represented. In some respects the paper presented by the Salvation Army man was one of the best handed in to our committee. We had the captain of the Salvation Army on the Business Committee and gave him, as we did the others, every possible opportunity to present his work. One morning we had each of the representatives of the bodies at work in Peru stand up while we bombarded them with questions as to the numbers engaged in the work, the strength and weakness of the position, their needs, and what obstacles there were in the way of co-operation.

At the beginning of the Conference, the national workers were a little slow to take part in the discussions, but as the days wore on they realized that the Conference was for them, and they freely indulged in the discussions.

We laid great stress on co-operation. There will be some difficulties. We are in hopes that the American Board may see its way clear to go in with some educational aid such as was outlined in the Findings. Mr. Goddard, who represented the American Board, has agreed to bring the matter before his board, and he is thoroughly posted in the whole situation and sees the imperative need of co-operation, and co-operation along the line of training a native ministry and workers from the field, to carry on the kinds of Christian activity needed.

Possibly the most interesting discussion came from a statement made by Mr. Smith, who had done much work among the Indians. If there is any lingering doubt in the mind of any one that South America does not need missionaries, I think the results of this one Conference would dispel such doubt, both as to the Indians and to the other classes of population in the community. I believe a valuable addition will be made to our knowledge of the Indian question by these various Conferences. The Indian certainly is a neglected man in South America, so far as mission work is concerned. I could go ever further than this and state that the men in South America are needing the gospel as possibly nowhere else in any one of our mission fields.

* * *

In general, the Lima Conference was characterized by a spirit of unity, of harmony, and of the utmost freedom in stating difficulties, with great stress laid on co-operation.

We left Lima for Santiago, Chile, yesterday, March 8th, exactly as planned. Every one, so far as I know, was thoroughly satisfied that full and ample discussion had been given to all the pertinent problems at Lima, and ample opportunity had been given to the delegates to see all the Christian work being carried on in this princely city of Peru.

April 12, 1916.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Convention of Y. M. C. A.

The thirty-ninth convention of the North American Young Men's Christian Associations will convene at Cleveland, Ohio, Friday, May 12, and the sessions will continue until the 16th. The program indicates that the big religious ideals of the association work will be to the fore in this convention. The speakers are noteworthy and include such names as General Leonard Wood, Archdeacon Cody, Rev. John Timothy Stone, Mr. John D. Rockefeller, Jr., Bishop McDowell, Mr. Robert E. Speer, Mr. Raymond Robins, President W. Douglas Mackenzie, Rev. J. H. Jowett, Bishop McConnell and Hon Franklin D. Roosevelt.

Bible Sunday.

The American Bible Society was organized in May, 1816, and the organization is planning a celebration of the fact this year. May 7 is Bible Sunday and the churches are exhorted to show their appreciation of the organization by special services. This society issues Bibles in 45 different languages. During the hundred years it has circulated 68,828,334 scriptures in the United States and a total of 109,926,214 volumes for the entire world. In that period $38,000,000 has been given the society by the American people and some revenue has been derived from the sale of Bibles.

Study Religion at Northwestern University.

The study of comparative religion is now being carried on actively at many universities and at Northwestern University there will be a course of lectures on the religion of the Greeks during the first week in May. Prof. Paul Shorey, Ph.D., of the department of Classics in the University of Chicago, will deliver the lectures. The six subjects will be as follows: Introduction; Religion in Greek Poetry; Religion in Philosophy; Skepticism and the Spirit that Denies; The Gospel of Socrates; The Religion of Julian

Preachers Opposed to Church Peace Union.

New York has been made the center of an anti-preparedness propaganda by the Church Peace Union, but it is also becoming a center from which the other kind of attitude will be cultivated as well. A meeting was held recently at which a number of the eminent ministers of the city voiced their preparedness sentiment, and divisions do not follow denominational lines. Bishop Greer is a pacifist, but Dr. W. T. Manning believes in preparedness. Other preparedness advocates are Drs. S. P. Cadman, Henry E. Cobb, Wilton Merle-Smith, Cornelius Woelfkin and Nehemiah Boynton.

Thinks Confirmation May Be Waived.

The question of whether confirmation shall continue to be prior to communion in every case is one that agitates the Episcopalians of England. The war is undoubtedly tending to draw the Established church and the Free churches closer together, but the non-conformists are repelled by the lack of any sort of recognition of their Christian status. [illegible] has [illegible] ligious bodies be admitted freely at the communion table of the Episcopal church, even though Episcopalians would not be allowed to commune in Free churches. The early Methodists craved this privilege and would perhaps never have become a separate denomination if such practice had prevailed. Canon Green would also favor allowing non-conformist ministers to preach in Episcopal pulpits, even though these visits were not returned by the rectors. It will be interesting to see what effect these suggestions will have on the non-conformists and on the "Catholics" of the English church.

Moody Church Over-Crowded.

Rev. Paul Rader has been pastor of the Moody church for about a year and in that time has opened a tabernacle considerably north of the present location of his church. He has preached in the tabernacle through the week and on Sunday nights. It is now reported that the morning audiences are too large for the seating capacity of the church, which will hold 2,000 people. The morning meetings will be held at the tabernacle also. It will be remembered that this is a down-town church. It is very modern in its publicity program.

Think Church Leaders Want to Evade Law.

The Churchman reads a lecture to a number of religious leaders for wanting to evade the building laws of the state of New York. First the "Billy" Sunday movement is taken to task for wanting to get special permission from the legislature to build a tabernacle in New York City. Then the Christian Endeavor movement is reported as wanting to erect a building next to the state house which would be considerably higher than the law allows.

Revival of Catholicism in France.

It is now ten years since the disestablishment of the Roman Catholic church in France. This act was supposed to be the beginning of the end for the church, but it is reported as having grown more the past ten years than in the previous hundred. Over 20,000 seminarists, priests and monks are in the army fighting as common soldiers. There is now a revival of religious interest in France.

Find Use for Old Pullman Cars.

Blackburn University, of Carlinville, Ill., is a Presbyterian school that prides itself in its ability to help poor young people get an education. A unique method was used recently to house some indigent students. The Pullman company was induced to run two old cars that are now useless on a siding and in these cars a number of students will sleep for the present.

Mormon Church Makes Growth.

Ecclesiastical organizations seem to flourish on opposition, as is to be seen in the history of the Mormon church. The 89th General Conference of this body was held recently and it was shown that in fourteen years, seventeen million dollars had been disbursed by the church. The gain in membership in fourteen years was 187,773. Four hundred and sixty-five new churches were built in the same period. This indicates a normal and healthy growth in the most despised of all America's religious organizations.

Will Organize Against Infidelity.

In the belief of a number of ministers in Indiana and Ohio the old infidel movement of the past century is still alive enough to justify some attention from the church. A call is issued by these men for a convention in Evansville, Ind., early in May, to organize an Anti-Infidelity Society. The call is signed by Rev. J. Dwight Hagaman, of Evansville.

Starting War on Union Seminary.

The perennial exercise of a certain type of mind in the Presbyterian denomination is to start some form of persecution of Union seminary. After the seminary bowed to the will of the denomination and remained an interdenominational institution, it was thought that the whole question was amicably settled. Now reports are coming in of many presbyteries that have voted petitioning that the General Assembly start a "friendly" suit to recover property that is alleged to belong to the denomination. Leading denominational papers speak caustically of this movement. Recently a number of Union seminary men were ordained, though they were weak on their answers about the virgin birth. No active pastor voted against ordaining them, but three retired ministers did.

The Moral Leaders of Israel

BY HERBERT L. WILLETT, Ph. D.

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The Sunday School

"LO, WE TURN TO THE GENTILES."
Lesson for May 14.

Golden Text: I have set thee for a light of the Gentiles, That thou shouldst be for salvation unto the uttermost part of the earth. Acts 13:47.

Lesson Acts 13:13-52: verses 13-15, 42-52 printed.

Memorize verses 45, 46.

(13) Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. (14) But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day, and sat down. (15) And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.

(42) And as they went out, they besought that these words might be spoken to them the next Sabbath. (43) Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

(44) And the next Sabbath almost the whole city was gathered together to hear the word of God. (45) But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. (46) And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. (47) For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth. (48) And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. (49) And the word of the Lord was spread abroad throughout all the region. (50) But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. (51) But they shook off the dust of their feet against them, and came unto Iconium. (52) And the disciples were filled with joy and with the Holy Spirit.

* * *

VERSE BY VERSE.

1. Paul and his company. Paul by this time has become the leader in his group. There is in every group a natural leader. He is the [illegible]—Came to Perga in Pamphylia. Paul was a native of Cilicia and hence the southern part of Asia Minor must have been known to him.—John departed from them and returned to Jerusalem. We do not know the reason for his action; but the fact that he departed displeased Paul and leads one to suppose that [illegible] have been in the wrong.

14. Passing through from Perga, came to Antioch of Pisidia. [illegible] Paul in the beginning yielded to Barnabas in his desire to evangelize his native island. Paul assumes the leadership and turns to the mainland. This was his home.

15. After the reading of the law and the prophets. It may be that these readings were expounded and the exposition constituted the sermon.—**The rulers of the synagogue.** The ruler of the synagogue called any to speak that he desired.—**Sent unto them.** Paul and Barnabas that they should speak to the people gathered in the synagogue.

42. And as they went out. Paul and Barnabas, or the company with Paul.—**They besought.** The congregation that assembled in the synagogue.

43. When the synagogue broke up. When the congregation was dismissed. **Devout proselytes.** Some of the Gentiles who were friendly to the synagogue worship and work. —**Urged them to continue in the grace of God.** Keep yourselves in the love of God. Cultivate their spiritual nature. Grow in grace.

44. Almost the whole city was gathered together to hear the word of God. This shows that Paul was a good speaker, at least a man who had something worth while to say.

45. Contradicted the things which were spoken by Paul. They objected to the universal terms of salvation. The Jews thought that the Gentiles could not be saved with them, or by the same method.—**Blasphemed.** They slandered the apostles.

46. It was necessary that the word of God should first be spoken to you. This was the method of work, See Acts 1:8, and 3:26.—**Ye thrust it from you.** The Jews did not accept his message. See John 1:11.—**Judge yourselves unworthy of eternal life.** They did not accept. We are judging ourselves unworthy of it, by every act of refusal in our daily activities.—**Lo we turn to the Gentiles.** This marks a mighty revolution. Christianity is to become a world-wide religion not by the Jews, but in spite of them.

47. For so hath the Lord commanded us. The justification for this course is found in the command of the Lord. The quotation is from Isaiah 49:6.

48. As many as were ordained to eternal life believed. Publicly declared themselves for God. Those who enlisted in God's service.

49. The word was spread abroad. Principally among the Gentiles, Jewish prejudice would restrain large numbers of the Jews.

50. The devout women of honorable estate, and the chief men of the city. This may have been a class which did not attend the synagogue. Shows strength of opposition.—**Cast them out of their borders.** They were expelled from the city.

51. They shook off the dust of their feet against them. Symbolic act of disapproval, see Matt. 10:14.

51. The disciples were filled with joy. In spite of the loss of their leaders they were true to their faith.

* * *

TEST QUESTIONS.

1. Into what provinces was Asia Minor divided?
2. Describe the persons in the lesson.
3. For what was Antioch of Pisidia noted?
4. For what is Antioch of Syria noted?
5. To what worship was the island of Cyprus devoted?
6. Who was John Mark?
7. Why did he return home?
8. Describe a meeting in the synogogue.
9. What made the Jews jealous?
10. How did the opposition of the Jews affect Paul?
11. What two classes of hearers did Paul have?
12. Why did Paul leave Iconium?
13. What turned the Jews of Antioch against Paul?
14. What does verse 46 mean?

Going Forward

The Lesson in Today's Life.

By Asa McDaniel.

FORWARD! is the watchword of the hour, in all forms of human activity. It calls forth our keenest minds, and rules the life of more people than any other word in the living world. We who work in the religious field do not appreciate it as much as others because religious ideas are the last and slowest to move forward.

It has been said of Napoleon that "he never for a moment lost sight of his way onward in the dazzle and uproar of present circumstances." Whether this is true of Napoleon or not it certainly is true of the Apostle Paul, as all our lessons have shown. When the Jews at Antioch refused to hear him he turned to the Gentiles. He will go on and on, till he has made Christ known throughout the Roman Empire, ceasing not in his forward movement till death itself arrests him. He never became careless of the goal.

* * *

We must not for a moment imagine [illegible] had an [illegible] course. He did not [illegible] many [illegible] to encourage him [illegible] have to [illegible] conquest. His old time friends were not friendly and the new ones were not very enthusiastic in supporting him in the Christian life. Opposition confronted him on every hand. It was the price he had to pay before receiving the coveted blessing. One of the sources of trouble was from the very people from whom he had every right to expect the most hearty support. It has always been true. We must not hope to escape if the crown of success is to be our happy possession. The same God that gave Paul victory still reigns and is willing to help us. He is our sufficiency. In a story by Mabel Earle two young men are pictured standing in a large pumping station, watching the ponderous machine supply the water for the needs of many. One of the boys said to the other, "Say, they make a fellow feel small. They are so efficient." The statement touched the springs of thought, and the young man discovered that the tremendous power made visible before them was simply a portion of God's power. Man could touch and claim it by obeying the laws under which it operated. Back of these massive wheels and plunging pistons was the undiminishing water supply. Beyond them, higher and deeper than human thought, lay the power of God.

In this case the power of God is working in iron, steel and brass because they are obedient to a certain mechanical law. It will work in high thoughts and brave actions and splendid kindness just the same way if the heroes and martyrs and philanthropists obey the law and make way for the strength of God to act itself out through them.

* * *

Our going forward to great success will depend upon our vigor of soul and body, the strength of muscle and clearness of brain which make life a joy and work a delight, and these are gifts from the inexhaustible source of all power. God is back of them. They are operated under a law which might be disregarded only at the cost of what is best in life. Their integrity for this world and the next is a sacred trust.

We need to learn the lesson which Paul taught these primitive people of Lystra, in these days of great achievement and conquest—that God is the giver of good, and that we are indebted to him for all the things of life. It may make us feel small, and yet—it is the only way anything great and good ever gets done.

Disciples Table Talk

Some Leaders at the Indiana State Convention to be Held May 15-18, at Danville.

Charles O. Lee, pastor at Danville, Ind., says that the indications are for a record-breaking convention this year. Preparations are being made by the Danville people to entertain a large gathering. The full program will be published next week. Among the features are the following addresses: "The Efficient Minister," Chas. M. Sharpe; Convention sermon, Jabez Hall; President's address, F. E. Smith; "The Glory of the Church," W. F. Richardson; "Consecration the Secret of Success," F. D. Kershner; "The Congress on Christian Work in Latin America," Mrs. Ida W. Harrison; Address, Mrs. Cora Wilson Stewart, Kentucky. All persons intending to attend the convention should write to Charles O. Lee, Danville, Ind., concerning entertainment.

R. H. Crossfield Again Heads Education Board.

R. H. Crossfield, president of Transylvania College, was re-elected president of the board of education of the Disciples of Christ at a meeting of the board held at Indianapolis, April 14-15. G. D. Edwards, of Columbia, Mo., dean of the Missouri Bible College, was elected secretary, and C. E. Underwood, of Butler College, was elected treasurer for the coming year. Dr. Crossfield has been president of the board for the past three years. He was also selected to fill the position of acting general secretary of the board and in this position he will represent the colleges affiliated with the board in the general meetings of the Disciples of Christ. Hill M. Bell, president of Drake University, presented a detailed report on the status and classification of the colleges represented in the board of education. T. E. Cramblet, president of Bethany College, spoke on methods of increasing college enrollments. The subject was also discussed by Thomas C. Howe, president of Butler College. The progress of the "Men and Millions Movement" was discussed by A. E. Cory and R. H. Miller. The board decided to join with the other boards of the Disciples of Christ in the publication of a joint magazine. Among the educators in attendance at the late meetings were President J. C. Caldwell, of Atlantic Christian College, Wilson, N. C.; President Miner L. Bates, of Hiram College; President H. O. Pritchard, of Eureka College; Charles M. Sharpe of the Divinity House of the University of Chicago; Mrs. Sinclair-Moss, of Christian College, Columbia, Mo.; President Joseph A. Serena, of William Woods College, Fulton, Mo., and Dr. Bell, Mr. Edwards, Dr. Crossfield, Dr. Howe, Dr. Cramblet and Mr. Underwood.

Record-Breaking Gains in Foreign Mission Offerings.

For the first twenty-seven days of March the churches as churches sent $24,958 for Foreign Missions, a gain of $9,934 over the corresponding time one year ago. This is one of the largest gains from the churches in the history of the Foreign Society, reports F. M. Rains. The number of churches responding during the twenty-seven days is 1,341, a gain of 405. The total gain from all sources is $14,243. For the current missionary year, that is from October 1, 1915, to March 27, 1916, the gains from the churches amounted to $15,341. Mr. Rains writes that the Foreign Society has never before been permitted to record so large a gain in the offerings from the churches for the corresponding time. The gain in the number of contributing churches is 607. This is also a record-breaker. No such gain has ever before been reported. Friends everywhere will rejoice over these advances. Secretary Rains, however, sends this word of warning: "Let us all remember that it is a long time to September 30, when the year closes. Our interests and our labors must not slacken. Every friend must work hard to keep up the gains that have been well begun. See to it that there is no retreat. Now is the time to strike. If your church is not in line, let it join the advancing column at once. There is widespread interest in coming up to the mark. All hands to the task! Please send the offering of your church today if you can."

Oklahoma Disciples to Meet May 8-11 at Claremore in Annual Convention.

May 8-11 is the date set for the state meeting of the Oklahoma churches, to be held at Claremore. E. T. Lane is president of the convention, A. R. Spicer being the state secretary and Bible-school superintendent. The following are some of features of the convention: The State Bible-school Session, on Tuesday, May 9; the C. W. B. M. Session, on Tuesday afternoon; convention sermon, J. W. Darby, Tuesday evening; C. W. B. M. breakfast and conference, Wednesday morning at 7; state work session, Wednesday afternoon; Men's Brotherhood luncheon, Wednesday evening; Joint conferences, Thursday morning; Bible-school session, Thursday morning at 11; Christian Endeavor session, Thursday afternoon; C. E. luncheon, Thursday at 6 p. m.; Closing convention session, Thursday evening. F. D. Kershner will conduct devotional Bible studies throughout the convention.

Some Features of Iowa's State Meeting, at Osceola, May 1-4.

Some of the outstanding features of the state convention of Iowa Disciples, at Osceola, are the following: C. W. B. M. Sessions, Monday and Tuesday; Consecration Address, Walter M. White; "The Trained Church Member," W. J. Clarke, National Adult Superintendent; "The Iowa Work in Retrospect and Prospect," A. M. Haggard; Convention Sermon, F. M. Warren; "Unopened Doors," B. S. Denny; "Closed Doors," J. A. McKenzie; President's Address, B. W. Garrett; "The Church's Task," W. J. Clarke; "A Life Call to Young People," W. F. Richardson; "The Minister's Problems," W. F. Richardson; "Christian Education," by A. M. Haggard; "The World Work of Our Brotherhood," C. S. Medbury; Christian Endeavor banquet; Rural Church conferences. George E. Purdy, of Bloomfield, is state chairman in place of C. H. Morris, recently removed to Denver.

Texas Disciples in Convention at Waco, May 8-11.

F. N. Calvin, of Waco, writes in behalf of the state convention of Texas Disciples as follows: "The program committee, especially the chairman, A. L. Clinkinbeard, has worked hard and faithfully to lay before the convention one of the best programs that has ever been presented. One day will be given over largely to the laymen, and we are hoping to see a large delegation of business men from all over the state. Our Young Men's Business League has agreed to cooperate with our committee in furnishing automobiles to carry all the visitors about the city at such hour as shall be agreed upon, and show them one of the prettiest cities and communities in Texas. If anyone desires any special information, if he will write me his letter will receive immediate attention."

Vachel Lindsay at Eureka.

Vachel Lindsay, of Springfield, Illinois, visited Eureka College recently, giving a reading. He was entertained on one evening by the members of the faculty at the home of President H. O. Pritchard, and the following afternoon at the same place by the members of the senior class.

A Church That Has Sixty Per Cent Foreign Membership.

Perhaps the most successful work being done by the Disciples of Christ among the foreigners of America is that at Broadway church, Cleveland, O., under the efficient leadership of Mr. and Mrs. F. D. Butchart and assistant, Miss Bessie Pehotsky. The work is the outgrowth of the old Aetna Street church. Twelve years ago Mr. Butchart became the pastor of this church. It was a downtown work and was gradually hemmed in by incoming factories and the foreign element who took up residence in that community. A few years ago the pastor saw that the only salvation for the church would be to build a new modern church building and community house in the heart of the Bohemian settlement. This was done at an expense of $19,000. The new church building is equipped with a splendid auditorium, Bible-school rooms, club rooms, gymnasium and kitchen and is located in the heart of a Bohemian settlement of 30,000. Two years ago Mr. Butchart was given a helper in the person of Miss Bessie Pehotsky and the problem of leading the foreigners to

Church Extension News

At the board meeting on April 4, the board granted the following loans:

Annona, Teas, First church, $500, 4 per cent; Urbana, Iowa, $1,000, 6 per cent; Storm Lake, Iowa, $1,000, 6 per cent; Mt. Vernon, Ill., First church, $5,000, 6 per cent; Eldon, Iowa, $1,500, 6 per cent; Corvallis, Ore., $6,000, 6 per cent and Edgemont, Ark., $300, 4 per cent.

Since our last report was made we have received $1,000 from a friend in Iowa, $200 from a friend in Ohio, who has given many times before, $1,000 from another friend in Ohio, who has been giving money before, $150 from Arkansas. All of these were annuity gifts.

279 churches have been helped in the erection of their buildings through the annuity plan. There is now over $425,000 in this fund which is constantly aiding in the erection of buildings. 439 people have given to church extension on the annuity plan, and every one is well pleased. Most of them are repeating their gifts annually. A large number of friends of church extension should be added to this list and should be giving money on the annuity plan. Send to G. W. Muckley, 603 New England building, for information. Our board pays 6 per cent for annuity money if persons are fifty years old or more. The wife is made a beneficiary in the bond if she survives her husband, and at the same rate per cent provided she is fifty years old or more or when the gift is made.

During the month of March, churches sent $741.76 and the individual gifts amounted to $3,762. This is a gain of $611.88 over the same month of 1915.

The Board of Church Extension, according to the recommendations of the brethren attending the Panama Congress, is expecting to extend the sphere of its influence into all of Latin America, provided its charter will permit.

L. D. Anderson will make the address on church extension at the Texas convention. Mr. Muckley expects to attend all the southwestern conventions including Oklahoma and all the north central Mississippi Valley conventions and those in Canada, during July.

All remittances should be made to G. W. Muckley, Cor. Sec., 603 New England Bldg., Kansas City, Mo.

Christ was begun in earnest. As a result today there is a church membership of 300, a Bible-school enrollment of 600; the average attendance of the Bible-school is 300. Sixty per cent of the Bible-school are people of foreign nationality. J. A. Canby, pastor at Uhrichsville, O., recently held a two weeks' meeting at this church, with a result of 19 persons added to the membership. Mr. Canby writes in high praise of the work of the Butcharts and their assistant, and gives the following interesting picture of conditions at Broadway community: "The settlement is made up of three generations, grandparents, their children and grandchildren. The grandparents are loyal Catholics; the children have no interest in the Catholic church except out of respect to their parents; the grandchildren are thorough Americans and are being educated in the public schools. It is a hand-picking job requiring great patience and prayer. When once the children have expressed their desire to unite with the church usually a storm of opposition arises in the home, instigated by the grandparents, who are loyal Catholics. The parents out of respect to the grandparents give little or no encouragement. However, under the consecrated and efficient leadership of Mr. and Mrs. Butchart and Miss Pehotsky the work is going forward."

Kansas Physician Will Enter Foreign Medical Work.

Dr. J. W. Young, of Hutchinson, Kan., who is now serving the third year as President of the Kansas Christian Missionary Society, will leave about June 1 for the Philippine Islands to serve as a medical missionary. Kansas people will regret his leaving the state but will take special interest and pride in his work in "the uttermost parts." Dr. Young has practiced medicine in Hutchinson for fourteen years, and only leaves because he is sensitive to the urgent needs of the foreign field for medical workers. Dr. Young will give one year each to the hospitals at Manila, Laoag and Vigan, to serve in the stead of Dr. W. H. Lemmon, Dr. C. L. Pickett, and Dr. L. B. Kline, whose furloughs are now due. The Kansas State Board passed strong resolutions of appreciation of Dr. Young's work for the state society.

Arkansas State Convention at Hot Springs.

The State Convention of the Disciples of Christ, of Arkansas, will be held with the Hot Springs church, May 29 to June 1. The program is already under way and Arkansas Disciples are urged to bear the date and event in mind. G. D. Serrill, pastor at Hot Springs, writes that the church is preparing to take good care of all who come, providing lodging and breakfast in the homes, and meals for the delegates will be served at a reasonable cost. Every phase of the work will be discussed in the convention, and the feast of good things prepared will be worthy of a splendid attendance. Vital themes will be stressed.

Death of Philippine Christian Leader.

Prof. Bruce L. Kershner, writing to the Foreign Society from Manila, Philippine Islands, says: "We yesterday laid to rest the body of Juan Garcia, Sr., the father of the well-known evangelist of that name. Mr. Garcia was a leading man and was numbered among our early converts. His brother, Basilio Garcia, was one of the most faithful men I ever knew. He literally preached himself out in the early days of the work and when dying in almost absolute poverty, for he had no support, I asked him if his faith in Christ was still firm. His feeble, but unhesitating reply was, 'Yes, I believe him faithfully.'"

BRIEF NEWS NOTES.

—R. J. Bennett, pastor at Sharon, Pa., preached a sermon two weeks ago on "The Worst Thing in Sharon."

—During the week preceding Easter, the C. W. B. M. of the Lexington, Mo., church held a series of prayer services. Easter was observed as Decision day at this church, and the pastor, R. W. Wallace, preached the annual Easter sermon to the local commandery of Knights Templar. Mr Wallace is emphasizing work for men, and recently preached a sermon on the theme, "A Man Called Matthew" for men especially.

—T. J. Golightly, superintendent of the public schools of Norborne, Mo., is also supplying the pulpit at Richmond, Mo., and the Richmond daily speaks in the highest terms of the work of Mr. Golightly.

—James M. Pickens, of Vermont church, Washington, D. C., sends in some printed matter recently mailed to members with the purpose of putting about $1,000 in the church treasury. It is quite novel, and effective. Anyone interested in this plan of clearing a debt should write Mr. Pickens.

Practical Economy

Baking powders made from alum or phosphate may be bought for a trifle less than Royal Baking Powder, which is made from cream of tartar, derived from grapes.

Alum powders are not only cheap, but they differ greatly in leavening power.

If a cheap baking powder is used for a fine cake and the cake turns out a failure there is a waste of costly materials worth more than a whole can of the cheap baking powder.

Royal Baking Powder produces the finest food, and its use therefore, results in an actual saving.

ROYAL BAKING POWDER CO.
New York

Christian Endeavor Notes

The Englewood Society, Chicago, Ill., has taken as its slogan, "An Englewooder in every mission field around the earth." A society with a slogan like that has the world-wide vision and will accomplish great things along all lines.

The Endeavor Society at Bellflower, Ill., when making a remittance to the Foreign Christian Missionary Society on the support of its orphan boy at Damoh, India, stated: "Our young people are doing fine work since they have taken a boy in India School. The two young girls that volunteered for foreign work will go to Eureka College to finish their work, then they will be ready for work on the field. They are both members of our C. E. Society and fine young ladies."

It is interesting to note the splendid increase in offerings from the Endeavor Societies to Foreign Missions. For six months of the missionary year to April 1 the contributions to the Foreign Society showed a gain of $1,946.50 over the same period last year. If this splendid rate of gain can be maintained the watchword, of the year, "$10,000 from the Endeavor Societies by September 30, 1916," will be reached.

The Society of the Madison church, Brooklyn, Iowa, is taking a splendid interest in world-wide missions. As a result of Endeavor Day they sent the Foreign Society $18 for the orphanage work at Damoh, India. They are also giving $15 a year for the support of an orphan at Bolenge, Africa. Miss Martha Tinker is president of the society.

A Question

Are Your Church and Bible-schools Systematic Supporters of the Widow and Orphan in the Homes of the National Benevolent Association?

If Not, Why Not?

Living Link Schools—
Give $100 annually thus supporting one inmate. Ninety-four schools are now in this royal company.

Life Guard Schools—
Devote monthly offerings for the support of the less fortunate. Nearly half the schools in Texas have enlisted.

Life Membership Certificates—
Are issued when as much as $25 has been given. Holders of life memberships vote on important matters of the home.

How Much Do We Eat?
300, at least, loaves of bread a day.
60 gallons of milk a day.
35 pounds of butter a day.
9 bushels of potatoes a meal.
100 quarts of fruit a meal.
90 pounds of meat a meal.
55 dozen eggs a meal.
$1.25 will feed one child for a whole week.

What Our Homes Always Need:
Sheets.
Pillow Cases.
Towels.
Boys' Waists.
Stockings.
Brushes.
Pins.
Thread.
Girls' School Dresses.
Shoes.
Boys' Trousers.
Baby Clothes.
Combs.
Tooth Brushes.
Needles.

Easter is past, but there is yet time for this work. Send your offering, payable to Mrs. J. K. Hansbrough, to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis.

—Bruce Brown reports that F. W. Jackson, pastor at Shorb Avenue church, Los Angeles, has become well known for his vigorous campaigns against the saloon. The church was burned last autumn by the liquor interests.

—Central church, New York City, gave a reception to Chinese students of the city on April 28. On April 21 the oratorio, "Seven Last Words" was given at Central by a chorus of fifty voices.

—Paris, Tex., church will build a new home at once to take the place of the one recently destroyed by fire. J. N. Wooten is the heroic leader at Paris.

—R. B. Chapman, pastor at Ionia, Mich., has been holding a series of "lodge services" at his church, the various organizations of the city being invited to attend the meetings. The Elks of Ionia were the guests at the last of the series. Mr. Chapman has spoken in favor of the social and benevolent orders. "A good Elk is a good man," he said at this last meeting; "he has to be if he carries out the principles to which he has subscribed." Mr. Chapman is featuring the work of men and boys. A recent Sunday was called "Boys' day," and the Young Men's Bible class had charge of an evening service one Sunday this month.

—A. D. Harmon has accepted a call to become the head of the department of sociology and assistant in the Bible department of Cotner University, Lincoln, Neb. Mr. Harmon is now pastor at Cable, Wis.

—The following Kentucky towns were treated during April to "teen age" lectures and counsel by Miss Maus, National Teen Age Superintendent, and Roy K. Roadruck, Kentucky's Teen Age superintendent: Stanford, Lancaster, Danville, Harrodsburg, Lawrenceburg, Versailles, Eminence, Carlisle, Cynthiana, Georgetown, Shelbyville, Mt. Sterling, Flemingsburg and Maysville. Afternoon and evening sessions were held during the conferences.

—C. W. Cauble, of Indianapolis, has recently dedicated the remodeled building at Broadripple, Indianapolis, and the new building at Bicknell, Ind. He will dedicate Maple Avenue church, Terre Haute, late this month.

—Nearly two hundred "Philo Christos" met in the 1916 annual banquet at Central church, Des Moines. This class, under the leadership of Dwight Lewis, has had an unusual history. Among the honorary members of the organization are: Hon. A. B. Cummins, Hon. Leslie M. Shaw, Col. D. J. Palmer, Hon. B. F. Carroll, Gov. Geo. W. Clarke; President Hill M. Bell, of Drake, H. O. Breeden and Finis Idleman.

—F. E. Day, of Bethany, Neb., has been called to the state evangelistic work of Colorado.

—Rodney McQuary, now of Yale University, and formerly of Cotner University, finishes at Yale this spring, and will supply the pulpit at South Broadway church, Denver, during the summer.

—C. W. Cauble assisted Elkhart, Ind., church in a debt-raising campaign. F. C. Lake ministers at Elkhart.

—On April 14, Butler college debated with the University of Cincinnati on the question of preparedness.

—Danville, Ky., church celebrated the return of its pastor, H. C. Garrison, from Florida with a record Bible-school rally. Mr. Garrison was compelled to spend the winter months in the south because of ill health.

—Scottsburg, Ind., has a new parsonage which C. R. Piety, the recently called pastor, is initiating into service.

—At High Street, Akron, O., on April 2, there were twice as many men and boys present as women and girls.

Facts and Figures from Disciples Fields

CALLS.

Frank W. Lynch, to Sharon, Kan. Has begun work.

A. C. Trusty, Odon, to Linton, Ind. Accepts.

J. F. Ghormley, Portland, Ore., to North Waco, Tex. Has begun work.

Cecil Franklin, South Bend, Ind., to Lima, O., South Side. No decision.

B. W. Tate, Streator, to Mt. Vernon, Ill. Accepts.

Claude C. Jones, Phoenix, Ariz., to Rome, Ga. Accepts.

J. H. Coil, New Philadelphia, O., to Shelbina, Mo. Will begin work Sept. 1.

E. L. Pettus, Seymour, to Greenwood, Ind. Accepts.

E. C. Nicholson, to Summitville, Ind. Accepts.

G. G. Horne, Chanute, Kan., to Topeka, Oakland church. Accepts.

W. B. Harter, Montrose, Colo., to Exeter, Neb. Accepts.

F. F. Sutton, Utica, to Crooksville, O.

RESIGNATIONS.

C. O. Stevens, New Albany, Ind., Park church. July 1.

T. A. Hall, Portage la Prairie, Manitoba.

EVANGELISTIC MEETINGS.

Hammond, Ind., C. J. Sharp, pastor, preaching; J. Wade Seniff, singing.

Maysville, Ky., A. F. Stahl, pastor; Yeuell and Yearsley, evangelists.

Hillsboro, Tex., John G. Slayter, evangelist.

Los Angeles, Cal., Shorb Ave., F. W. Jackson, pastor; Bruce Brown, evangelist; 82; closed.

Follansbee, W. Va., T. B. Imhoff, pastor; C. M. Smail, evangelist; 20; continue.

Dallas, Tex., Ross Ave., Buford Isaacs, pastor; T. F. Weaver, evangelist.

McKinney, Tex., First, W. P. Jennings, pastor, preaching.

Galveston, Tex., Central, J. B. Holmes, pastor, preaching; 125; closed.

Portsmouth, O., C. R. Oakley, pastor, preaching.

Lodi, Cal., Fife brothers, evangelists, Began April 30.

Sherman, Tex., I. J. Spencer, evangelist. Began Easter Sunday.

Denison, Tex, H. G. Fleming, pastor; W. T. Brooks, evangelist.

Battle Creek, Mich., J. S. Raum, evangelist.

Deferred Annuities for Preachers.

The publication of our proposed new, comprehensive and permanent system of pensions for ministers has set many of them to thinking. Several of them have been moved to action whose results cannot fail to be satisfactory. One has taken out two annuity bonds for $1,000 and $500. Another has placed $600 with the board on the deferred annity plan. He expects to add his savings to this deposit annually and we will compound six per cent interest on the whole until he retires. Then we will pay him and his wife the largest annuity his fund will purchase, which, if he continues active as long as he expects, will be ten per cent of his fund. In addition he will be entitled to a place on the pension roll with such monthly payments on that account as the state of our funds will warrant.

The certain returns on this method of laying by for old age are really marvelous. By beginning at 25 and paying $23 per year until 65, an annuity of $500 for life would be secured. Beginning at 30 the annual payment should be $31.50; at 35, $44; at 40, $63.50; at 45, $95.00; at 50, $152.50, etc., etc.

In case of earlier disability or death corresponding returns would be made to the minister or his widow.

Board of Ministerial Relief,
Indianapolis, Ind. W. R. Warren, Secy.

NEWS NOTES FROM EUREKA COLLEGE.

Eureka College won the annual debate from the Illinois Wesleyan University of Bloomington. The debate was on the question of preparedness.

Recently a joint recital was given by Mr. Clarence Eidam, of Chicago, pianist; Mr. Hans Hess, of Chicago, cellist; and Mrs. Claudia Page-Smith, of Eureka, violiniste. This was one of the leading musical events of the year. Mr. Eidam is piano instructor in Eureka College.

Haydn's great oratorio, the "Creation," is going to be sung by a chorus of 200 voices here at the May festival, the latter part of May. The orchestra from the University of Illinois, under the direction of J. Lawrence Erb, will furnish the music.

J. Wallace Bradley, Correspondent.

Free Supplies for Children's Day

First Sunday in June

Be sure and address as directed below



Children's Day For Foreign Missions Uplifts the World Through Our Missionaries

Do not allow the world vision of your Sunday-school to be smaller than the reach of an eighth-grade geography.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY WILL FURNISH CHILDREN'S DAY SUPPLIES for the First Sunday in June FREE to those Bible-schools observing the day in the interest of FOREIGN MISSIONS.

FREE SUPPLIES

A coin pocket collector for each member of the school and a beautiful Children's Day service and exercise will be sent free. A large, attractive picture poster and a large lithograph of F. E. Meigs, pioneer missionary to China, will also be sent free.

Order Supplies Now

Give name of school and average attendance.

Address STEPHEN J. COREY, Secretary
BOX 884, CINCINNATI, OHIO

—Indiana Disciples are remembering the following dates: May 15-18, State Convention at Danville; June 21-22, State Convention of the Indiana Sunday School Association, at Muncie; August 8-18, Bethany Park Training School, and August 24-27, State Endeavor Convention, Muncie.

—The Christian Monthly, of which Leslie W. Morgan has been editor for years, has been removed from Hornsey, North London, to Birkenhead, near Liverpool. Geo. W. Buckner is now editor and Richard Dobson managing editor.

—Missouri's State Christian Endeavor convention meets this year at St. Joseph. The date is July 6-9.

—The Brotherhood at Central, Des Moines, gave W. A. Shullenberger, the new pastor, a royal welcome at its meeting on April 21.

—C. C. Morrison is expected to return to Chicago in about two weeks, or perhaps a little later.

—M. C. Hutchinson, pastor at Fulton, Mo., and W. Garnett Alcorn, of Monroe City, Mo., exchanged pulpits two weeks. ago.

—A feature of the Easter season at Norwood church, Toledo, O., was the rendition of Stainer's "Crucifixion," on Friday evening, April 21. There was a choir of fifty voices. J. J. Tisdall, new pastor at Toledo church, who was a member of Stainer's famous choir in London, gave personal reminiscences of the great composer.

—Report comes of the marriage of W. E. Sweeney, of one of the Evansville, Ind., churches, to Miss Mary G. Anderson, of Clifton Forge, Va.

—At a monster peace meeting held at Des Moines, Ia., on April 12, in the Coliseum, C. S. Medbury acted as chairman. Rabbi Wise and Amos Pinchot, of New York City, were chief speakers.

—George A. Campbell preached the memorial address at the annual services of the Hannibal Council of the United Commercial Travelers' Association of America. The meeting was held at First church, of which Mr. Campbell is minister.

—Nearly $5,000 was raised at the dedication services of the new church at Benton Harbor, Mich. T. W. Bellingham, pastor, and Walter H. Sandy had charge.

—It is rumored that John G. Slayter, recently resigned from the pulpit of Central church, Dallas, Tex., will be elected president of Texas Christian University.

—Central church, Houston, Tex., is contemplating changing its name to First church, according to a Houston newspaper.

—Chas. J. Sharp, of the church at Hammond, delivered one of the addresses given at a local theater during Passion week. These meetings were held under the auspices of the Hammond Ministers' Association.

—E. P. Wise, pastor at East Market church, Akron, O., preached a sermon strongly commending the work of the city mayor in cleaning up Akron morally.

—J. W. Underwood, pastor at Central church, Anderson, Ind., will deliver the baccalaureate sermon to the graduating class of the local high school on May 28.

—At Central church, Lexington, Ky., M. A. Cassidy, superintendent of the public schools of Lexington, recently gave an address on "Service Through Education." This was the first of a vocational series planned. Prof. Alfred Fairhurst, just returned from California, preached at Central on the same Sunday, because of the illness of I. J. Spencer, Central's pastor.

—Walter Scott Priest, of Central church, Wichita, Kan., gave an address before the Wichita Manual Training Association.

—During the Brooks meetings at Marion, Ind., First church, Crayton S. Brooks evangelist, gave a talk one evening on "Sowing Wild Oats," and the members of the Marion High-school were invited to attend in a body.

—It is reported by a Canton, O., daily that the Phillips Institute may be removed to one of the following named towns: Keuka Park, N. Y., Valparaiso, Ind., Columbus, Ind., Union City, Ind., or Bethany, W. Va. P. H. Welshimer of Canton, is president of the institute and W. S. Buchanan, vice-president and secretary.

—The congregation at Stockton, Cal., has shown its appreciation of the work of its pastor, E. V. Stivers, by presenting him with an automobile.

Notes From the Foreign Society

Last week a friend in Kansas, sent $1,000 for the work. Such interest should possess a large number of our people who are able.

E. R. Moon, Bolenge, Africa, reports 56 additions on Christmas Day, and 550 at the communion at the morning service.

Last week the Foreign Society received $361.25 from the estate of the late Nancy J. Bowman, of Lebanon, Ind. And this should remind us all that every disciple should remember the cause of foreign missions in their last will and testament.

C. F. McCall and family, Akita, Japan, sail this month for America, for their furlough.

The Christians on Hichijo Island, Japan, celebrated the first Christmas ever observed there last December.

The Christians at Toride, Japan, have pledged one-third of the sum for a new church building.

One church reports an offering 17 times increased over their apportionment, and possibly larger. This kind of liberality and sacrifice among all our churches would insure more than $500,000.

Secretary Bert Wilson has been making a very successful campaign in Oklahoma and Texas. He sold many books, some promised to support a missionary, others promised to give annuity money, and altogether the campaign has been an exceedingly successful one.

F. M. Rains, Secy.

Cincinnati, O.

At Transylvania College

The annual debate between Transylvania and Georgetown Colleges was held in Morrison Chapel, on March 28, and a decision was given to Transylvania.

* * *

Mr. Earl McCash and Mr. Edwin Marx will deliver the commencement addresses for the classes of Transylvania and the College of the Bible, June 8.

* * *

The new catalogue, which will soon appear, will announce a number of new courses of study. The major and minor system has been adopted, and hereafter a student may do the major part of his work for the baccalaureate degree in any one of the following subjects: English, French, German, Mathematics, Latin, Greek, History, Philosophy, Education, Religious Education, Biblical Literature, Chemistry, Biology.

* * *

Dr. F. D. Kershner, an alumnus of Transylvania and the College of the Bible, former president of Texas Christian University, and editor of the Christian Evangelist, will deliver the baccalaureate sermon Sunday evening, June 4.

* * *

The faculty of the College of the Bible recently expressed its disapproval of the use of tobacco on the part of ministerial students by passing an order to the effect that hereafter students who use tobacco in any form will not be eligible to scholarship privileges including all regular fees and room rent in the dormitory.

The faculty does not wish to say that students preparing for the ministry in the College of the Bible may not use tobacco, but that such students will not be granted the usual concessions in the way of scholarships.

In addition to considering the use of tobacco injurious, there is a general feeling among the churches of the Disciples of Christ that a minister who indulges in the weed is shorn, in a measure, of his influence, many congregations absolutely refusing to consider a tobacco user for their pulpits. Furthermore, the position is taken that if a student has the means with which to buy tobacco he should not ask that financial aid be granted him by the college.

When the announcement of this action by the faculty of the College of the Bible was made to the ministerial students recently by President R. H. Crossfield, there was generous applause, showing the hearty approval of the student body.

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"GLORIA IN EXCELSIS, ABRIDGED"
"HYMNI ECCLESIAE, COMPLETE"
"HYMNI ECCLESIAE, PART ONE"

Some Recent Orders received by Hackleman Music Co.:
Central, Des Moines, Ia., 500 Gloria, Complete.
Central, Fort Worth, Texas, 500 Gloria, Abridged.
First, Galesburg, Ill., 250 Gloria, Complete.
First, Hopkinsville, Ky., 300 Gloria, Abridged.
First, Athens, Ga., 250 Hymni, Complete.

The sale of these 4 church hymnals in 1915 was larger than any previous year. There is a Reason!
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The American Christian Missionary Society Last Year

Helped

531 communities to have the Gospel regularly preached.

Inspired

257 of our fellow citizens, members of our churches in states "On the Rim" to "Hold the Fort."

Supported (in whole or in part)

317 missionaries and many hundreds more of native helpers who in needy fields preached the Gospel.

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To the number of 11,891 to our young congregations on the far-flung frontiers of American civilization.

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Important towns, North, East, South and West, by employment of successful evangelists for definite meetings, some making the local church self-supporting.

Supplied

The men who made effective the more than Ten Millions of Dollars invested in Home Missionary church buildings.

Conducted

A Bible school department with twenty-three men and women in field service, doing effective work. Teacher-training, graded lessons, organized classes, Schools of Methods and Missionary education are here given competent direction.

Maintained

37 "Efficiency Experts," known as State Secretaries, doing the work of New Testament Evangelists, exercising "a care for all the churches."

Promoted

Work among immigrants. The Society has four important points of contact with foreigners as follows: Among the Bulgarians in Chicago where Basil Keusseff is missionary; among Bohemians in Cleveland where F. D. Butchart is missionary; among the Russians in New York City where John Johnson is missionary; and among the mixed populations of the coke regions in West Pennsylvania, where R. G. Manley ministers. Only in Cleveland is our foreign work properly equipped.

Co-operated With Home Missions Council

Supporting a missionary at Ellis Island, obtaining governmental favors to Indians, fostering rural church activities, and executing plans for effectively gospelizing the neglected fields of the American frontier.

Organized a Campaign

To stimulate the interest of our churches in practical community service, special attention being given to rural churches, which comprise 90 per cent of our congregations and three-fourths of our membership.

The May Campaign

Ministers everywhere are making plans to present Home Missions to their churches in an effective way. Send for literature and supplies, without cost, to

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY, CINCINNATI, OHIO

American Missions

S. W. Nay is doing a remarkable piece of work at Gary, Ind. Under his leadership the church has grown in strength. His business administration is placing the work where demand already exists for a new building.

Possibly the hardest field under the American Society is Harrisburg, Pa. We are pleased to report that J. G. Smith, the Hoosier hustler, is bringing things to pass even there.

Perhaps the greatest progress made in any one field under the American Society this year is at Galveston, Tex. J. B. Holmes is turning things upside down in that harbor city. Recently a property deal has been engineered which greatly promotes our appearance in the city. At the present writing J. H. O. Smith is eloquently preaching the gospel and winning converts in goodly numbers.

J. W. Baker, after seven and a half years of service as Superintendent of Missions for West Washington, has resigned. This is on account of Mrs. Baker's health. During this period Mr. Baker has handled for the American Society $23,535.82, which employed for part or full time 26 men. During this time 25 churches have been organized and 30 buildings erected. Under his direction 47 preachers have come to the state, locating with our churches. These mission points thus served, during the last five years paid into our missionary treasuries $9,654.18.

Oliver Hower is successfully leading the church at Toppenish, Wash., to victory. This congregation is making an interesting experiment in Christian unity. It is a partnership on the part of the Congregationalists and Disciples in that community. The two churches meet as one congregation and are served by one minister though each preserves its identity and keeps a separate roll. An elder from each church performs the ordinance of Christian baptism. The experiment is given unanimous approval by all parties interested.

D. B. Titus has recently organized and successfully dedicated a mission church at Idaho Falls and will remain in charge of the work under the society.

Salt Lake City was for many years a mission of the American Board. It is now self-supporting and under the leadership of Chester A. Snyder, makes progress in that important city.

In one way or another for 26 years the Disciples have been interested in Ogden. In recent years our work lapsed so far as organization was concerned. Rocky Mountain District Superintendent Dean recently visited the community and is now holding a brief meeting for re-organization.

Basil S. Keusseff, our Russian Missionary in Chicago, writes that a large percentage of his membership is on the battlefield in Europe. He has not received word from a number of his men for some time and fears that they have fallen during the Carpatian campaign. Most of the Russians in Chicago are from the provinces which fell into the hands of Germany. This situation is quite disheartening to his work.

Since the orders were received from Washington to begin activities for an enlarged and better equipped navy, the population of Vallejo has considerably increased. We have a small church in this place which has recently been stirred to activity. An appeal has been made to the American Society to support a minister.

Our brethren in Florida feel there is great need for the services of a State Evangelist and have appealed to the American Board for support. The receipts of the society thus far in the current year do not justify an increase in appropriations. It is hoped that some of our larger churches will untie our hands so that proper support can be given to this and other important appeals.

Grant K. Lewis, Secy.

$50.00 PRIZE OFFER.

The undersigned will pay $50.00 for the best article not to exceed 2.000 words considering the following questions:

(1) Are there in the spiritual sphere laws governing faith and prayer and their results?

(2) What are the reasons and evidence that such laws exist?

(3) What method of inquiry would be best adapted to ascertain the operation of these laws and what are the best methods of application in furtherance of Christian work and ideals?

Manuscripts should be sent to the undersigned before August 1. Three competent judges will pass upon the merits of the articles submitted. Each manuscript should be sent unsigned but accompanied by a sealed letter containing the author's name and address.

If those who desire to compete will write me I shall be pleased to send them a copy of the original article which explains the reasons for making this offer.

Layman,
143 N. Wabash Ave., Chicago, Ill.

THE CHRISTIAN CENTURY.

Vol. XXXIII May 4, 1916 Number 18

Widening the Door
Editorial

Christian Liberty and Church Fellowship
By W. D. Ryan

Resolutions Passed at Havana Regional Conference

CHICAGO

Subscription—Subscription price, $2. If paid strictly in advance $1.50 will be accepted. To ministers, if paid strictly in advance, $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII MAY 4, 1916 Number 18

The Widening of the Door

DURING THE PAST DECADE THERE HAS BEEN A PARTIAL AND GRADUAL AWAKENING OF MANY OF THE DISCIPLES OF CHRIST TO A CERTAIN ANOMALOUS ELEMENT IN THEIR ATTITUDE TOWARD THE REMAINDER OF THE CHRISTIAN WORLD, AND A GROWING SENTIMENT OF CONCERN AS TO THE BEST METHOD OF MEETING THE SITUATION.

Standing upon a platform which commits them to intense, if not primary, interest in the unity of the Church of God in the world, they have discovered that after more than a century of history they have made upon their fellow-believers the general impression that they are interested far less in Christian unity than in a particular kind of unity consistent with their own organization and practice.

They have promoted the unity of the saints by sincere and often convincing restatements of the evils of sectarianism, and the plea of the Master and his greatest interpreter for oneness among the faithful. They have appointed committees and commissions, which in the most fraternal and generous spirit have conferred with other groups. They have co-operated in a multitude of ways with people of other fellowships in the effort to advance the kingdom of God, and related enterprises. They have gathered into their membership a great company of those who joined with them in the sentiment of union, either as confessors of the faith or as members from other churches.

They have probably contributed more to the spread of the sentiment of union than any other organized body of Christians. Yet after this century and more of history, they find themselves, as a body, unable to admit to their fellowship any save the members of just one of the hundred churches that claim a place in the ranks of American Christianity. This is the one weak place in the plea which we so sincerely and eloquently make to the fellowship of the followers of our Lord. And even if we could completely unite with that one church, the Baptist, with which upon one important point we find ourselves in agreement, it is far from evident that we would thereby have approached appreciably nearer to the goal of our hopes.

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We have in our ranks several different groups, representing various reactions to this problem and its solution. There is first the very large section of our people who are in no manner sensitive to the problem. Confident that we are doing everything possible to promote Christian union in the manner conceived by the fathers, they are perfectly content to go on as in the past, hoping that by vigorous evangelism we shall so possess the field that presently, by the process of benevolent assimilation, the Disciple shall become the dominant body of believers, and thus the unity of all shall follow. These brethren wish no change made in our customary procedure, for to them such change would mean compromise with the sectarian world. Whoever comes into churches of this order, must come upon the confession of faith and immersion, or bring with him a letter or statement of membership in a Disciple or Baptist church.

Others there are who are somewhat more sensitive to the claims of other Christians for recognition. They know that the people who make up the "fringe" of their churches, some of them exemplary members of other churches, attracted by family or social or other considerations, really deserve recognition in the program of the church by reason of their Christian relationship and character. But because of the impediment of what is deemed an incomplete or erroneous baptism, they can only be counted in that outer circle where also total strangers wait.

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Others, still more concerned to make use of such unattached Christians who attend upon their ministry, have broken over the bounds of custom sufficiently to lay unofficial hands upon such persons and induct them into service which would be supposed on usual grounds to belong only to the members of the church. Among our congregations there are in a few instances of Sunday-school superintendency, trusteeship, teaching, leadership in the women's work, and even in cases that we know, directorships of religious education, and pastorships held by members of outer Christian bodies who cannot be taken into the membership because of lack of immersion. Such churches feel themselves unable to grant membership to such although it is manifest that they regard them as Christians in every degree essential to religious efficiency.

Other churches there are among us where this thin partition has been breached. Not desiring to violate the time-honored custom of the Disciples of receiving into their membership only immersed believers, they adopt some simple device which enables them to classify and utilize this outside group of Christians who really belong to the church, while at the same time they maintain inviolate the integrity of the immersed church membership. This is done in various ways. The most common are the plans of associate membership and of membership in the congregation.

In the former case, people of the sort already mentioned, who would like to be connected with the church, but who are not ready to substitute immersion for the sprinkling of their childhood, or who are uninterested in the further consideration of baptism for themselves, are admitted to associate membership, under terms suitable to the church. Sometimes these include ineligibility to official position, or to the eldership, alone, sometimes inability to participate in any modification of the church constitution, and sometimes no limitations of any sort are specified.

Membership in the congregation, as distinct from the church, reaches practically the same end. The congregation is the larger legal body of which the church is the nucleus and controlling center. Members of other than immersionist churches are admitted into the congregation. But as in the former case, the integrity of the immersed church membership is not modified. There are theoretical objections that might be raised to these forms of relationship, but none on the ground of their abandonment of New Testament procedure. While those who are employing them find satisfaction and no difficulties in the plan.

(Continued on page 9.)

Christian Liberty and Church Fellowship

A Paper Read at the Disciples Congress, Chicago.

BY WILLIAM DUNN RYAN.

HOLMES' CHAMBERED NAUTILUS illustrates man's struggle for freedom. He grows as the spiral grew. He may well say to his soul: "Leave thy low-vaulted past. Let each new temple, nobler than the last, shut thee from heaven with a dome more vast."

But it should be noted that the soul is not really free until it leaves its outgrown shell "by life's unresting sea." For a finite being there is, of course, no absolute liberty. On all sides there are limitations saying, "Thus far can you go, and no farther." To make liberty Christian, is indeed to limit it; but it is also to expand and glorify it. It was Christ's interpreter who loved to speak of the glorious liberty of the sons of God.

How is liberty amplified, and how is it limited by Christianity? What are the proper uses of liberty thus amplified and thus limited, in attaining membership in the Church of Christ?

To a discussion of these two questions I shall confine myself in this paper.

"The natural liberty of a man," says Locke, "is to be free from any superior power on earth and not to be under the will of legislative authority of man, but to have only the law of nature for his rule." Paraphrasing this definition, one may say: The Christian liberty of a man is to be free from any superior power on earth and not to be under the will of legislative authority of man, but to have only the law of Christ for his rule.

Liberty and Fellowship in the Period of Christ's Personal Ministry.

Christ regarded himself as an emancipator: "Ye shall know the Truth and the Truth shall make you free." "I am come that they might have life and have it abundantly." He begins his mission at Nazareth with the words of Isaiah, that his work is "to set at liberty them that are bruised." He declares that the worship of his disciples shall not be fettered by place (John 4:21). He sets them free from ancient law, contrasting his own, "I say unto you," with the edict of Moses. No longer are they to be slaves to institutionalism; institutions are to serve their needs: "The Sabbath was made for man; not man for the Sabbath." New wine-skins must be provided for the new wine. He does not criticise John's disciples for fasting, but defends his own for not doing so. For no class has he words of denunciation quite so severe as for the oppressors: "Woe unto you lawyers, also, for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Breaking the shackles that bound them to a dead past, he assured his disciples, "the words I speak unto you are spirit and are life." When a disciple reported having forbidden a man to cast out demons in the name of the Master, because he was not in their company, Jesus said: "Forbid him not: for he that is not against you is for you."

He was the herald of a new democracy, startling the stand-patter with his expositions of the hideous barrenness of tradition, shocking the Pharisee by his intercourse with publicans and sinners.

The liberty he advocated, however, was not license. He made possible for every man the transition from Law to Grace, from restraint to motive. But in setting his disciples free from external restraint he was careful to provide for them authority which they must recognize as supreme, else they could be none of his. "One is your Master," he said, "even Christ, and all ye are brethren."

LIBERTY NOT LICENSE.

"All authority hath been given unto me in heaven and in earth." He appealed to no tradition; he laid claim to no official status: yet those who heard him could not escape the consciousness that he spoke with authority. (Luke 4:32). Because the mind and the truth were made for each other men bow down before the authority of truth when it appears. Truth in the garb of moral perfection needs no dynamic other than itself to secure the homage that is its due. "Nothing is less like Jesus than to do violence to anyone's liberty," says James Denny, "or to invade the sacredness of conscience and of personal responsibility; but the broad fact is unquestionable, that without coercing others, Jesus dominated them; without breaking their wills he imposed his own upon them, and became for them a supreme moral authority to which they submitted absolutely, and by which they were inspired. His authority was unconditionally acknowledged because men in his presence were conscious of his moral ascendancy, of his own devotion to, and identification with, what they could not help but feel to be the supreme good."

His authority is never statutory. He came to set man free from legalism. Sometimes his precepts are in legal form; as, for instance, to the rich young ruler he gave the positive commandment, "go sell all you have and give it to the poor."

Yet we cannot apprehend that this is a condition of discipleship literally binding upon men. Rather we see in it the Master's demand for self-renunciation, and supreme evaluation of Kingdom interests. Its authority lies in the intention, not in the form. The authority of Jesus is absolute, but it is personal and practical. He stands before us not as a beneficent giver of rules, each of which we must observe in all literalness, or be damned; but as a great Friend in whom are embodied Truth and Love, for which our souls hunger and to the authority of which they freely bow in submission.

LIBERTY IN THE EARLY CHURCH.

The early disciples of Jesus prized, as among the chiefest riches they had found in him, their liberty. The shackles of law and tradition were broken for them. The greatest among them exclaims: "The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." He further exhorted his brethren to "stand fast in the liberty wherewith Christ made them free." On the other hand, there was always present the danger that people recently emancipated by Christ would use their liberty harmfully, or permit it to become, in practice, unbridled license. Against this perversion of it, notes of warning were frequently sounded: "Take heed lest by any means this liberty of yours become a stumbling block to the weak." Each is free, yet "not using his liberty as a cloak of maliciousness, but as the bond-servant of God."

Liberty and Fellowship in the Apostolic Church.

Liberty was fundamental in the Apostolic church. Each individual could know the joy and power of the new life that Christ foretold. Each man must "work out his own salvation," must "be fully assured in his own mind," must "give an account of himself unto God." "When the law of Moses is read it shall be with no hindering veil of the letter, but in the reverent freedom of the spirit." (2 Cor. 3:15). Of course Jesus Christ was recognized as sole and supreme authority. "Other foundation could no man lay." Efforts in the church at Corinth to invest with authority the teaching of others were heartily rebuked. (1 Cor. 3.)

It is to be noted that in New Testament writings apart from the gospels appeal is made but rarely to the literal words of Jesus. In the words of Edgar Daplyn: "What Jesus had sought and found in his disciples was a spiritual remembrance of himself. His words were preserved not in a phonograph, not in a stenographic report, but in the impression they made, in the insight they gave, in the thoughts and experiences they produced in the lives of living men." (Hastings' Dictionary, "Christ and Gospels," V. 2. page 151.) As in his own ministry, so in the ministry of his early disciples the authority of Jesus was shown to be personal rather than official.

TWO TENDENCIES IN PRIMITIVE CHURCH.

Christian liberty was vitally affected by two tendencies that appeared very early in the thought of the primitive church. One of these was to regard Christianity as a system of laws and ordinances given by God for the government of men's lives with the promise of immortal life as the reward for literal obedience; the other was to regard it as a revelation of a Father's infinite love for his children, as a life replete with blessedness which they might make their own, as a trust committed to them whereby they became Christ's co-workers in bringing the Kingdom of God into the hearts of men.

Efforts of the Judaizing party and others to curtail Christian liberty were quite successfully resisted during the Apostolic period. The council at Jerusalem, described in Acts 15, resulted in a distinct victory for the advocates of liberty. No doubt the spiritual power and evangelization of the Church in this era were due in no small measure to the cherishing of the liberty wherewith Christ makes free.

"The letter killeth but the spirit giveth life," was the principle in accord with which Paul sought to have doctrinal questions settled. Evident possession of the spirit of Christ was the supreme test of discipleship.

"Church membership" is a phrase that was unknown in the period of Christ's personal ministry. As everyone knows, he is reported to have only twice used the word translated "church." Personal attachment to him and loyalty to his ideals seemed to be the sole condition of discipleship. There is but little or no sign of organization. There was no fixed form of initiation into his circle of followers. They were his friends and disciples enjoying a degree of intimacy determined by their own volition. It is recorded that at one time his disciples were baptizing more disciples than John, but there is no evidence that this or any rite was a prerequisite to becoming his follower. It seemed to be his desire that life should precede organization, that it should be left to find forms of expression most appropriate and useful to it. He foresaw that organization would be necessary after he had gone.

THE "COMMUNITY OF BELIEVERS"

He declared that on the impregnable rock of his divine Sonship he would build a community of believers. Their task in continuing his mission is well set forth by Morrison, in his recent book, "The Meaning of Baptism":

"They must go out and carry to the world the life that he has imparted to them. But they must have organization. They are many: he is one.

"He, being alone, could work with them by a relationship purely individualistic. They, being many, can work with others only by following the laws of social order. They, too, must impart the life—'make disciples of all nations.' But in addition they must draw men together in a freemasonry of love on the basis of the new life they possess in common—'baptizing them.'

"Left to isolated individuals the life would eventually be lost, dissipated or corrupted. Therefore, when a disciple is made let him be inducted into the community of believers, let the social status of a Christian be conferred upon him."

Peter at Pentecost has a specific word of instruction for every man who would become a follower of Jesus. Substantially the same conditions of discipleship were given by all Apostolic teachers. It was early recognized that those who were followers of the "Way" had personally committed their lives to Christ, and that this committal included baptism.

We search the book of Acts in vain for the term "church fellowship." The way to come into union with Christ was made clear and those who had chosen for themselves this way of life constituted de facto the Christian community or Church. The following characteristic utterance of Paul indicates the democracy of the organization: "Not that we have Lordship over your faith, but are helpers of your joy; for by faith ye stand." There is an impressive absence of appeal to authority —except the authority of eternal Truth and Love. Professor Royce's favorite designation of the Church as the "Beloved Community," rather than "Ecclesia," is indicative of its character as Christ and the Apostles desired it to be.

It was simply the society of those who already realized the blessings of the Kingdom of God in their hearts, seeking to bring into the lives of others this same happy experience. Liberty and Church Fellowship seemed to be considered identical with liberty and fellowship with Jesus.

The Eclipse of Liberty.

In the second century the idea became quite general in the Church that sound belief is as much a condition of salvation as right conduct. Inevitably this position demanded a standard by which to determine what is the acceptable Christian belief. Deviation from this standard of doctrine soon came to be regarded as grave moral wickedness, punishable by excommunication. In the latter part of the second and in the third century the Church came to regard itself as the mouthpiece of God. It alone had authority over the religious conscience. Thus Christian liberty passed into total eclipse. Heresy became a heinous crime. In the reign of Theodosius II (382) it became punishable by death. Absolutism seemed suited to the spirit of the age. The attitude of the Church is thus portrayed by McGiffert: "The Christian Church is regarded by Catholics as the only ark of salvation, outside of which there is no saving grace, and also as the supreme authority upon earth in the political and moral as well as in the religious sphere. It knows the will of God and can utter it as no other institution on earth. A divine, not a human organization, it must be listened to as the voice of God for whom it speaks.

"The heretic who refuses to believe what the Church teaches, and the obstinate offender who refuses to do what it commands are children of perdition, equally with the schismatic and the unbeliever who are without its saving pale."

In accord with this idea, rigid external authority, formalism and ceremony came to supersede the sweet personal evangel of Jesus that filled the world with gladness in apostolic days.

There is no need that one should speak of the centuries of darkness, of the rivers of blood of heretics, of the corrupt ecclesiasticism that dominated the world. The prayers of the oppressed reached high heaven and the age of enlightenment came.

Liberty and Fellowship in the Period of the Reformation.

The native instinct to be free could not be forever suppressed even by vastly powerful and complicated machinery. Luther's first break with the Church came because of the Church's conception of salvation. His heart cried out for a spiritual religion. But the real issue of the movement was the repudiation of ecclesiastical authority, political, moral and intellectual. The standard of authority was changed.

In his recent book, "The Rise of Modern Religious Ideas," Professor McGiffert reminds us that "Luther first substituted for the authority of the Church, the authority of God's forgiving love in Christ. This gave him all he needed for life and salvation, and other authority was quite unnecessary.

"But gradually he was driven by theological controversy to substitute the Bible for the gospel, and to put the word of God in the traditional sense as the scriptures of the Old and New Testament in place of the Church upon which his Catholic opponents were standing, and in place of the indwelling Spirit or inner light to which his radical adversaries were appealing." (Pps. 282-283.)

Thus God's voice to men was to be heard henceforth speaking through the Sacred Writings instead of through the Church. Authority was found in a body of literature instead of in an institution, and the gains to Christian liberty were simply incalculable. The individual was again coming into his own. The thirsting soul was rejoicing in new access to the fountains of divine grace.

In the bitter controversies of the day, the Reformers seemed to feel the need of an infallible, eternal authority to set over against the authority of the Church. The Bible was put in the forefront as a supernatural book, whose teachings, in regard to all things, must be regarded as infallible.

INFALLIBILITY OF THE BIBLE.

Not satisfied with the sweet and free spiritual values of religion, men sought a theology which would be hard and unyielding enough to turn the edge of the sword of every foe. It was not a day of creativeness, theologically. While breaking with the authority of the Church, the Reformers did not break, rapidly, with her theology. The historic creeds formed the basis of interpretation of the Bible. Augustinianism lived again in the systems of Calvin and others. The thought moulds of the fourth or fifth century were pressed into service, and to this day are in evidence. Theologians hesitate long before the task of providing new wine-skins for new wine.

To the indivdual was accorded the liberty of choosing creedal authority that suited him best. Small demands were made upon his thinking; he could adopt and employ the past thinking of the Church. A measure of Christian liberty had been recovered, and in the process unity had gone. Points of doctrine quite apart from their vital and ethical significance created lively interest and endless controversy. Religious questions were, in the main, viewed in the light of ecclesiasticism and authority.

The Church and Modern Life.

The fact is self-evident that a new day has come. The thought moulds of the past will not suffice. Christianity is forced to reckon with new and completely changed conditions. The whole trend is toward greater liberty. In the state, feudalism is dead. Democracy has come, not as an experiment, but as an abiding and increasingly satisfying form of government. Political absolutism is even now in the last throes of death on European battlefields.

Legalized human slavery no longer disgraces any civilized country. Most notable among statutes enacted by legislative bodies in states and nation in the last five years are: Those providing for mothers' pensions, workmen's compensation, anti-child labor, pure food and drugs, prevention of tuberculosis, etc. The state is setting itself seriously to the task of promoting freedom and ministering to life.

Science has not only given us a vast amount of new data for forming judgments, but has given us new methods of investigation.

In the lifetime of men now living the history of all life upon the earth has been rewritten. A passion for facts possesses us, and traditional authority is correspondingly discounted. As to our modern ways of thinking, Josiah Strong said: "Science is emancipating us from the tyranny of the past, of custom and of authority. Just in proportion as one gains the scientific spirit does he cease to be controlled by prejudices and by preconceived notions. His opinions are not heirlooms, nor have they been imposed upon him by authorities, nor voted for him by majorities. He does not cling to them because they are old, nor does he adopt them because they are new. He accepts them on evidence of their truth, and, as long as he believes them to be true, holds to them regardless of consequences."

Since the days of Kant the student of philosophy has found philosophical dogmatism impossible. Kant's theory of knowledge precludes that. "The philosophical world," says King, "is utterly different from that of the Reformation." . . . That its great subject is man—the whole man—and neither God nor the world, means that it finds its key only in itself and not in any external source of authority.

CHRIST THE HEAD.

The influence of Schleiermacher on the religious thought of the present generation has done much to carry the appeal of the modern man from dogma to experience as an authority. While Schleiermacher's view regards man's experience as the ultimate authority for him, yet the experience of others is illuminative of his own; his consciousness of the divine is mediated by Christ and the divine is read in the light of this revelation. Thus in the sphere of religious authority there is a social element and Christ is made the Head of all.

To the average modern mind, concerned with religion, there will perhaps be added to this subjectivism an element of pragmatism and the demand will be insistent that anything that asks assent or allegiance, in religion, must prove its value.

Liberty instead of authority is the note emphasized, also, in the field of education. Not compulsion, but inspiration, is the ideal. Not accepting the teacher's opinion, but under the teacher's guidance striving to ascertain the truth, is the task. This liberty is further accentuated by the elective courses offered in high school and college.

In the industrialism of today there is a new emphasis upon the vital. The safety and highest development of the working-man is found to be the biggest asset to business. In the January (1915) number of the American Magazine, Ida M. Tarbell says: "There is a new industrial philosophy abroad which breaks with the idea that a death-toll is a necessary part of every human achievement. Nothing is so valuable economically, as the man. To injure or to kill him is to destroy the one essential element in the scheme of world-wide civilization and prosperity. . . .

"The saving of life thus becomes an industrial issue. In more than one American industry it has become a gospel—a gospel which, defended as a sound economic policy is practiced with the zeal of a religion."

"WHAT IS A CHRISTIAN?"

In "Everybody's Magazine" for April (1915) is given a summary of the answers of 5,203 people to the question, "What is a Christian?" The editor reports that practically all the answers are from the plain people; comparatively few religious specialists responded. He thinks that, "together, the number, sincerity and character of the writers make their answers an average contemporary interpretation of Christianity, trustworthy and representative and reflecting a wide, eager interest in the subject."

The notable feature of these answers is their indifference to authoritative, doctrinal statement and their emphasis upon character and service. This is the editor's final summing up of them: "So, to these 5,203 persons, Christianity means service to God and man—a service in which there is good will and a belief in the higher destiny of mankind. But there is no rule, they feel, to judge all men by. Each of us has his own cause or master to serve in his own way. "Who art thou," they ask, "that judgest another man's servant? To his own master he standeth or falleth."

That religion is profoundly affected by the modern emphasis, in all realms, upon liberty and life, is a self-evident fact. To try to fasten the dogmas and methods of investigation of former days upon the people of this generation is equally as stupid as to brand the present age as irreligious.

Lord Macaulay may assert that "in theology there can be no progress." Dr. Draper may warn us "that a religion based on revelation must repudiate all improvement in itself." But religionists know full well that they must adapt their message to changing conditions or be left on the theological scrap heap, while the world passes on. Increasing numbers are joining Professor Rauschenbush in saying: "When we pray for more religion, let us pray for a religion that is dedicated to a better future and not to an evil past."

CHURCH MUST HAVE DOCTRINE.

Theology changes slowly. Perhaps it is well that it does. "It is the science of sacred things and it shrinks from too hastily abandoning positions that have been helpful to the spiritual growth of mankind." It would be calamitous if the church should substitute hazy sentimentalism for doctrine, or fail to stand firmly for certain well-defined facts.

"If the life of a church be compared to that of a plant," says Sabatier, "doctrine holds in the place of the seed. Like the seed doctrine is the last to be formed; it crowns and closes the annual cycle of vegetation; but it is necessary that it should form and ripen, for it carries within it the power of life and the germ of a new development. A church without dogmas would be a sterile plant." But let not the partisans of dogmatic immutability triumph; let them pursue the comparison to the end: " 'Except a grain of wheat fall into the ground and die,' said Jesus, 'it bears no fruit.' To be fruitful, dogma must be decomposed, that is to say it must mix itself unceasingly with the evolution of human thought and die in it; it is the condition of perpetual resurrection."

The ofttimes failure of the Church to keep step in the onward march of progress has been due, in no small measure, to cowardice and intellectual laziness. It has seemed easier to ridicule, to ignore or to deny new aspects of truth than to utilize them in reconstructing and clarifying our religious ideas. Professor Drummond was fond of telling the story of a society lady and her daughter who happened to be present at a lecture on evolution, in which man was described as the descendant of ancestors differing little from the ape. At the close of the lecture the mother said to her daughter: "How shocking, this news about our ancestors! It seems to be true; but let us try to hush it up."

THE INFLUENCE OF MODERNISM.

Even the Roman Catholic church is stirred profoundly by Modernism; and every communion in Protestantism, that is not decadent and dying, has changed mightily in the last fifty years. Happily they have been able to so re-read the Bible as to make it practically a new book, adapted to the needs of a new age. The practice of building a theory upon isolated proof-texts has quite largely passed away.

The historic method in Bible study, a form which Alexander Campbell advocated so ably, has done much to make loyalty and liberty both possible. In most evangelical bodies, creed subscription as a prerequisite to membership, has been reduced to the minimum, or disappeared. Men now living have undergone a radical change in their religious thinking. A few years ago when Dr. McCosh, of Princeton, was threatened with excommunication for heresy the ecclesiastics wrote to Andrew Carnegie, asking his advice. The canny Scot replied:

"Woodman, spare that tree;
Touch not a single bough;
In youth it frightened me,
But I'll stand for it now."

(In next week's issue will be published the remainder of Mr. Ryan's paper, on "Liberty and Church Fellowship Among the Disciples of Christ."—Office editor.)

How many prodigals are kept out of the kingdom of God by the unlovely characters of those who profess to be inside!—Henry Drummond.

* * *

And I shall find, perhaps, that wisdom and beauty and goodness are but one thing, and that living is a continual growing-up, and that age is only a youth that knows why it is happy.—Robert Louis Stevenson.

The Maker

God made the country,
Man made the town.
God clad the country
In a green gown,

Clad her in kirtle
Of the green silk.
God made the country
Of honey and milk.

Poor folk, from Eden
Driven away,
God made the country
For a holiday.

God gave the country
A flower, a bird,
To comfort His children
For the flaming sword.

For easing and pleasing
He made a tree,
Many a sweet rivulet,
Dew, and the bee.

God made the country,
Man made the town.
Is not God a Maker
Of great renown?

—Katharine Tynan.

A Passion for God

By Charles H. Swift.

The supreme need of our age is a deep passion for God. "Religion is a reverence for, a feeling of dependence upon, deliverance by, and communion with a higher, partly transcendent, partly immanent, spiritual power upon which the highest human values ultimately depend." It is an abiding and permanent presence of such soul consciousness that will be satisfied with nothing less. To have a passion for God is to be all aglow with this consciousness that we are related to God, dependent upon God, delivered by God, and that by communion with God we will attain unto the highest values of human life. It is the passion which controls the every-day life. It is the ruling spirit of all life's activities.

* * *

That this need is paramount is made evident by the moral and spiritual tone of our community life. With most people religion has become a secondary matter. Our life's pursuit stamps the type of life we live. The supreme aim of life is the great molding factor. Religion would have that aim the righteousness of God. Some central mood or passion rules every soul, whether it is love or hate, sympathy or selfishness, service or greed, passion for God or a passion for this world. The passion for gold has gripped the age so tenaciously that the higher religious values of life are easily trodden under foot and all religious fervor smothered in tragical death. It has made us cowards in the realm of spiritual values. We dare not champion the great cause of Christian brotherhood nor stand out boldly for the righteous principles of Christ in business or social life. We have plenty of everything else, but religiously we are bankrupt.

A passion for God regenerates the soul and transforms the life. It inculcates a burning desire to be God-like by possessing those sublime attributes characteristic of the Son of God. It is a compelling force which reproduces the life of the Master in all the simplicity of virtue and love of service. It is the divine dynamic which enthrones justice and enshrines mercy. It is the spiritual power which molds public sentiment and transforms community life. It dignifies law, exalts virtue, vitalizes purity, and rationalizes righteousness. It creates honesty in business and in politics. It Christianizes the church and the home. It cleanses society from evil practices and sinful pleasures. It relieves individuals from demoniacal possessions. It makes God a living factor in human life and establishes the ideal Kingdom of righteousness.

The common problem, yours, mine, every one's.
Is not to fancy what were fair in life
Provided it could be—but finding just
What may be, then find how to make it fair
Up to our means—a very different thing.
—Browning.

Resolutions Passed at Havana Conference

The following report of the Committee at the recent Havana Regional Conference was to have been published two weeks ago, following the report of this Conference by W. L. Burner, but was crowded out by other matter.

Whereas the spirit of Christian fellowship and the discussions of this Regional Conference in Cuba have enriched our spiritual life, and strengthened us for our tasks as we are about to return to our respective fields of labor, and

Whereas the continuance of the discussions through some simple form of committee organization will accomplish still further good for each group of workers represented in this conference, and

Whereas the Congress on Christian Work in Latin America recently convened in Panama without dissenting vote continued the existence of the Committee on Co-operation in Latin America, enlarged its membership to include one from each body sending and maintaining workers in Latin America, adopted and already has largely provided an ample budget for the support of the work of the committee its first year, elected an executive officer to carry forward its work, and invited each country or group of countries to join in the further study of the Christian work needed to be done in Latin America by the appointment within their respective territories of advisory or consulting committees of Latin America and foreign workers,

Resolved that this Regional Conference in Cuba convened in connection with the Congress on Christian Work in Latin America, should take action to secure for the Christian work and workers of Cuba such touch with the Committee on Co-operation as may be desired by the workers in Cuba, and

Resolved that in order to establish and maintain this voluntary and helpful relationship it approves the organization of a Committee of Conference in Cuba representing unofficially the Christian work and workers in Cuba, this committee to have consultative powers only, except as any plans discussed by the committee shall have been approved by the Mission Boards sending and maintaining workers in Cuba, and except as these Boards request the Committee of Conference in Cuba to assist them in any specific work in their behalf, and

Resolved that to the end that plans for common work hereby suggested may become effective we recommend to the committee so to be appointed that the following definite lines of study be considered:

1. A thorough survey of the Island that there may be complete occupation of its territory.

2. The matter of literature, in the hope that literature for common use may thus be more economically and efficiently given to all the people.

3. Some plan of common effort in education, to the end that by combination of such effort better schools of primary, secondary, normal and other desirable forms of higher education may be secured.

Havana, Cuba.

Have You Read "J. B's" Books?

Seldom indeed is a man who is admired and influential in many countries better known by his initials than by his name. This was the case, however, with Rev. Jonathan Brierley, who for a long series of years wrote papers in the London Christian World over the signature of J. B., many of which were afterwards collected in widely circulated books which a multitude of people in and out of the churches have found helpful to faith and enjoyable for breadth and depth of vision.

Mr. Brierley was born apparently in Leicester, though his biographer mentions no birthplace, the fifth son of a lamb's wool spinner, who was also a Wesleyan local preacher and a Christian of a hard type of severity in home discipline and narrow thinking. The son was a high-spirited and rather pugnacious boy and the problem of his work in life troubled his family, his four elder brothers having filled all available places in the business. He chose the ministry but, having had a little experience of work as a Wesleyan local preacher, insisted on entering the broader field of Congregationalism.

An omnivorous reader, J. B. was also a conscientious pastor in Devonshire and in London and became popular as a preacher before a complete breakdown of health drove him out of the pastorate, narrates a writer in the Congregationalist. He turned to newspaper work, soon revealing the rare gifts as contributor, reviewer and editorial writer, which he perfected in long practice. His work in this field won him a sympathetic and grateful audience wherever the English language is spoken.

J. B. was essentially a reconciler. He stood outside the bars that theological prepossession had built across the ways of thought and showed that they were free to all knowledge. His intellectual interests were wide and keen, his sympathy with all form of serious thought was deep and intelligent, his range of reading immense; and all this equipment of knowledge and experience were put at the service of the Kingdom of God which it is every man's privilege to share. He had a large and honorable part in helping men of his disturbed generation to see that God is the essential power behind all experiences and that faith in God is compatible with intellectual honesty and social enthusiasms.

* * *

["J. B.'s" books may now be secured in a special edition from the Disciples Publication Society, for $3.85. The titles of the volumes are: "Religion and Experience," "The Eternal Religion," "The Common Life," "Problems of Living," "Ourselves and the Universe," "Studies of the Soul," and "Our City of God."]

THE CHRISTIAN CENTURY

EDITORIAL

THE CHICAGO CONGRESS

LAST week the Congress of the Disciples was held in this city. Like all of its predecessors, it was an event of pleasure and profit to the company of ministers, teachers and laymen who gathered to participate. The more adequate report will be given later in The Christian Century, and we hope to print some of the papers read.

The Congress has a unique place in the program of the Disciples. Its origin was the result of a desire to have a gathering in which business and methodology were left out, no motions of any sort passed, and no resolutions presented. It was felt that there is a place for free discussion of vital themes in Christian history, teaching and thinking. And this has proved to be the case. The attendance upon the Congress has never been large beyond the local interest in the cities where it has been held. But those who have attended have always felt abundantly repaid for the time and expense incurred in the effort.

The recent Congress here was no exception. The hundred or so who came were among the leaders in their own sections of the church, and showed their acute interest in the stirring problems of the time by close attention and alert participation. The plan of holding the Congress at one of the hotels in this city of hotels and conventions proved to be an admirable device, and probably points the way for future meetings. The selection of Professor Lumley again as secretary assures an equally satisfactory arrangement next year, and a program of like excellence.

A NOTABLE GIFT

NEWS comes from the Board of Church Extension of a remarkably generous contribution to that admirable cause in the gift of $5,000 from E. M. Austin, of Litchfield, Ills., for the purpose of establishing the "Paul Austin Memorial Fund" in memory of the son whose life was cut short some months ago.

This is a notable gift. Mr. Austin is not a man of wealth. There are thousands among the Disciples who could make such an offering to any one of our Boards with a small fraction of the sacrifice involved in this memorial contribution. But it was the wise decision of this good man that the most expressive monument he could erect to the memory of his son would be this enduring fund, set to work to do a perpetual service in the name of the boy who too early went on into the larger life.

This is a very beautiful and fitting action. It blesses him who gives and the cause to which it is devoted. And it points the way to similar acts of merit on the part of those who study to know by what means the names and memories of loved ones may be most permanently and nobly honored.

SEED AND SOIL

A LETTER just received from a highly successful pastor among the Disciples has in it this paragraph, a portion of an intimate recital of one of the most serious problems which the younger men in our ministry have to face: "I left my former pastorate with the community saying that I had done more for the town religiously than any man who had been there for a generation, but with my church dissatisfied because I had not fought the other churches and proselyted. I get sick at heart, and weary at times, though I try to be a good soldier."

Here is a man who is speaking in utter confidence, in the spirit of the utmost modesty and humility, as the remainder of his letter makes clear. He is in a pulpit of commanding opportunity, and has no reason to question his own power to succeed. He is merely depressed at the prevailing indisposition in many churches of the Disciples to rise to the full grandeur of their opportunity as leaders in the effort to interpret the spirit of Jesus, and the need of a united church.

It is no question of any so-called innovation with him. He is not concerned about the admission of non-immersed Christians. He is just trying to lift his church above the ambition to have an occasional "big meeting," which shall sweep into the membership a company of half-instructed and wholly unregenerated people, out of whom he is supposed to make efficient church members, not to say saints, in the briefest time.

It is this lust for numbers, this impatience with the slow and quiet processes of personal evangelism and spiritual nurture, this wish to steal a certain number of members from neighboring churches each year and call it "a season of refreshing from the presence of the Lord," that is reducing many of our churches to sterility, and bringing on the inevitable result of death from within.

But no man of light and consecration should be discouraged. The era of boasted numbers is passing. The actual decrease of Disciples in the past five years is a matter of serious import, to be disguised by no legerdemain of statistics. The early dreams of some of our people that we were to sweep the world with our movement have proved illusory, not because of weakness in the cause or imperfection in the plans of the fathers, but because the passion for numbers betrayed us into emphasis upon outward success rather than inward quality. Today we are in position to see this mistake and profit by it.

Our wiser men, both old and young, understand that only by the deepening of the moral life and the religious temper of our churches can our opportunity, all but sacrificed, return to us. The Disciples have wonderful reserves of enthusiasm and devotion. Great saints are of their number both in the past and the present. The rich soil of twentieth century life will return ample results if properly tilled. But history and Holy Scripture alike make clear the slow and quiet methods by which alone the great ends of the holy life are attained. God's ways are not those of the earthquake, tempest and fire, but the still, small voice. Our impatience, too often self-defeating and self-annihilating, must learn the lesson of the seed and the harvest.

And no minister of the Gospel who labors for the realization of such ideals need feel that his effort is wasted, no matter what the immediate outcome may be. It is God's way of working, and we are not wiser than he. Lift up your hearts. The results are certain. "He that goeth with weeping, bearing precious seed, shall surely come again with rejoicing, bringing his sheaves with him."

AMERICA FOR THE WORLD

ONE of the most striking of the prophetic portions of the Old Testament is the fifty-fifth chapter of the Book of Isaiah. Its opening words, very familiar and very often heard in the exhortations of evangelism, are rarely understood, or properly applied. They are not a call to the unconverted world, but to the people of God, seduced by worldly good into the life of passionless indifference, and falling sick for lack of the nourishment of the spirit.

A CONSTRUCTIVE WEEKLY

It is the call of the prophet to such a generation as the exiles in Babylon, tempted by the rich opportunities of their new home to forget their covenant relations with Jehovah, and to exchange the simple blessings of their ancient heritage for the brilliant luxury of the East. It is likewise the call of the prophet to a generation like our own, rich in material wealth, but losing its life in the pursuit of pleasure and money.

"Ho! every one that thirsteth, come ye to the waters." It is the Church of God to which the call is sounded today. A Christian nation is summoned to return to the fountains of its refreshment in God, and to take up seriously the task to which it has been appointed of the Most High. America's leadership among the nations cannot be one of financial shrewdness, or industrial cleverness or professional sagacity alone. They have their value, but are of little worth as compared with the abiding leadership in moral ideals, and religious truth.

America must save herself before she can save the world. And the opportunity which the program of American missions offers is alluring enough to engage the attention and claim the co-operation of every Christian.

For this reason, and a thousand others, the great Day of American Missions, May 7th, ought to be celebrated in every church of the Disciples with informing comment on the field and the opportunity, and generous offerings for the work.

A MATTER OF GOOD ENGLISH

WE HAVE watched with interest the conduct of the Christian-Evangelist, our valued St. Louis contemporary, since the advent of its new editor, Mr. Kershner. With very much of the tone and content of the paper under its new management we find ourselves in the heartiest agreement, and we hope much for our journalism from his editorial activity.

In one matter however we find ourselves surprised and disappointed. It is a small matter, as things go in our days, but an item of grave concern when it is made the standard of press-room form. We refer to the recently assumed manner of misspelling the proper name "Disciple" with a lower case "d." This was a freakish habit that made its way into one other of the papers of the Disciples years ago, but it has no standing in good usage, either among our own people or elsewhere in the Christian world.

Mr. Kershner would not thank us or any other paper to speak of his journal as the "evangelist," or even the "Christian-evangelist." We presume not even the most rampant of the "little d" cult would want to go as far as "christian-evangelist." A people, like an individual or a journal, has a right to its appropriate name. The Disciples are a body of Christians with a history, an organization and various agencies for the advancement of their work. As such they have the right to the title which time and usage as well as their own choice have conferred upon them. No one who wishes to think clearly will desire to confuse the Disciples, as this body of people is called, with the disciples of Jesus Christ, of every name throughout the world.

Nor is there the slightest progress toward unity in so ungrammatical a procedure. A writer must always be at pains to explain in some manner whether he means the one thing or the other when he indulges in such confusing terms. We have no objection to the right of any man to indulge himself in whimsical and eccentric conduct, so long as he does not take himself too seriously, or try to represent others. But a paper of the history and position of the Christian-Evangelist cannot afford to take a step so lacking in linguistic precision and good taste.

We are not interested in censoring the theology of the Christian-Evangelist, but in calling its attention to a matter of good English.

WORD FROM THE EDITOR

IT IS Mr. Morrison's expectation that he will reach New York from South America, on Friday of this week.

It has been a disappointment to him that he has been unable to send more material for the Christian Century. He writes: "I am hoping to get off a 'Visitor' article by this same boat, but if I fail, it will be due to the high pressure under which these Congresses keep me. I have no time either for sight-seeing or Century writing."

We are not surprised at this. But with his return to the office at the end of the week we can promise our readers the resumption of his interrupted writings, both editorial and descriptive.

THE WIDENING OF THE DOOR

(Continued from page 3.)

Still others there are who have determined to face fully the implications of the plea of the Disciples for Christian unity, and have ceased all hesitation regarding the reception of members of any evangelical church who come with suitable credentials. In all such cases of which we know, immersion is the only baptism employed in the church. But the right and responsibility of the individual to stand upon his own convictions as to previous compliance with the institution of baptism is conceded without question.

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The number of churches that have taken opportunity to put into operation one or another of these forms of recognition of the formerly unnoticed group who are really members of our churches, is considerable, and is constantly increasing. Most of them have inaugurated the practice, whatever it may be in their particular cases, with no desire to depart from the custom of the Disciples, but with a sense of loyalty to the plea so strong that they wish to make it convincingly in spite of the danger of misinterpretation on the part of brethren whom they love and for whom they have the utmost regard. And we are in position to know that the number of preachers and laymen committed in mind to some such plan is large and constantly increasing.

The Christian Century has its own views on this subject, and has not hesitated to give them frank utterance on occasion. Here we are merely chronicling facts. If anyone believes that this question is negligible or likely to subside for lack of concern about it, he has only to talk with the first dozen informed Disciples he meets. He will not find unity of opinion. But he will find awareness and concern. What will the sentiment and the usage be in another decade?

It is when we feel all broken up and wasted, and that we can only bring the bits to God, that he says, "Come," and He will take us and mend us and make us whole again.—Mrs. A. D. T. Whitney.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Raymond Robins Talks to College Students.

A religious personality of unique significance is Raymond Robins, the settlement worker of Chicago. A lawyer with established reputation, once a gold-hunter in the Klondike, he is now an apostle of humanity and a witness for Jesus Christ. He has just concluded a tour of the colleges of the country where marked religious results have been achieved. He interprets modern social Christianity with telling effect to young people.

Wants to Throw Out Whole Presbytery.

Excommunication by wholesale is what is demanded by the Cincinnati presbytery of the Presbyterian church. In preparing an overture to the Grand Assembly they said: "The presbytery of New York, being guilty of deliberate and long-continued disloyalty to the doctrinal standards of the Presbyterian church, and being persistently disobedient to the mandates of the General Assembly, the General Assembly is requested by the presbytery of Cincinnati to take such steps as may be necessary to cut off from the Presbyterian church in the U. S. A., the presbytery of New York, if no other methods will prevail." An overture asking Assembly to obtain a determination of the validity of the compact of 1870 with the theological seminaries was adopted, with overtures asking Assembly to secure enforcement of trusts imposed upon the funds of Union Seminary and asking Assembly to exclude from the ministry those who are assailing the fundamental truths of the gospel.

Summer Vacation Bible Schools.

Already a number of Chicago Sunday-schools in different denominations are planning to hold week-day schools of religion with a broad program of recreation and uplift, during the coming summer. The idea was started by the Baptists, they claim, but the Presbyterians have done much in the development of the idea. Fly traps will be manufactured in Presbyterian schools this year and the campaign against the housefly will receive marked attention in every way.

Death of Dr. Josiah Strong in New York.

The Rev. Josiah Strong, president since 1902 of the American Institute for Social Service, president of the Social Center Association of America, former president of the American Foreign and Christian union, editor and author, died in a New York hospital last week. Dr. Strong was born at Naperville, Ill., in 1847, was graduated from Western Reserve college in 1869 and from Lane Theological seminary in 1871. He was ordained to the Congregational ministry the same year. He held pastorates in Sandusky and Cincinnati, O., was from 1881 to 1884 secretary of the Home Missionary Society for Ohio, Kentucky, West Virginia and western Pennsylvania, and for ten years was secretary of the Evangelical Alliance for the United States. He was also at one time a trustee of Oberlin college, and during residence in Wyoming chaplain of the Wyoming house of representatives. Dr. Strong wrote a number of books dealing with social betterment and religious subjects.

Considers Work of Church After the War.

The Federal Council of the Churches of Christ in America has already taken into account the mission of America to Europe in spiritual things after the war is over. They recently sent general secretary, Dr. Chas. S. Macfarland, on a tour of the stricken countries of Europe and while there he met the great religious leaders in the large cities. He reports that America is still largely misinformed with regard to the whole situation. American Red Cross nurses and physicians are helping to beget good feeling which will give America religious influence after the war.

Congregationalists Mourn Death of President Angell.

The death on April 8, of James Burrill Angell, of the University of Michigan, removed a figure of great significance to the church as well as to the educational world. Dr. Angell was born in Scituate, R. I., Jan. 7, 1829. He graduated from Brown University in 1849 where he was the professor of modern languages for seven years. From 1860 to 1866 he was editor of the "Providence Journal," from 1866 to 1871 president of the University of Vermont and in 1871 began his long and illustrious career as president of the University of Michigan. He was United States Minister to China in 1880-1881 and Minister to Turkey in 1897. He was president of the Second International Congregational Council which met in Boston in 1899.

Heretical Bishop Dies.

The bishop whose removal from office was demanded by the Bishop of Zanzibar, died recently. He was Rt. Rev. William George Peel, of Mombasa, Africa. Around him raged the famous Kikuyu controversy of recent years. His offence (!) was that he recognized as Christians at the communion table some others than confirmed Episcopalians. In his diocese there are 8,000 natives who are now followers of Christ. He has served as bishop since 1899 and his life has been notably useful in building up not only his denomination, but the larger cause of Christianity.

Catholic Institutions Criticized.

The State Board of Charities of New York has made a report recently through their agent, Commissioner Strong, with regard to the condition of some Roman Catholic institutions. As the report was adverse, the Catholics have been holding mass meetings and making vigorous protest. Statements were published by patients of the Heights hospital that nurses were at times intoxicated and unfit for duty, and neglected patients to their serious injury. Mayor Mitchell is himself a Roman Catholic, but he defends the report of Commissioner Strong and calls him a "fearless and unprejudiced gentleman of high standing in the community." Father Farrell, head of Catholic charities, has led the attack on Commissioner Strong.

Presbyterians Are Thrifty.

Presbyterians live up to their tradition of Scotch canniness and have no deficits in their missionary treasuries. In these war days when philanthropies all feel the pull of the situation, both Home and Foreign Missionary Societies of the Presbyterian denomination have their annual budget met up to March 31 and some thousands of dollars left over in each treasury.

Optimistic About Ministerial Supply.

The supply of ministers for the churches has been a subject concerning which there was much pessimism in recent years. Dr. Talcott Williams, of the School of Journalism of Columbia University, is authority for the statement that the number of ministers has increased in thirty years by a larger percentage than either lawyers or physicians. The number of preachers has doubled, which shows their profession has grown faster than the population. In Germany, the theological students have decreased nearly fifty per cent in the past generation, and in England the number has been about stationary.

Great Rusian Churches Growing in America.

The coming of many Russians to America is resulting in the formation of strong Orthodox congregations in this country. Recently, it is reported, the choir of the Russian Cathedral of St. Nicholas, of New York, sang in Springfield, Mass., before four thousand people. The program was entirely from Russian church music and was rendered in the ancient Slavonic tongue of the ritual. The concert was complimentary on the part of the Russian Archbishop and the expenses of the occasion were met by Mr. Charles R. Crane, of Chicago. This indicates something of the activity of this old church so new in America.

English Quakers Do Their Part in War.

The historic protest against war has not abated among English Quakers but they are showing that their patriotism is not to be impeached. Some of these men are serving in the hospital service, and many more are busy in the work of repairing the ravages of war in the sections which have been devastated by the armies. There are now in France 150 English Friends working without salary to help the poverty-stricken people in their efforts to restore their homes.

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The world likes best a religion that has its claws cut and its teeth drawn; that is simply ornamental, and offends nobody. But if my religion is one that gets the praise of completely unsanctified men, because, as they say, it is so reasonable and sane and moderate, always "kept in its proper place," never making any protest against iniquity and wrong, I may surely ask myself with serious concern, whether that is the kind of religion under the power of which my Master lived and died, or the kind of religion that should satisfy me as his disciple.—Rev. G. H. Knight.

The Sunday School

THE CRIPPLE OF LYSTRA.
Lesson for May 21.

Golden Text: He giveth power to the faint; and to him that hath no might he increaseth strength. Isaiah 40:29. Lesson Acts 14: verses 8-20 printed.

Memorize verses 8-10.

(8) And at Lystra there sat a certain man impotent in his feet, a cripple from his mother's womb, who never had walked. (9) The same heard Paul speaking; who, fastening his eyes upon him, and seeing that he had faith to be made whole (10) Said with a loud voice, Stand upright on thy feet. And he leaped up and walked. (11) And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. (12) And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. (13) And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. (14) But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out (15) and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: (16) who in the generations gone by suffered all the nations to walk in their own ways. (17) And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. (18) And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium: and having persuaded the multutudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. (20) But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

* * *

VERSE BY VERSE.

8. **At Lystra** sat a certain man. As in the story in Acts 3:2; the lame man sat at some familiar place on the street begging.—**Who never had walked.** The history of the man was well known; he was not a pretender

9. **Heard Paul speaking.** Doubtless he had been in the habit of hearing Paul speak before the healing faith came to him.—**Fastening his eyes upon him.** He was paying close attention to what Paul had to say and thus attracted Paul's attention.—**He had faith to be made whole.** Faith has many possibilities and both Paul and Jesus were always on the lookout for the faintest indication of faith, that they might encourage it.

10. **Said with a loud voice.** This may have been to call attention to what was about to happen.—**Stand upright on thy feet.** Just the thing he had not been able to do.—**Leaped up and walked.** The tense of the first word denotes a single act, while that of the second denotes continuous action.

11. **They lifted up their voice.** The multitude spoke with one mighty voice.—**In the speech of Lycaonia.** Paul had been speaking to them in Greek. When talking to each other they used their own dialect. It would be natural in their excitement to use the most familiar form of speech.—**In the likeness of men.** A remnant of the earlier pagan belief that the gods visited the earth in human form. What they said was true in a sense.

12. **Barnabas, Jupiter and Paul, Mercury.** The Greek names of these deities were **Zeus** and **Hermes.** Mercury is the god of skill in speech. He was the spokesman for the gods.

13. **The priests of Jupiter.** It is unnecessary to supply "temple." The god was regarded as present in his temple.—**Unto the gates.** What gates are intended is very uncertain. Some say, the city gates; others, the temple gates; and still others the doors of the house, where Paul and Barnabas were residing.

14. **They rent their garments.** A sign of their horror at the sacrilege.—**Sprang forth among the multitude crying out.** They probably ran from their home into the company and with inarticulate shouts attracted their attention.

15. **Sirs, why do ye these things?** Literally: Men, what are you doing? They were doing this because they did not know better. "These things" refers to the rites about to be offered.—**Of like passions.** We are of similar natures.—**These vain things.** These useless things of adoration.—**Who made, etc.** These words speak of God's power of creation. It is simply an earnest protest against idolatry, and a proclamation of one living God.

16. **Suffered all the nations.** In this statement Paul intends to show God's forbearance and long-suffering. The nations may refer to the Gentiles.

17. **He left not himself without witness.** They were not without witness, for the works of God testified in his behalf. If the power of God failed for one season the world would starve.

18. **Scarce restrained they the multitude.** The people saw real values in what the apostles were saying to them.

19. **There came Jews thither from Antioch and Iconium.** Probably they were traveling merchants who came upon Paul again by chance.—**Having persuaded the multitude.** It is very difficult to comprehend the malignity of these Jews. And they are not all dead!

20. **As the disciples stood round about him.** Here we have an indication that the preaching of these men was fruitful.—**He rose up.** The disciples supposed him to be dead, and were greatly surprised to see him rise and go into the city. **To Derbe.**—Only a short distance.

* * *

TEST QUESTIONS.

1. Locate and describe the places of the lesson.
2. How did Paul know the cripple had faith to be made whole?
3. Why did the apostles tear their garments?
4. To what does "these vain things" refer?
5. What does Paul say of God's providence?
6. Is it ever right to do evil that good may come of it?
7. Why did the people think the Apostles were gods?
8. What changed the attitude of the people?
9. How do we know the preaching made converts?
10. Who may have been some of these converts?
11. What witness is there of God's power today?
12. What were the chief events happening in Iconium?
13. Give some of the events in Lystra.
14. What does Paul say about providence?
15. What native of Lystra afterwards became a co-worker with Paul?

The Gospel Among Barbarians

The Lesson in Today's Life.

BY ASA McDANIEL.

PAUL and Barnabas were preaching in Lystra when they met the lame man. He was obviously no professional mendicant, but one whose sad history was well known. It was an extraordinary case and one that received special attention. The man was found in the street at some public resort where he could receive aid. Paul found the people here and preached to them. Too long we have been content with just a few in the community while the masses go untouched. Some one has said that it is a crime to have fewer members in our Bible-school than we ought to have. At any rate, Paul sought the people.

Among his hearers was this lame man, full of all sorts of need. We are unable to tell how many needy men are continually in our neighborhood, until we meet them face to face. Paul was the instrument in God's hand to help the poor and unfortunate, and who knows but what such a task could be ours almost every day if only we were willing that God should use us as he did Paul.

When the people of Lystra saw the healing of the lame man they could not express themselves in the Greek readily enough, so used their native tongue to give vent to their surprise. Like so many, they lost sight of the real power which wrought the healing and sought to worship the instruments God was using. It is perfectly natural that this should be so for they had not cultivated their spiritual vision.

Many centuries of history have passed teaching us the better way and yet we are in danger of worshiping the church, book and organizatian rather than the spirit of God which gives them their real and effective power. This is seen very often in modern evangelism. When the evangelist has gone some of the so-called converts have gone also.

Having learned what the priests and the people were about to do, Paul and Barnabas, being enlightened Christian men, sensitive to the majesty of the Divine, and viewing with alarm any approach of idolatry, "rent their garments" in utter astonishment at their conduct. Paul's strong protest succeeded in restraining the people from carrying out their designs; but they did not succeed in getting a deep hold upon their hearts as subsequent movements abundantly prove.

Their effort to restrain the people from an undue regard for them should be a lesson for modern evangelists and ministers of all sorts under the same temptation.

Paul and Barnabas were meeting with success at Lystra until some people from a former field came to give the people a little unsought advice. These people never go to the sober-minded men of the community, but seek the fickle and untutored in which to plant their seed of contention and discord. Here they stirred up the crowd which is always fickle. In such chaos the trouble makers would find fertile soil and the mob soon began to manifest itself in true barbaric fashion by stoning Paul.

It happens sometimes that the Lord's servants have to go through some severe trials, but if they endure they come out "pure gold."

Disciples Table Talk

Southern Disciples Will Have an Assembly Near Shreveport.

The Southern Christian Assembly, to be permanently located on the State Encampment Grounds near the city of Shreveport, is now an assured fact, writes Claude L. Jones, state secretary. The opening session will be held June 15-23. The program this first year will provide for a School of Methods, giving definite, systematic instruction on all branches of Bible-school work, and, in addition a Christian congress feature, which will be in connection with the School of Methods. The Louisiana Disciples believe that the time has come for a closer bond of sympathy and greater co-operation among their scattered forces in the South. There are many problems peculiar to the South which can better be solved in a great get-together occasion for mutual council and inspiration. The city of Shreveport is quite central so far as southern territory is concerned, and by it many railroad lines are easily accessible from all points. The grounds comprise fifty-one acres of a beautifully wooded and well-watered tract of land within one hundred yards of a depot on the Kansas City railroad. The fine springs of water and shady hills and valleys make it an ideal place for a Summer Assembly. A lake well stocked with fish is situated on the grounds. Boating and other recreation and games will be provided for. A good dining hall and floored tents with canvas cots will insure the comfort of all in attendance, and that, too, at a minimum cost. Mr. Jones will be glad to furnish further information to any who may write him. He may be addressed at Shreveport.

Geo. W. Wise Reports Illinois State Bible-school Work.

Since the resignation of Clarence L. DePew as State Bible-school superintendent, the work of this department has been in the hands of the Bible-school committee, of which Geo. W. Wise is chairman. The committee is composed of busy pastors, and yet they have been giving as much time as possible to the work in an effort to keep it up until the time of the State Convention in Peoria, in September, when it is hoped that a new superintendent may be put in the field. Special stress is being put on the new "Standard of Efficiency," and it is the hope of the committee that 100 schools will have reached the Standard by September. Literature has been sent to the schools, containing wall charts, leaflets and report blanks with requests that these blanks be filled out and sent to the chairman of the committee at Camp Point, Ill. The committee has secured the service of some of the very best Bible-school workers for the State Convention program. Mr. Wise writes that the special need just now is that all the schools rally to the financial support of this work that a good leader may be secured for this department.

Geo. A. Campbell as a Spiritual Leader.

"Spiritual leadership" is the way H. G. Burgess, pastor at Canton, Mo., describes the work of George A. Campbell, of First church, Hannibal, in his pre-Easter devotional and inspirational meetings at Canton. "There are few things of greater value to a church," writes Mr. Burgess, "than the meetings we have just had. Themes heretofore considered only for the 'unconverted' were made to apply with a vital, forceful meaning to the life of the church member. These sermons deepened the life of every church member who heard them. Practically only mmbers heard them. Our church has a higher sense of its duty and obligations as a church because of these services. Mr. Campbell is one of the great preachers of his day. He has a splendid vision of his task and a personality that can make that vision real and live in the hearts of his people."

Norfolk, Va., Church Has High Aims for 1916.

The following "Aim" has been set for 1916 by the Bible-school at First church, Norfolk, Va., where Chas. M. Watson ministers: "1. An enrollment of 650 by second anniversary in October. 2. An attendance of 400 on Children's day in June. 3. An average offering of 5 cents per member attending. 4. Every member of the church a member of the Bible-school. 5. Every eligible member of the Bible-school a member of the church.



Rev. Graham Frank, of Liberty, Mo., who was elected president of the Disciples Congress at the recent session. F. E. Lumley was reelected secretary.

6. A special Decision week resulting in 25 added to the church. 7. All officers and teachers in attendance at departmental and workers' conference held at regularly appointed times. 8. A Missionary program adapted to the departments of the whole school. 9. A Social Service program adapted to departments of the whole school. 10. All officers, teachers and workers attendants of the Tuesday night School of Religious Training and Social Service.

H. K. Pendleton, Farmer-Preacher.

H. K. Pendleton, pastor of Central church, Houston, Tex., is both a progressive church man and a progressive farmer. He is a great believer in the possibilities of agricultural development in South Texas through the diversification of crops, reports a Houston daily. On his farm of 160 acres a few miles southwest of Houston, which he has had scientifically drained, he grows corn, cane, peanuts, sweet potatoes, and several other crops, including enough hay for all the stock on the place, which includes 100 head of hogs and ten head of high grade Jersey cows. He is a strong advocate of better stock for South Texas farms and has recently brought in some blooded stock. Mr. Pendleton is a son of the late Dr. W. K. Pendleton, and is a brother-in-law of the late Justice Lamar, of the United States supreme court.

Red Cross Work at Christian College.

Ten sections numbering, each, from ten to fifteen resident students, have been formed to do Red Cross work for sufferers from the European war. Each section will meet for an hour and a half on Monday of each week. Other Christian College notes: At the time that the Men and Millions team visited Columbia a great meeting was held at the college. In response to the appeals made by the speakers for enlistment for Christian service, fifty-one life cards were signed by the students. Mrs. Elizabeth Ross, Mrs. O. W. Lawrence and Miss Bertha Lacock representing the interests of the C. W. B. M. in a campaign in Missouri, were guests of the college during their visit to Columbia, on a recent date. Miss Lacock made an address on Latin America before the faculty and student body at the chapel hour recently.

Two Big Features at Bethany Assembly.

Prof. A. W. Taylor, Bible College, Columbia, Mo., will deliver several addresses at Bethany Assembly on Social Problems. Two of these will be illustrated with stereopticon views taken from real life. Prof. Taylor is recognized as an authority in this realm of thought. Frank M. Lowe, Kansas City, Mo., the new National Field Secretary for Christian Endeavor of the Disciples of Christ, assisted by C. E. Hill, the National Secretary, will hold a ten days' school for Endeavorers at Bethany Assembly, Aug. 8-18. This will be the third year that the school has been held. Indications now point to a large attendance. Mr. Lowe will soon enter upon a tour of Indiana and adjoining states in the interest of the school.

Death of S. M. Hunt, a Leader Among the Disciples for a Half-Century.

With the death of S. M. Hunt in Pasadena, Cal., on April 6, another leader passes from the Disciple ranks. Mr. Hunt had an unusual career. He "shipped before the mast" from Boston in 1850, at the age of fifteen. He "rounded" Cape Horn seven times and circumnavigated the globe three times. After eight years' experience at sea, during which he was promoted to first mate, he resigned and entered business in Chicago. Here he was burned out in the great fire in 1875. He then removed to Springfield, Mass., where he continued in business until the time of his death. During one of his visits home, between voyages, he united with the Dudley St. Baptist church, Boston, at the age of 19. This marked the beginning of his long, active career as a Disciple of Christ. He served in the battle fields of the Civil War as a member of the Christian Commission. While in this service, he made the acquaintance of Dwight L. Moody and became one of his active assistants in his great work in Chicago. Mr. Hunt was always catholic in spirit. He chafed under denominational restraint and limitation. He longed and prayed for the unity of the followers of Christ. Being in Rochester, N. Y., one day on business, he chanced to notice an announcement of a meeting that was in progress in the city under the leadership of Frank Talmage. Mistaking the name of the evangelist for that of T. DeWitt Talmage, he decided that he would go to hear the famous Brooklyn preacher. When he reached the place of the meeting he was greatly disappointed to find the meeting was being held in a second floor hall, the audience a few dozen people, and the preacher one of whom he had never heard before. As he left the hall, after the meeting, O. G. Hartzog, who was the minister of the little congregation, invited him to return and handed him a tract which he put in his pocket and at once forgot. Taking a train the next morning before he had time to buy a paper, he thought of the tract, which proved to be "Our Position," by Isaac Errett. He was so delighted with it that he read it two or three times. The principles set forth in this tract appealed to him so strongly that he determined at once to look up the people who held such views and to

unite with them. Upon inquiry he found that there was a congregation of these people in Boston and that George Darsie was its minister. By previous arrangements, through correspondence, he made a special trip from Springfield to Boston to identify himself with a people who stood for nonsectarian Christianity. For fifteen years, from 1887 to 1902, he served as Secretary of the New England Christian Missionary Society, serving at his own charges. J. H. Mohorter writes that Mr. Hunt probably did more than any other single Disciple to plant the cause in the New England States. He had much to do with the establishment of the churches at Bridgeport, Conn., at Brockton and Everett, Mass. He took the lead in the organization, in the house of Dr. Detchon, of the church in Springfield, Mass. He gave liberally to every enterprise among our people in New England. He was a generous supporter of all of our organized work. He influenced a number of young men to enter the ministry.

Central Church, New York, Gives Chinese Students Reception.

A committee of seven college officials, all members of Central church, New York, arranged an informal reception for the nearly one hundred Chinese young men and women students in the colleges of New York City. The reception was given on Friday evening, April 28, in the church parlors. Greetings were given by representatives of Nanking University, Drake University, Bethany College, and other schools. There was a brief program of music including several numbers by Chinese students, and a social hour with refreshments. Dr. Finis Idleman, of the church, is a trustee of Drake University, and is greatly interested in student work. The New York Alumni of Drake attended the reception. P. F. Jerome is chairman of the committee.

Noted Temperance Leader at New York Church.

Mr. John G. Wooley, the noted temperance advocate, spoke at Central church, New York, April 30. This meeting was one of the first in the series of one thousand meetings just inaugurated in a nation wide campaign for prohibition of the liquor traffic. Finis Idleman, the pastor, presided.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

BRIEF NEWS NOTES.

—The congregation of First church, Paris, Tex., has presented its pastor, J. N. Wooten, with a Maxwell car.

—"The most successful year in the history of the church in many respects"—that is the way Galen L. Rose, pastor at Cimarron, Kan., describes the two-weeks pre-Easter meetings at that church, although at the same time he mentions the fact that the numerical results were small The attendance at the meetings was very large, and the spirit of harmony unusual. Mr. Rose writes that one of the best results of the series was the elimination of local prejudice toward the work of the Disciples.

—Beginning with the dedication of the church at Bellefontaine, O., Traverce Harrison, pastor, G. L. Snively is dedicating nine new churches in as many Lord's days, concluding with W. G. Montgomery at Campbellsville, Ky. Mr. Snively is now in a meeting with G. A. Long, at Mt. Vernon, O., following the dedication of a $45,000 plant there.

—H. M. Stansifer, pastor at Flemingsburg, Ky., reports that, due to the every member canvass, this church has given as much for missions in the first six months of the missionary year as was given throughout last year. During these six months, in addition, there has been at all times from $150 to $700 in the treasury, with all bills paid. Mr. Stansifer has found the preparation of a printed quarterly report of the standing of each every-member-canvass pledger a great help in keeping pledges paid up.

—The Kentucky Female Orphan School has received a gift of $18,000 from James M. Tisdale.

—F. Z. Burkette, pastor at Greensburg, Ind., delivered a sermon for the local chapter of the Red Men, his theme being "Freedom, Friendship and Charity."

—The Ladies' Aid of West St. church, Tipton, Ind., will build a $5,000 parsonage

—L. J. Marshall, of Wabash Ave. church, Kansas City, gave a Chautauqua address at the Butler, Mo., church on the theme, "The Futility of Militarism."

—On Easter day, at Euclid Ave. church, Cleveland, O., fifty persons came into the church at the regular meetings, with no special evangelistic appeal. Thirty-one of these came from the Sunday-school. J. H Goldner is the spiritual leader in this great church.

—O. A. Smith has been at Hubbard, Tex., but a little over a month, but he has already revived the C. W. B. M. organization and young woman's circle, and the regular prayer-meeting service. A week of prayer was recently observed, with a thank-offering at the close. There is a live Bible-school at Hubbard, also a fine Ladies' Aid.

—Jackson Blvd. church, Chicago, Austin Hunter, minister, closed a campaign of decision with 26 persons added to the church membership on two Sundays. This church is known as a continuous revival church.

—Central church, Peoria, H. E. Sala, pastor, will dedicate its new $65,000 home June 4.

—The Norwood, O., congregation has raised the salary of its pastor, C. R. Stauffer, $400.

—Among the Disciples on the program at the National Missionary Congress held at Washington last week were A. E. Cory and R. A. Doan. The Congress will be reported fully in next week's issue.



—I. W. Spencer, of Lexington, Ky., was the chief speaker at the Northern Texas Ministers' Meeting, on May 1.

—E. M. Waits, pastor at Magnolia Ave., Ft. Worth Tex., recently delivered an address on "Browning's Idea of Immortality" before the local Browning class.

State Convention Churches of Christ

DANVILLE, INDIANA, MAY 15-18, 1916.

PROGRAM.

Monday Morning, May 15.

10:30 Paper—"Shepherds of Other Folds," Geo. H. Clarke, Indianapolis.

Monday Afternoon, May 15.

2:30 Paper—"The Church and the Changing Order," E. E. Moorman, Indianapolis.
3:00 Discussion.
3:00 Address—"The Efficient Minister, Charles M. Sharpe, Chicago.
6:30 Banquet—Price per plate, fifty cents.

Toasts:

"The Minister and Modern Thought," W. H. Book, Columbus.
"The Minister's Poise," E. F. Daugherty, Vincennes.
"The Minister and the Old Jerusalem Gospel," A. B. Philputt, Indianapolis.
Readings—Hugh Shields, Indianapolis.

Monday Evening, May 15.

7:30 Song Service.
Welcome Address, Otis E. Gulley, Danville.
7:45 Address—Charles M. Sharpe, Chicago.
8:30 Convention Sermon, Jabez Hall, Indianapolis.

Tuesday Morning, May 16.

9:00 Devotional—"The Righteousness of the Kingdom," H. H. Peters, Paris, Ill.
9:30 Business: Appointment of Committees, Reports of Corresponding Secretary, Treasurer and Auditor.
10:00 "The Northern District," A. L. Martin, La Fontaine.
10:25 "The Western District," T. J. Legg, Indianapolis.
10:50 "The Eastern District," G. I. Hoover.
11:15 "The Southwestern District," (Evangelist to be secured.)
11:40 "The Southeastern Disrict," Fred R. Davies, Charlestown.

Tuesday Afternoon, May 16.

1:30 Devotional.
1:45 Some Merited Recognition.
2:00 "The Indiana Christian Missionary Association and the Calumet District," C. J. Sharpe, Hammond.
2:16 "The Call of the Rural Church," O. E. Kelley, Terre Haute.
2:45 The President's Address, F. E. Smith, Muncie.
3:30 Class Room Periods—

1. "The Junior Church," Mrs. R. A. Bennett, Washington.
2. "Church Music," W. E. M. Hackleman, Indianapolis.
3. "The College in the Church," F. E. Davison, Spencer
4. "Business Methods in Church Finance," John Allen, Muncie.
5. "The Continuing Church and the Changing Ministry," Carl Burkhardt, Franklin.
6. "The Rural Church," John W. Street, Nashville.

Tuesday Evening, May 16.

7:30 Song Service.
7:45 Address—"The Leadership of the Ministry," W. R. Warren, Indianapolis.
8:10 Address—"The Glory of the Church," W. F. Richardson, Kansas City, Mo.

Wednesday Morning, May 17.

9:00 Devotional—"Authority: Outer and Inner," H. H. Peters.
9:35 Sectional Conferences—
Elementary Division—Leader, Miss Emma Lemen, Indianapolis, State Elementary Superintendent.

Secondary Division—Leader, Miss Cynthia Pearl Maus, Cincinnati, Ohio, National Secondary Division Superintendent.
Adult Division—Leader, A. L. Orcutt, Indianapolis.

10:40 Address—"The Challenge of the Teens," Miss Cynthia Pearl Maus.
11:15 Address—"The Disciples of Christ and Educational Work in Indiana," G. I. Hoover, Indianapolis.

Wednesday Afternoon, May 17.

1:30 Devotional.
1:45 Address—"Feed My Lambs," Miss Emma Lemen.
2:20 Address—"A Forward Step in Young People's Work," Miss Cynthia Pearl Maus.
2:25 Address—"Three 'Ps' in a Pod," R. A. Walker, Indianapolis, Field Secretary Indiana Christian Endeavor Union.
3:30 Sectional Conferences—
Elementary Division—Leader, Miss Lemen.
Secondary Division—Leader, Miss Maus.
Adult Division—Leader, A. L. Orcutt.
Christian Endeavor—Leader, R. A. Walker.

Wednesday Evening, May 17.

7:30 Song Service.
7:45 Address—"The American Temperance Board," L. E. Sellers, Indianapolis, Secretary.
8:10 Address—"Consecration the Secret of Success," Frederick D. Kershner, St. Louis, Mo., Editor Christian Evangelist.

Thursday Morning, May 18.

9:15 Devotional—"The Might of Meekness," H. H. Peters.
10:00 Reports of District Secretaries.
Reports of State Officers.
Recommendations of State Board.
Election of Officers.
10:45 Circle Period.
Symposium—"The Young Ladies' Circle."
1. "Its Achievements," given by brief messages from different Circles of the State.
2. "Its Aid to Young Women of our Church," given by short talks by young women.
3. "Its Aims," presented through views of young women.

11:30 "The Congress on Christian Work in Latin America," Mrs. Ida Harrison, Lexington, Kentucky.

Thursday Afternoon, May 18.

1:30 Devotional.
2:00 Symposium—"The Young People's Department."
1. "Workable Plans," Mrs. Frank Bixler, Mitchell.
2. "Local Aims," Miss Muriel Carson, Frankfort.
3. "Financial Side," Mrs. Zella Hottell, Corydon.
4. "Value of Triangle Club," Triangle Girl, Martinsville.
5. "The Junior Congregation," Miss Marcia Barton, Anderson.
6. "Best Things."

2:45 College Of Missions Hour.
3:45 Address—Mrs. Cora Wilson Stewart, Kentucky.

A Story of Christlike Devotion

THE PAUL AUSTIN MEMORIAL FUND.

Established May 2nd, 1916.

The Thirty-Third Name Fund for Church Extension.

There are only two classes in whose memory monuments may be built,—the living and the dead. If a living father and mother, in memory of a departed son, erect a monument that monument may be a dead stone or a living church. If that same father and mother erect a Five Thousand Dollar Memorial Fund in our Church Extension Work it will be the greatest living monument of all, because, through the money going and returning every five years, by the Church Extension plan, this $5,000 fund will in the course of a quarter of a century erect 85 church buildings in which thousands hear the Living Word preached and, accepting it, take the new life in Christ and these in turn go on as evangels of Jesus.

Brother and Sister E. M. Austin of Litchfield, Illinois, chose to create a Memorial Fund in our Church Extension Work in memory of Paul Austin, their dearly beloved son, who departed this life last July, rather than erect a dead monument of stone at a great price. This $5,000 might have erected a stately mausoleum on which could have been engraved "To the memory of Paul Austin." But that stately monument of dead granite would be at the cost of hundreds of living churches in the years to come. Vandal hands and the gnawing tooth of time would destroy the monument of granite but the "Paul Austin Memorial Fund" becomes, in a peculiar sense, a living monument, more lasting than brass or granite, more precious than gold or silver or gems. Unlike all other monuments this one to Paul Austin is imperishable, everlasting, going forth to help and bless mankind in the highest possible sense. In the presence of his Master, Paul Austin will now be looking upon this world throughout the centuries yet to come in joyful satisfaction because there is more joy in heaven over one church builded in Christ's name than over ninety and nine marble monuments that need not have been built.

In sending the $5,000 cash on April 15, Bro. Austin writes: "This is the happiest day of my life. The day when my dear, precious boy who died last July commences to live again in the Memorial Fund which will be constantly building churches. He does not begin to live again in the flesh but his influence for good for all time begins today. No wonder his parents are rejoicing. So many parents could do the same thing if they would. A very few have done it. I pray that our example may be emulated by many others so that the Cause of our Dear Lord may be advanced since their children, now gone before, are blessing the world through funds given to perpetuate their names."

Paul Austin leaped into a partially empty swimming pool in Lexington, Ky., while attending Transylvania University. Striking a cement bottom his system received such a jolt that he never fully recovered. He was a peculiarly consecrated Christian and was expecting to be a teacher after graduating at Transylvania and Harvard. Through all his suffering, which could not be relieved by the best medical and surgical skill, he led a patient, consecrated Christ-like life. Paul would have been a mighty influence for good had he lived and the only motive his parents had in making this sacrifice now in advancing this money, which would have been Paul's had he lived, is to do good as Paul would have done had he lived. Mr. Austin said, "We feel it would have been almost a crime to hoard it up, when, by sacrifice, we can get along without it."

A separate ledger account of the "Paul Austin Fund" will be kept on the Church Extension Books and an exhibit made each year in the Board's published report showing the number of churches aided by this Fund. The annual totals from the beginning will indicate how effectiveness accumulates with years. The General Drake Fund established in 1889 with only $1,000 cash, and the remaining $4,000 paid in at the rate of $500 a year, has done the work of $44,495 by the money coming and going. 86 churches have been built and the interest at 4 per cent on the church loans has amounted to $6,328.86 which added to the original $5,000 now makes the Drake Fund $11,328.86. The Paul Austin Fund will do more than the Drake Fund in the same period of time since it starts with $5,000 cash. Reports will be made to Brother and Sister Austin from time to time. With what keen interest they will watch this Fund do work while they live and when they stand on the river's brink with unspeakable joy they can look on the church buildings erected by this Fund whose influence goes on for all time.

Brother Austin and wife seriously ob-

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jected to the use of their names but were persuaded by the writer to allow their use that their act might persuade others to do the same good work with their money. There are scores of men and women who could follow the example of these good people and establish Name Funds of $5,000 by paying the amount at once or in payments of $500 annually for ten years. We pray the Lord of the harvest may raise up others very soon to do this noble thing. G. W. Muckley, Cor. Sec'y., 603 New England Bldg., Kansas City, Mo.

—Workers from the several churches of Painesville, O., have been meeting weekly for the past two months to study and discuss topics of general interest to such workers. The results have been so beneficial that a course of study for the coming fall and winter has been arranged and will be pushed. State Bible-school Superintendent Wilford H. McLain gave an address at the last meetng of the series just closed.

—Beginning May 1 the following Ohio schools are engaging in a prolonged contest: Findlay, First; Fostoria, Tiffin, Bowling Green, Lima, Van Wert, Kenton. The per cent of increase in attendance attained by a school will determine its standing.

—Ernest H. Wray, of Steubenville, O., First church, reports that Easter Sunday was observed as Decision Day there. There were fifteen additions to the church. This congregation sent Mr. Wray as a delegate to the Laymen's Congress, Washington, D. C., April 26-30.

—Prof. W. B. Taylor, Dean of the Bible department of Bethany College, is supplying the pulpit at the church at Beaver Falls, Pa., in the absence of the pastor, C. M. Smith. His discourses are highly spoken of by the people.

—The Men and Millions leaders at Indianapolis secured a gift of ten thousand dollars from President Howe, of Butler College.

—Randolph Cook, pastor of the church at Albuquerque, N. Mex., has been invited to teach a Young Men's Bible Class at the State University on Tuesday night of each week. The class is only a few weeks old and has an enrollment of twenty-four.

—Madison A. Hart, of Columbia, Mo., will be the lecturer at the annual Seventh District Retreat which is held each summer at Camden Point.

—The "Ever Faithful Class" of the Bible-school at Coldwater, Kan., is leading in the completion and fitting up the church basement for class rooms and social gatherings.

—Bedford and Chagrin Falls, O., began a contest Easter Sunday to continue twelve weeks. The points at issue are Bible-school attendance, new pupils, and church attendance of Bible-school pupils.

—Easter features at First church, Paris, Ill., included a continuous church and Bible-school service, with brief sermon and a call for "decisions;" also an orchestra concert in the evening.

—Jefferson St. church, Buffalo, N. Y., featured a preparedness service two weeks ago, at which the pastor, B. S. Farrall, preached a sermon advocating the right brand of preparedness. Two thousand persons were present.

—W. D. Van Voorhis, pastor at Parkersburg, W. Va., writes enthusiastically in praise of Martin Weekly, recently pastor of the First Methodist church, Wellsville, N. Y., but who has come into the Disciples' ministry. Mr. Weekly made a fine record as a preacher at Parkersburg, and at Wellsville. He is about 38 years of age, a born preacher and a splendid leader. Mr. Van Voorhis believes he should be put to work at once in a Disciple pulpit.

—Frank W. Lynch, formerly of Galesburg, Kan., has left the evangelistic field because of ill health, and has taken the pastorate at Sharon, Kan. Mr. Lynch is preaching a series of sermons on "The Many Sided Christ," to large audiences. Mr. Lynch recently delivered a lecture on "Schools I Have Seen in Other Lands," before the Sharon Parent-Teacher Association.

—Arthur Dillinger, pastor at Altoona, Ia., has been given a leave of absence for three months by his congregation, that he may lecture from the Chautauqua platform.

—Claire L. Waite, recently called to First church, Colorado Springs, Colo., writes that great credit is due George B. Van Arsdall for his masterly work as temporary pastor of this church, following the resignation of S. E. Brewster. During the past few weeks, under Mr. Van Arsdall's leadership, the church has revised its roll; put on the every member canvass and installed most successfully a new financial system; conducted a week of services preceding Easter, during which forty-one persons responded to the invitation, under Mr. Van Arsdall's preaching, most of these being by confession and baptism; arranged an installation service for the new pastor and a reception for the new pastor and family on May 5, when Mr. Waite began at Colorado Springs. Mr. Waite closed his work at Central, Cincinnati, O., April 30. On Easter Sunday at this church, A. McLean led the congregation most happily in raising the entire current indebtedness of $600. This was done in about five minutes.

—S. F. Houtchens, pastor at Riverside church, Fort Worth, Texas., has hit upon a splendid committee idea in his men's class. He calls three committees the medical, legal and employment departmnts.

—After hearing Bert Wilson and others in a missionary rally recently, Miss Mary Miller, daughter of Col. Miller, well-known Disciple of Texas, announced that she would deny herself the summer trip planned and the extra costumes she expected to buy and support a missionary on her own account.

—North Eaton, a rural church near Cleveland, O., which under the leadership of C. M. Ford has been making rapid progress, made an enviable record April 16. Over 200 people were present for Bible-school on time.

—"There is a dawning consciousness on the part of many that the church, without a professional evangelist, is able to enlist recruits for the Lord's army," writes Allen T. Shaw, pastor at Mt. Sterling, Ill., reporting the fine success of the pre-Easter week of home preaching at his church. W. H. Talley, of Keokuk, assisted with the singing. There were 32 persons added to the church membership through this series.

—High Street, Akron, L. N. D. Wells, pastor, is having a veritable pentecost. Ninety-five persons responded to the gospel invitation on the first day of a two-weeks' meeting with home forces. There were 1,447 present at the Bible-school on Easter day, with 545 in the men's class, which Mr. Wells teaches.

—H. O. Pritchard gave an address at the annual meeting of the church at Janesville, Wis.

—The Christian Worker, of Des Moines, has recently celebrated its thirtieth birthday; the Texas Courier also has just passed its twenty-eighth anniversary.

—A feature of the Easter celebration with Broadway church, Los Angeles, was afternoon communion services held in the homes of invalid members. C. F. Hutslar, the pastor, writes that during the day's services three of his Bible-school teachers gave their lives to Christ.

—S. S. McCahill, of San Francisco, Cal., writes that the following names should have been added to the list of Disciple ministers recently published in these columns having received the D.D. degree: Geo. W. Brewster, Jr.; Peter Colvin, Frank S. Ford, J. J. Evans, P. C. Macfarlane, L. A. Pier and J. J. White. All of these received the degree from Berkeley Bible Seminary, where T. A. Boyer and D. A. Russell also received their degrees.

—Perry L. Schuler, minister at Second church, Cedar Rapids, Ia., writes that First church will join with Second in the coming dedication of its new church home, George L. Snively, being in charge of the dedication services. The new plant cost $35,000.

SPECIAL MINISTERS' MEETING.

A Special Ministers' Meeting of extraordinary importance and interest will be held on Monday, May 8, at 2 p. m., in the First Methodist church, corner Clark and Washington Sts. The Illinois Vigilance Association has secured for this occasion some moving picture films showing in a marvelous way the ravages which are being wrought by venereal diseases. One film is entitled "Germs at Work in the Human Flesh." Another "Germs in the Blood and the Warfare Which the Blood Wages Against Them." There will also be displayed a thousand feet of film taken in a hospital showing the progress of these diseases in their various stages.

These pictures are of such great interest and of such scientific accuracy that they will be displayed later in the week before the physicians of the city. Mr. F. O. Clements, of the National Cash Register Company, will deliver the lecture.

Preceding the lecture Mr. Frederick W. Peabody, a Boston lawyer, will speak for ten minutes upon "The Absurdities of Christian Science."

While the meeting is primarily for ministers, everybody, both men and women who are interested, are cordially invited to attend.

CHRISTIAN ENDEAVOR NOTES.

The church at Uhrichsville, O., is a living link in the Foreign Christian Missionary Society, supporting Mr. A. R. Bowman at Wu Wei Chow, China. The faithful Endeavor Society wanting to assist as much as possible, will provide $50, for one of Brother Bowman's native helpers, thus becoming a "life-line" society.

The society of the Bismark Ave. church, Indianapolis, Ind., wishing to assume definite work on the foreign field, has given the $20 necessary for Escharan in the orphanage at Damoh, India. This is a blessed, helpful relationship with the foreign field. Elmer L. Griffith recently went out from this society as a missionary to Cuba.

The Endeavor Societies continue to make splendid gains in their gifts over last year to the Foreign Christian Missionary Society. The gain to April 20 is $2,200. Endeavorers are beginning to feel the watchword of the year. "Ten Thousand Dollars from the Endeavor Societies by September 30, 1916" is in sight. A continuation of the present interest will insure the victory.

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Summer Quarter, 1916.

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6. FOREIGN RELATIONS.

   A Commission appointed at Toronto Convention to study and to foster relations with Movements like our own in other lands, especially Russia and Scandinavia. Z. T. Sweeney, Chairman, Commission on Foreign Relations.

7. THE RURAL CHURCH.

   Attempting to understand and to help solve the problem of the rural church. The co-operation and co-ordination of forces for religious development of rural life in America. Alva W. Taylor, Secretary, Commission on Social Service and Rural Church.

8. CO-OPERATION.

   Through the Home Missions Council and kindred agencies maintaining co-operative work at ports of entry, among the Indians, in Army and Navy, in prisons and lumber camps. Grant K. Lewis, Secy.

9. STATISTICAL.

   The constant gathering, correcting and collecting of statistics of our people and our churches—of vital importance to every agency, periodical, college, church and preacher among us. The Annual Year Book.

The above Nine Departments indicate the scope of the work now being carried forward by The American Christian Missionary Society. The field is great. The needs are appealing. The task is imperative.

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.ANNUAL OFFERING IN THE CHURCHES FIRST LORD'S DAY IN MAY.

What the American Society is Doing

Last Year's Work.

During the year closing with September 30, 1915, the society assisted in the support of 315 missionaries, who baptized 5,893 persons, and added otherwise 4,414 making a total of 10,307 additions. These workers in the field organized 54 churches, and raised for property and current expenses $1,549,301.31.

Departments of Service.

With the great industrial and social developments of recent years has come a widening horizon of Home Missions. The society is making an organized effort to meet present day demands. The following departments of service are worthy of mention:

Sunday-school Department.

Our Bible-school department was organized in 1910. In five years the number of contributing schools has increased from 1,204 to 2,534, yet there are over 5,000 Sunday-schools that sent no offering last year. Our present year's budget will require $50,000 from the Sunday-schools. We have twenty-three men and women doing field work under this department. There are twenty-five states in which we assist financially in the maintenance of Bible-school work. Almost all the other states are asking for and needing such assistance. We are helping to make efficient the Bible-schools in all our churches everywhere. We have in our employ a trained specialist in the elementary, secondary and adult departments of service. We have a negro field secretary giving all his time to the 700 negro churches. Teacher training, graded lessons, organized classes, schools of methods, and missionary education receive thoughtful, competent direction.

Church Efficiency.

"Efficiency Expert" is only a new name for an ancient servant in the Church. Our state secretaries are in a class by themselves. They are the general utility men, ready at a moment's notice to hasten at the call for help that they might set things in order. The members of this valiant corps of specialists are located in every state and province of the North American continent, and more than any other workers in our energetic brotherhood are helping our churches to reach definite standards of efficiency. They have an annual midyear meeting which does much to fix definite lines of progress for all our work.

Immigration.

The American Society is outlining an aggressive policy for reaching the foreigners in our country. The Los Angeles Convention authorized the appointment of a commission to thoroughly study the problem of immigation and to outline a definite policy of procedure and report at a future convention. The society has four important points of contact with foreigners as follows: Among the Bulgarians in Chicago, where Basil Keusseff is missionary; among Bohemians in Cleveland, where F. D. Butchart is missionary; among the Russians in New York City, where John Johnson is missionary; and among the mixed population of the coke regions in West Pennsylvania, where R. G. Manley ministers. Only in Cleveland is our foreign work properly equipped.

Social Service and Rural Church.

This commission was organized in 1912. Its members are a guarantee of practical service and is constituted as follows: J. H. Mohorter, chairman; Prof. F. E. Lumley, H. H. Peters, O. F. Jordan, J. W. Street, and Alva W. Taylor, executive secretary. This commission has secured the appointment of a committee in each state, and out of the work of these committees already has come a marked appreciation of social problems in both country and city communities. The commission has related itself to the Federal Council of Churches and has had an active part in influencing legislation in behalf of one day's rest in seven and the improvement of conditions generally for the laboring people. The conservation of our forces in rural places, is fundamental to the Disciples of Christ. The American Society has set itself to this task and hopes soon to have a man devoting his entire time to this work.

Commission on Foreign Relations.

Growing out of our mission among the Russians in New York City has come the discovery of a movement in Russia similar to ours in America. This but illustrates the world-wide reach of American missions. Realization of a constantly growing fellowship is coming to us as a direct result of our work among foreigners in America. Correspondence and personal visitation has already discovered to us a movement similar to our own not only in Russia, but in Germany, Italy, Austria, and other European countries. A commission has already been organized of which Z. T. Sweeney is chairman, and M. M. Amunson is secretary. Because of the war and financial conditions some activities of this commission have been temporarily suspended.

The officers of the society are as follows:
Fredk. W. Burnham, Pres.
Grant K. Lewis, Secy.
Robert M. Hopkins, Bible-school Secy.
Benj. Sebastian, Treas.
H. L. Loomis, attorney.

All eyes are now focusing on the first Sunday in May and doubtless the most generous offerings of the history will be forthcoming.

THE CHRISTIAN CENTURY

Vol. XXXIII May 11, 1916 Number 19

Toward the Land of the Incas

By C. C. Morrison

The Danger of Preaching

By H. L. Willett

Liberty and Church Fellowship among the Disciples

By W. D. Ryan

Science and Faith

By Arthur Holmes

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII MAY 11, 1916 Number 19

Toward the Land of the Incas

Note: The mail service with South America has been considerably interrupted by the withdrawal of a number of steamers from this side of the water to render service to the Allies in the European war. This fact accounts for the delay in receiving this installment of Mr. Morrison's correspondence. We feel safe in promising a regular weekly article from this time forward.—Office editor.

ON THE closing Sunday morning of the Panama Congress it was my pleasure to preach for the Union church of Balboa, the American city built by General Goethals, just outside Panama City. This was the third of these union churches in which I had spoken during my stay on the Isthmus, in addition to three large churches for colored people. I have already written of my impressions of the colored congregation and in view of the special interest taken in these union churches by a considerable group of delegates to the Congress, I feel like saying a word to Christian Century readers about this very important work.

Stretching across the Isthmus there are five of these congregations. The one at Balboa is much larger than the rest. It is there that Dr. Mott preached on his first Sunday in Panama and President King of Oberlin College, on the opening Sunday of the Congress. These men were so much impressed with the work done and yet to be done by this congregation that they joined with others in a special meeting, at which Dr. Speer presided, which passed resolutions approving the union character of the congregation and recommended to the various denominations of the United Stated a plan involving the expenditure of something like $250,000 to provide adequate buildings for the five groups.

It is to this congregation at Balboa that our good friends, Mr. and Mrs. D. C. Nutting belong. I referred to them in a former letter. It was in their home that six or eight Disciple delegates were given hospitality during the Congress, and from them many scores of delegates received courtesies that will always be remembered. Mr. Nutting is deeply interested in the Union Church, of which he is a trustee. He feels that in promoting its success and in opposing the introduction of denominational churches into the canal zone, he is not only standing for the obvious interests of the cause of Christ, but is carrying out the essential principles for which the Disciples of Christ have always stood. And in this the Disciple delegates at Panama seemed to agree with him.

I never see a union church but I feel that it is a church of my own fellowship. Its basis of union may not agree on all points with other congregations of the Disciples, but the fact that it has set the practice of Christian unity ahead of every other ecclesiastical practice makes it a true church of the Disciples. I cannot help wishing that we Disciples were known to be so truly an undenominational people that we could extend our fellowship to all union churches everywhere without thereby awakening suspicion that we were trying to denominationalize them. What these union churches need is fellowship with other union churches. For the lack of such fellowship many of them are led sooner or later to abandon their union ideals and to attach themselves to one denomination or another. Every church of the Disciples should be so unmistakably a union church that all union churches would naturally find with us the fellowship they need.

The Union Church in Balboa will be wanting a pastor soon. I wish we Disciples would contribute a strong leader to the work there. He would enter into a great opportunity. The American colony on the Isthmus is shut off from the means of culture and moral uplift which obtain in the United States, and there is a genuine hunger among the people for leadership in the things of the higher life. A church program projected on lines of social inspiration under competent leadership could be made to minister to this large and homogeneous community with satisfying success. I promised some of the workers that I would do what I could to find a leader for them, and I will be glad to receive suggestions from those who read these lines.

* * *

But we must leave Balboa and the City of Panama and this beautiful Isthmus and begin our long journey round the vast continent of South America. Our deputation is not going as tourists, but as students and councillors; we are to meet the missionary workers of all the South American fields in a series of four Regional Conferences, planned on the same general lines as the Congress at Panama and with the same purposes—except that we are to come into first-hand contact with actual conditions on the field.

As we board the steamship "Huallaga," of the Peruvian Line, we discover that our entire company consists of some forty-five persons, twenty of whom are the official members of our deputation, the remainder being missionaries and South American leaders who are returning to their fields of labor and their homes. This will give us a large company for our first conference which is to be held at Lima, the capital of Peru. Some of these will drop out of our company from time to time—at Guayaquil, at Lima, at Mollendo, and a considerable number at Valparaiso and Santiago, so that by the time we have left Buenos Aires and Montevideo and made our last stand at Rio de Janeiro in Brazil in the middle of April, there will be left in our traveling company only the members of the deputation itself. This gradual decrease in the number of travelers will find compensation, however, in the increasing strength of the evangelical communities in the successive regions we are to visit. In Peru, where we make our first stop, the missionary forces are weakest. In Chile they are much stronger, but not so numerous as in Argentina and Uruguay, and in Brazil we will find a well established and substantial Protestant work, with a number of strong churches and a company of leaders to confer with us larger than in any other country of the continent.

The chairman of our deputation is Dr. A. W. Halsey, colleague of Dr. Robert E. Speer and Dr. Arthur Judson Brown in the secretaryship of the Presbyterian Board of Foreign Missions. Our secretary is Mr. Charles J. Ewald, of Montevideo, who has been for a dozen years the Continental Secretary of the Y. M. C. A. for South America. We will have daily conferences on the boat as we approach Lima and should be ready on arrival there to take up the work of the Regional Conference without delay.

* * *

But meantime other thoughts stir our souls. Leaving these Balboa docks at the Pacific end of the Panama Canal, we are striking out into that South Sea upon which Vasco Nunez de Balboa himself first looked from Darien's height almost exactly 400 years ago. It was this same journey we are to make that Pizarro attempted again and again, conquering one disaster after another with renewed effort until at last success crowned his perseverance by the discovery of the rich and wonderful civilization of the Incas. It was by this same route that Spanish ships brought vast wealth of gold and silver filched by force or cunning from Inca temples and palaces, and sent to Spain. These treasure-ships landed at old Panama, some of whose ruins we visited on the opposite side of the bay, about three miles from the present city of Panama. What a story of adventure, of conquest as if by magic, of plunder in the name of religion, is that told us by Prescott in his undying classic, "The Conquest of Peru!" Other books there are treating of this forever fascinating period in the history of this Western World, some more careful in their treatment of details, but none so interesting—so altogether delightful—as this. The glamour of that story has remained with most of us since our adolescent days, though many of its details have been long since forgotten. As we start out on this voyage to the land of the Incas, we find ourselves sitting in groups on

(Continued on page 10.)

Science and Faith

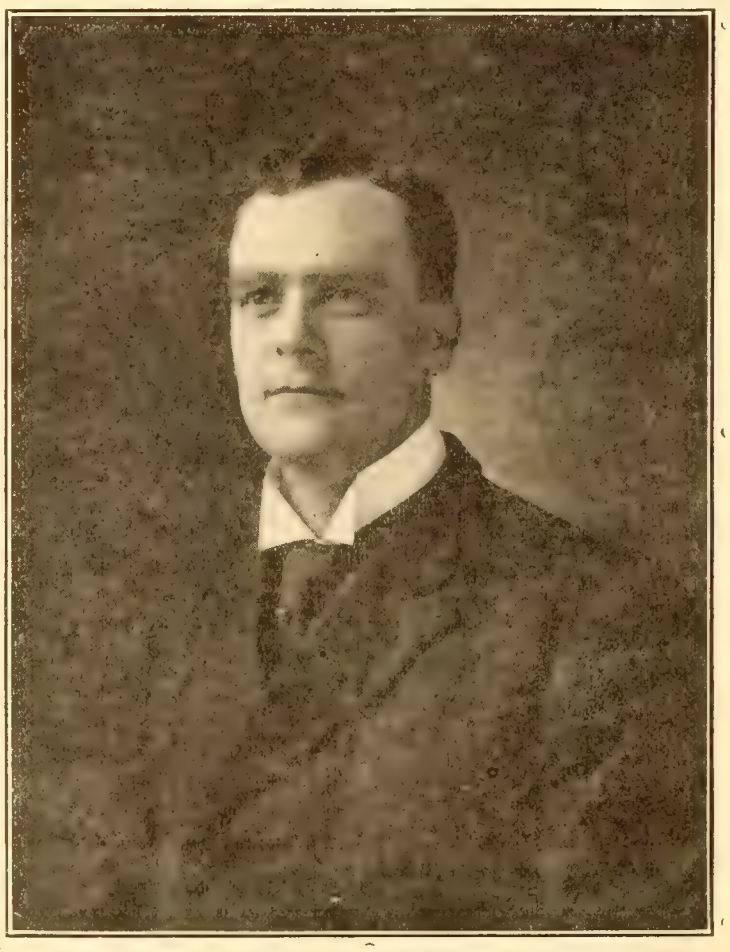
By ARTHUR HOLMES

IN A recent issue of The Christian Century the editorial on "Science and Faith" remarks the "curious" fact that very little has been done by "those who follow the paths of empirical investigation" upon the world-old problem of life after death. The editor assigns for this paucity of scientific investigation into the most vitally interesting problem open to human speculation, the fact that modern science, and especially our present methods of biological study, are new.

That is one reason, and that time will force a change, I have no doubt. But brevity of scientific history is not the fundamental cause of the neglect.

The fact is, as the editor further pointed out, much work has been done in the face of assaults by the "higher criticism" let go all his religion, but is now teaching a Bible-class in the Christian Association. He found his way back to Christianity through psychical research, into which he entered with enthusiasm but in which he could not continue openly lest he should ruin his chances ever to secure any standing as a philosopher or a scientist.

Only those scientists who have already reached an impregnable position dare openly to confess their faith in such utterly non-scientific endeavors as the quest of human immortality. Those with faltering reputations must still avow their orthodoxy by disavowing miracles conceived under the ancient definition of license against the laws of nature, or moving molecules from their beaten paths, etc., etc.



Professor Arthur Holmes, Dean of the General Faculty, Pennsylvania State College.

but not by science. The society for Psychological Research has heaped experiment upon experiment, and massed evidence with evidence, searching the world over for incidents and subjecting the evidence offered to the most searching tests of verification by witnesses under oath and by laboratory methods. The researches have been compiled, not in one volume, but many, and have led not to one theory, but to several. Some of the most "exasperatingly sceptical" minds have led in this research, and some of the most sanely balanced and best trained scientists of the age have been convinced that "there is something in it."

"A GLIMMER OF LIGHT."

Even a religious sceptic, Mr. Archer, of England, admits that he has been brought to see "a glimmer of light" beyond the black-mouthed tunnel of death. I know a professor of philosophy in a large university who, fifteen years ago,

What is the real cause of all this indifference and open opposition of science to research looking toward human immortality as one of its aims? The editor of the "Century" touched the real cause in his phrase, "empirical investigation." It is the METHOD of science that makes it essentially and necessarily, consciously or unconsciously, indifferent or antagonistic to all phenomena involving spirits. Science is built upon facts; not ALL facts, but MEASURED facts. The senses must discover the fact and then measure the fact. Science goes as far as it can SEE; to the end of a yardstick, and not an inch farther. At least that is what orthodox science pretends to do, and it pretends that most vociferously when any daring soul undertakes to lead it out into the spiritual world, brilliant with truth not to be seen, heard or handled. Then, like that other owlet, science,

"Drops his blue-fringed lids and holds them close,
And hooting at the glorious sun in heaven,
Cries out, 'Where is it?'"

SCIENCE AND THE FUTURE LIFE.

This is the real reason why science neglects questions of another life. So far it has not discerned how it may build its theory of another life upon sensuously discerned, yardstick facts. Just as soon as it does it will quite willingly take to its embraces the now despised "facts" of psychical research. In the meantime, since science arrogates to itself the sovereignty of the whole domain of knowledge, explored and unexplored, past, present and future, and yet has not found a way to bring psychical facts under the sway of the measuring rod, it must complacently ignore the facts, or must assume a polite scepticism when they are mentioned. But as Professor James humorously said, when the "cat jumps that way," what a scramble there will be among scientists to claim the glory of fathering a new science!

For a new science will then be born. Witness how psychology remained a poor relation of philosophy until Weber's Law made it possible mathematically to relate spiritual things like sensations and feelings, to outer actions that could be callipered and chronoscoped. Then psychology set up housekeeping for herself and talked pityingly of poor metaphysics, and the new physiological-psychologists filled up her house with prodigious numbers of facts, weighed, measured and tagged.

But psychical research is tenfold worse than a poor relation. A poor relation may be old and may be respectable. Psychical research is neither. It is a young, bold thing, not minding the well-established conventions of science and brazenly mixing with religionists, spiritualists, hypnotists, telepathists, ghosts, hobgoblins, and many another evil companion and vehemently reviled by the elect. When, therefore, giants like Lord Kelvin, Sir Oliver Lodge, Dr. Osler and the late Professor James, touch these unclean things, in the eyes of pure science they become defiled; they are for the moment not scientists.

SCIENCE "IN TERMS OF REALITY."

Nevertheless, when we see that these heroes are also human, we poor laymen take heart, and continue to believe that there are exceeding great and precious facts of experience in no wise amenable to material measurement, truths deep as the soul and not based upon sensuously observed facts, ideals that transcend induction and create new worlds, pioneer faiths that lead the souls of men on journeys beyond the stars.

And possibly if we keep right on believing it, science will eventually outgrow its dry husks of present formularies and undertake to describe the phenomena of the universe not in the fewest terms, nor terms limited to the sensuous or the possibly sensuous, but in terms of reality, regardless of their number and their kind. In such a science there may be room for the souls of just men made perfect. As the canons of religion have been changed more than once to fit the facts of science, should not the canons of science be changed sometimes to fit the facts of religion?

State College, Pa.

Liberty and Church Fellowship among the Disciples of Christ

By WILLIAM DUNN RYAN

Editorial Note: This is the conclusion of Mr. Ryan's paper on "Christian Liberty and Church Fellowship," read at the recent Chicago Congress. The earlier portion was published in last week's issue of The Christian Century.

A RELIGIOUS movement, such as our own, born in liberty and dedicated to the proposition that all Christ's followers should be one in him, is of necessity deeply concerned in the modern demand for liberty, and emphasis upon the vital and ethical. No one can read the Declaration and Address and fail to be impressed with the fact that its writers were men who were trying with passionate zeal to follow Christ just where he would lead and to point out a way in which all Christians might walk together in mutual forbearance of differing opinions, in service and in love. That loftier ideals have sometimes been lost sight of, because things of lesser import have loomed so large, is not surprising.

In an age of controversy, such as the first three-fourths of the 19th century, the temptation to invoke external authority by laying emphasis upon the letter instead of the spirit, was well nigh overmastering. While they have had no written creeds to outgrow and revise yet the Disciples have experienced as radical changes in the last fifty years as have been witnessed within any body of believers.

FIFTY YEARS AGO.

"The Living Pulpit of the Christian Church," a volume published in 1867, contains twenty-eight sermons by as many of our representative preachers of that day. This no doubt presents the best and most generally accepted thought of the Disciples of that period. The extent to which legalism had obscured the idea of liberty will be indicated in a few quotations.

This from W. H. Hopson: "But will I be damned if I am not baptized? Certainly. Why not? The baptized penitent believer, according to the Savior's promise, will receive remission of sins. No other man will." When it is remembered that by baptism these men meant "immersion, nothing more nor less" it will be seen how vast a number of good folk are by the above assertion condemned to the eternal flames.

In his sermon on, "The Church—Its Identity," Benj. Franklin declares that a "Community not founded in the right place is not a Church of Christ; a community not founded at the right time is not a Church of Christ; a community not founded by the right persons is not a Church of Christ." He then proceeds to show that Methodists, Presbyterians and all other communions except his own were not established in the right place, at the right time, nor by the right persons and hence cannot be Churches of Christ. Thus "the Church" is reduced to his own communion, and he further declares: "To be out of the Church is to be separated from God, Christ, the Holy Spirit, the life of Christ, the blood of Christ and justification."

THE LARGER FAITH.

Forty-six years afterward, at the international convention in Louisville, C. M. Chilton, as President of the American Christian Missionary Society, made the following deliverance, which seemed to represent the point of view of the great body of contemporary Disciples: "In this new situation how shall we regard those of other communions? Shall they be enemies and rivals or friends and co-laborers? Shall they be Christians and Christian churches or strangers from the covenants of promise? . . . Our present tendency is in the direction of charity; we are growing kindlier toward others, if indeed we are not beginning to feel that it is a part of our task to create and encourage friendliness. . . . Let us then prefer charity and regard all these churches as churches of Christ, all imperfect, some more imperfect; but perhaps none fallen entirely from the way. Are they not all seekers after God, at the worst only belated travelers by the way? There is a larger faith, which sees Christ at work in all communions, patiently bringing his sheep into one fold. They are good words of the Declaration and Address in which Thomas Campbell says: You are all brethren equally included as the objects of our love and esteem. With you all, we desire to unite in the bonds of an entire Christian unity."

FROM LEGALISM TO LIBERTY.

It is a far cry from Hopson and Franklin to Chilton. It represents the change from the court of law to the garden of flowers, from legalism to freedom, from doctrine to life. Strangely enough, it looks backward as well as forward. Thomas Campbell is again speaking his message of brotherly love, and unhindered by jot and tittle of law, our Lord is witnessing in his disciples a finer sympathy and deeper spiritual power.

The change has brought to us serious and urgent problems. We are set for the defense of the Gospel.

THE FORM OF BAPTISM.

With unswerving loyalty we must adhere to Christ and the teaching of his apostles. We must uphold the divine standards and appeal for the larger liberty and complete unity in him. The Apostolic church had no written documents which it followed slavishly. It sought to know the mind of Christ through the means at its disposal. So must we. "However numerous our theologies, there is only one Gospel," says Dean Mathews. "The New Testament is to be carried over bodily into our religious thinking." This is not for us a code of laws, but the instrument through which we learn of Christ's life and will. We do well to insist that those whom we induct into the Christian life shall follow the New Testament program; that their faith and repentance and confession and baptism, and manner of life shall be in strict accord with its teachings.

In regard to our fellowship with Christians of other communions, however, the form of whose baptism we do not recognize as Scriptural, a new problem arises. Our fathers, sharing the view of Hopson and Franklin, were logical enough in contending that they must be baptized by immersion, otherwise they were unregenerate aliens and could not be regarded as members of Christ's Church. They had not legally qualified.

A. CAMPBELL ON LIBERTY.

We cannot avail ourselves of the logic of this crass legalism. We acknowledge them to be Christians, and their churches as churches of Christ. Moreover, we recoil from the feeling that baptism is nothing more than an immersion. We are sure that it has a spiritual content scarcely dependent upon the manner of performing a physical act. We recall Mr. Campbell's distinction between "real and formal remission of sins," and we have a passion for reality and a disregard for the formal which men of his day did not have. We also share with Campbell his feelings expressed in these words: "I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son and of the Holy Spirit, and in heart regard all that have been sprinkled in infancy, without their knowledge or consent, as aliens from Christ and the well grounded hope of heaven."

That a large number of our leaders are becoming restive under our present custom of demanding immersion of those coming to us by letter from other communions, seems to me clearly indicated by responses to a questionnaire I sent out some months ago. This was sent to one hundred of our representative pastors in various parts of the country. They minister to churches in city, county-seat, town and open country in twenty-seven different states. I was guided in the selection of names, solely by the consideration that they were serving important churches and were making good in their ministry according to records in the "Year Book." The membership of their churches aggregates 77,500 or the average church ministered to by them has 750 members and their churches raised $120,000 for missions last year. They were assured that their names would not be used and were urged to speak with utmost frankness.

A SIGNIFICANT SURVEY.

Whatever may be its short-comings, this questionnaire represents an honest and unprejudiced effort to gain from a most representative group of our leaders an expression on the question of a broader basis of fellowship. Ninety-one of the one hundred replied. In a few cases the answers could not be classified as either yes or no, and I have classified them as indefinite, and in a few instances correspondents failed to reply to every question.

The questions and tabulation of results follow:

1. (a) Is it your observation that the Disciples of Christ are becoming increasingly liberal in their attitude toward other communions? 79 answered yes. 5

answered no. 5 answered indefinitely. 2 failed to answer.

(b) Does this seem to indicate that a change might ultimately come in their terms of fellowship with them? 46 yes. 36 no. 7 indefinite. 2 failed to answer.

2. (a) Do you feel that the Disciples of Christ are consistent in demanding immersion as a condition of admission to membership, of persons whom they recognize as Christians, coming by letter from other Christian bodies? 42 yes. 40 no. 5 indefinite. 4 failed to answer.

(b) Apart from all questions of expediency, would you consider that our churches were doing wrong in receiving such persons into membership without raising the question as to the form of their baptism? 40 yes. 38 no. 10 indefinite. 3 failed to answer.

3. In your judgment, what effect would the practice of the sort of fellowship indicated in question number 2 have upon our plea for the union of all Christians? Would it increase or decrease its effectiveness? 31 increase. 43 decrease. 3 chances even. 11 uncertain. 3 failed to answer.

The last question was answered with various degrees of emphasis, one might almost say of vehemence; some asserting it would wreck our movement, "it would vitiate our plea," etc. Others were equally sure it would make the plea of the Disciples irresistible. Two answered that they would raise the question of baptism with candidates from other churches, but failing to convince them that they should be immersed, would receive them without.

A CHANGE IN THOUGHT REGISTERED.

When the opinion of so large and representative a group of our pastors is found to be almost equally divided on these questions, we cannot take seriously the assertion that the Disciples are not, except in rare and isolated cases, concerned with the matter. Even those whose answers are indefinite are evidently dissatisfied with the old conditions, and are undergoing a change in thought.

The fact that less than half of these ninety-one men will say that our present practice is consistent, or that it would be wrong to admit Christians from other communions without immersion, does not mean that they are forthwith going to force the matter to an issue in their congregations. It does not mean that a controversy is going to be precipitated in any considerable number of our churches. In answers received, many notes of caution were sounded by men who were sure that a change would ultimately come. Nor does it mean that these men, and a vast number who would agree with them, are moved to this position through spineless amiability, nor that they are less loyal to the ideals of the Disciples, or of Christ, than others.

It simply means that, living in the twentieth century, trying to apprehend the will of Christ as related to questions of their day, they cannot attach great importance to form and ceremony, and are open-minded, ready to be led into a freer, richer fellowship with God and man.

Many of Christ's utterances we interpret in the light of his life. When he said: "I came not to send peace on earth, but a sword," we are very sure he did not mean to justify war. His life of love, and bequest of peace are a negation of that. He meant to show the inevitable conflict between right and wrong. When he said, "Ye ought also to wash one another's feet," we would perhaps all agree that he was declaring in a dramatic and powerful way the importance of humble service. With our knowledge of his denunciations of externals and forms, we are quite sure that when he speaks of baptism he is chiefly concerned with it as a spiritual experience, and it may be he would not regard it as invalid, though one should innocently make a mistake as to its form.

ARGUMENTS USED BY CORRESPONDENTS.

Many of my correspondents who feel that the present practice of the Disciples is consistent, and that the change mentioned would be wrong, defend their positions by arguments which might be summed up under these heads:

1. Such action would rob us of our plea and wreck our movement. When one recalls that the Disciples had stated their principles to the world and were in existence three years before the question of immersion was raised, and that they were ostensibly a movement within the Church to bring about unity, it is rather difficult to see how they could lose their plea by getting back nearer to their original position. Judged historically the question cannot be called fundamental.

2. Comparison is made between the Christian connections who have grown slowly and the Disciples who have grown rapidly, to prove that insistence on immersion brings success.

In this connection it is instructive to note that according to the statistician, H. K. Carroll, the following denominations have decreased in membership in the last decade: Seventh Day Baptist, Winebrennarian, Church of God and Saints of Christ, Primitive Baptist, Free Will Baptist, Conservative Dunkards, Old Order Dunkards.

Now, every one of these denominations insists strenuously upon immersion, as a prerequisite to membership. But this does not indicate that their loss is due to insistence upon immersion, any more than it could be claimed that the slow growth of the Christian connection body is due to lack of insistence upon it. The simple fact is that if a comparison between Christian connection and Disciples is to be instructive the parallelism must be carried further than a single item of doctrine.

WEIGHING THE OBJECTIONS.

The two objections just stated, of course, imply that the question is not of principle but of expediency. If this be all, it assumes an importance scarcely greater than the question as to whether the prayer-meeting shall be held on Wednesday night or on Thursday night. But this is not all. The third objection has to do with loyalty and liberty. It may be stated thus: "We are under the authority of Christ, and dare not recognize as members of the Church any who have not fully obeyed him." Now, it would be interesting to know just when, where and by whom we were set at the door of Christ's Church as authoritative guardians, debarring those who fail, in our judgment, to qualify; while granting to all the utmost liberty at the Lord's table. We need go no further than the second chapter of Acts to learn that in Pentecostal days it was the Lord who added to the Christian community such as were being saved, and there is no evidence that he placed upon any man the responsibility of passing upon another's fitness.

There are various criteria of discipleship mentioned in the New Testament. that you are my disciples, by the love Christ says, "By this shall all men know that you have one for another." Paul says, "He that hath not the spirit of Christ is none of his." James mentions yet another touchstone of pure religion and undefiled. If it be our prerogative to debar men from church fellowship on the ground of incomplete obedience in one item of doctrine, how can we justify ourselves for failing to consider other elements of fitness which the New Testament mentions as being essential to Christian discipleship? Probably no one measures up fully to these high standards. In dealing with those who seem to be striving in sincerity to follow Christ, shall we not do well to heed the injunction, "Let us, therefore, not judge one another any more?"

WHAT IS CHURCH FELLOWSHIP?

What, after all, constitutes church fellowship? In an editorial in the "Christian Evangelist," for February 18, 1915, I find this statement: "The fundamental meaning of the word 'fellowship' is partnership or sharing in common." If this be true, surely we already have, in almost all our churches, people in fellowship with us who have not been immersed. They share in common our worship, including communion at the Lord's table. They are in partnership with us in raising our local budget, in supporting our missionaries, in planning our work. They hold office in our auxiliary societies. They teach in our Bible-schools. They preach in our pulpits. We withhold from them formal recognition of this fellowship. We customarily deny them two privileges and only two. One is to come forward in the church and receive "the right hand of fellowship." The other to have their names recorded in our church membership list.

But what authority have we in the New Testament for giving "the hand of fellowship" to any one or withholding it from any one? None. What authority have we for writing one's name in a particular place, or refusing to write it there? None. Admittedly these both are human expedients. Being human expedients and failing to give expression to the fellowship that in our hearts we feel impelled to give to some of our brethren in Christ, it is reasonable to believe that ultimately these two customs will be modified or cease to be. My judgment is that any change that may come will come just here.

Through influences innumerable, and through all of which the divine spirit is doubtless working, the church is coming nearer to a realization of the glorious liberty that is to be found in Christ Jesus than she has been since the first century. This liberty can be furthered but little by argument; and not at all by controversy. But where the spirit of the Lord is, there is liberty.

AS TO THE FUTURE.

Viewed from the vantage ground of historic perspective, the present situation is full of hope. We shall do most to bring about complete Christian liberty by laying large emphasis upon the spiritual, by manifesting sufficient faith in the good purposes of God to await the leading of his Spirit into a larger knowledge of his Truth. Our surest way to delay the coming of larger liberty would be to endeavor to hasten it unduly. Men of varying views grow up to it together, and be patient with each other, the while.

May I close with a paragraph from Brierley's, "Our City of God": "When

the Church reaches once more that first temper; when it offers to men what the first believers offered, its great moment will have come again.

"It has centuries of lost time to make up. It has to retrace long leagues of wandering in order to get back to the track. We need not trouble about the revelation of truth. That is streaming in upon us from all quarters. What we want is to enter again into the Gospel's open secret. When the Church has caught afresh its first great rapture of love set forth in the works that follow there will be no infidels in sight."

The National Missionary Congress

Report of the First Day's Sessions of the great Assembly held at Washington, D. C., April 26-30.

BY F. W. HAROLD.

A GREAT throng of men, earnest, consecrated, purposeful, ready, were present at the opening of the National Missionary Congress of the Laymen's Missionary Movement in Memorial Continental Hall, Thursday evening, April 26. President Wilson was present throughout the session and listened most attentively to the addresses. When the chairman prayed for the President, Mr. Wilson sat with bowed head. Near the close of the session the members of the Congress rose to their feet to honor the Chief Executive.

James M. Speers, of New York, chairman of the Executive Committee of the Laymen's Missionary Movement, is the chairman of the Congress, and presided at the opening session.

After a devotional service led by the chairman, William B. Millar, General Secretary of the Movement, presented his report covering the ten years' work of the movement. He made an earnest appeal for the churches to arise and meet the crisis and challenge of the present world situation.

DR. MOTT'S ADDRESS.

Dr. John R. Mott, Chairman of the Continuation Committee of the Edinburgh Conference, and General Secretary of the International Committee of Young Men's Christian Associations, delivered a most impressive address on the topic, "The Added Missionary Responsibility of American Laymen Occasioned by the War." Mr. Mott began by referring to the momentous days in which we are living, calling the war in Europe literally a life and death grapple. He spoke of the far-reaching influence of the struggle on America, of the enormous financial expenditure, and declared that if the economic basis of Christian work is to be maintained the great burden of it must fall upon America. He contended also that in view of the great sacrifice of life it is clear that America must send an increased number of men into aggressive missionary work. Most of all, Mr. Mott contended, American men must enter more deeply into the sufferings of their fellows in Europe.

At the Thursday morning session, April 27, "The Possibilities of Missionary Achievement, as Illustrated by Actual Experiences in Parishes, in Groups of Parishes and in Entire Communions," was the subject of a conference conducted by Fred B. Fisher, Associate General Secretary of the Laymen's Missionary Movement. Those who participated were John M. Moore, Secretary of the Department of Missionary Education of the Northern Baptist Convention; John W. Wood, Secretary of the Board of Missions of the Episcopal Church; Charles A. Rowland, of the Southern Presbyterian Church; J. L. Clark, a Lutheran layman of prominence; George Heber Jones, Editorial Secretary of the Methodist Board of Foreign Missions; W. P. Schell, Secretary of



Sherwood Eddy, one of the leaders at the Convention.

the Presbyterian Board of Foreign Missions and A. E. Cory, of the Disciples of Christ. Multiplied instances were given by these men of the value of the principles and methods for which the Laymen's Missionary Movement stands.

PRESIDENT WILSON RECEIVES THE DELEGATES.

On Thursday afternoon at 2 o'clock President Wilson received the delegates and their wives in the East Room of the White House, more than a thousand persons shaking hands with him.

Silas McBee, editor of the Constructive Quarterly, was chairman of the afternoon session on Thursday. The topic was "The Present Day Appeal to American Laymen." Dr. James L. Barton, of the American Board, brought the appeal from the Moslem world. He declared that Mohammedanism has failed in its work, and that the followers of The Prophet are turning to Christianity.

John P. Jones, for thirty-eight years a missionary in India, and the author of several authoritative books on India's people, life and thought, described the conditions in the Hindu world. He declared that Christianity had permeated to the lowest castes of Indian life, and that in four years 500,000 people had been brought into Christian missions.

S. Harrington Littell, a missionary in China for seventeen years under the Protestant Episcopal Board, described the characteristics of Buddhism in China and Japan. He said that Buddhism is failing and that Buddhist leaders were imitating the methods of Christianity without avail.

Bishop Francis J. McConnell of the Methodist Church, speaking for the Christian world, said the best way America can save the world in the present crisis is to be Christian throughout, maintaining faithful adherence to Christian principles in our lives.

The evening session on Thursday was presided over by Lieutenant-Colonel Elijah W. Halford, Vice Chairman of the Laymen's Missionary Movement. There were two addresses upon the general theme of "The Christward Movement in the Non-Christian World." William F. Oldham, Corresponding Secretary of the Methodist Board of Foreign Missions, former bishop in India and Malaysia, described the irresistible movement toward Christianity among the masses of people in India. George Sherwood Eddy, Secretary for Asia for the International Committee of the Young Men's Christian Association, spoke of "The Christward Movement Among the Educated Classes" in non-Christian lands, describing particularly his experiences in conducting great evangelistic meetings among the natives in China and in India. Mr. Eddy referred to the deep interest of student and official classes in China, and of the great throngs that attended Christian meetings at which he spoke in India.

A feature of the Congress was the presentation of missionary work by means of motion pictures at the opening of the evening sessions. This most effective demonstration was under the direction of Sumner R. Vinton. The singing was under the direction of Ernest W. Naftzger, and the Association Quartette gave selections at each session.

[A complete report of the Congress will be given in next week's issue.—Office editor.]

If it be consoling to be much in the thoughts of a revered earthly friend, what must it be to occupy the thoughts of One, better than the best, more loving than the most loving human relative? An earthly father writes his son in a distant land, "You are never absent from my thought." Such, too, is the comforting declaration of our Father in heaven. The humblest and lowliest of His children on earth can say, "I am poor and needy, yet the Lord thinketh upon me."—Macduff.

* * *

Until a man's conscience is refilled with power from on high, until his soul is restored with energy out of the Holy Ghost, there is no sure pledge that his conduct and his sentiment will advance, and that they will finally come into keeping with the law of God.—George A. Gordon.

* * *

At the close of a course of lectures on the Greek philosophers, Prof. George H. Palmer of Harvard said to his class: "If I have made all these subjects clear to you, I have failed." This suggests another putting of the same thought: "They see not the clearliest who see all things clear."—The Congregationalist.

* * *

Nor knowest thou what argument
Thy life to thy neighbor's creed has lent. —Emerson.

THE CHRISTIAN CENTURY

EDITORIAL

THE DANGER OF PREACHING

RECENTLY there fell under our notice this interesting sentence in a letter: "I could have been a religious man, if I had not been compelled to preach so many sermons."

The remark was not made in levity, nor was it a complaint of too much work. It was the simple registering of the fact that one of the deadly dangers of the moral life is the necessity of speaking constantly upon the high themes of conduct and faith without the time or the capacity to make them vital in one's own character.

It is a tremendous responsibility which one assumes when he undertakes to speak twice or even once a week on the most holy things in the world. If his speech were part of a ritual, to which he need give no particular thought or emotion, save as to the proper performance of the service, there would still be grave responsibility, but it would be more easily borne.

With the preacher in the free churches the task is more difficult. He must prepare his message, and if it is to be worthful, he must prepare it out of his own life. No man ever preaches a greater sermon than his own inner life and outward conduct can guarantee. If by chance he finds some other man's sermon and tries to galvanize it into reality for himself, discerning hearers know the fraud, and inwardly give him his due appraisal. If he tries to preach a sermon which his own life cannot verify, those who are aware detect the false note and make their verdict. And if by any chance he alone knows the secret, there is the accusing sense of insincerity in his own heart.

Yet how can a man really preach to a modern church with its intelligence and taste without transgressing the line of reality and personal experience? How can a man speak for God who has not spoken with God? That is the question that is driving many sensitive and humbled souls to their knees and to the inner place for strength and refilling.

They begin to understand, as life matures, the subtle danger of speaking much and realizing for themselves little of the holy life. They come to have a haunting fear of insincerity and professionalism. They search their hearts as with candles to see if their motives are pure and their faith is strong. They watch themselves as they go into the pulpit to detect that false note of "the pulpit manner" which betrays them into the "holy tone" and the ministerial pose.

Learning to hate these affectations with the loathing which all forthright and sincere natures feel for the veneer of religion, they ask for grace to preach no more than they have made vital in their own souls. Thus alone can they save themselves from the death that cannot die, and their people from the subtle disbelief in the things of religion.

THE BIBLE ANNIVERSARY

LAST Sunday was the centennial anniversary of the American Bible Society. It was widely observed throughout the land. In many of the leading cities anniversary services of a union nature called the attention of the public to the very great service which this admirable organization has rendered to our Christian faith.

This society was not without an example and an inspiration. One of the earliest causes to which the great energies of the Oxford and Cambridge presses were set in the beginnings of the art of printing was the publication of the Holy Scriptures. Edition after edition passed through the hands of the printers even before the days of the Authorized Version of 1611.

Later on the British and Foreign Bible Society was organized, and its notable building, a stone's throw from St. Paul's, has been for generations the repository of rare and interesting copies of the Bible, as well as of the hundreds of examples of translation into the languages of the most distant nations.

Out to the ends of the earth have gone the discoverer, the trader and the pioneer. Fast upon their trail has journeyed the missionary, and his first task has always been to master as well and swiftly as he was able the new tongue, and then turn some portion of Holy Scripture, a Gospel, some of the Psalms, or some other useful part, into the dialect just gotten. Back to the presses came this fragment, and it has been the proud boast of the directors, both of the English and the American Bible Societies, that no part of the Bible has ever come knocking at their doors in vain.

This wonderful, but almost silent labor, has gone on with amazing results. The discerning traveler in the ends of the earth makes it one of his first objects to call at the headquarters of the American or the British Bible Society to interview the workers and inspect the stock. And he comes away with a new joy in the work to which he has contributed for years. Truly, "Their line has gone out to all the earth, and their words to the ends of the world."

MR. ROOSEVELT'S VISIT

A FEW days ago Chicago enjoyed the sensation and satisfaction of a brief call from the former president. He was here only thirty-six hours, but in that short time he covered a very large amount of territory, both geographically and oratorically, and met a host of peolpe.

At all times his immense popularity was in evidence. People like Mr. Roosevelt, because he is always a picturesque figure, and leaves nothing to the imagination concerning the dramatic possibilities of any situation in which he is involved.

With his usual vigor he preached the doctrine of preparedness, a doctrine which just at this moment is a theme to fire the emotions of a very large class of people. Moreover, no man in public life is a more admirable illustration of a doctrine than is our great ex-President of this.

If there was any jarring note in Mr. Roosevelt's Chicago speeches it was his rather harsh and discourteous references to the President, and what he regarded as the too conservative policy of the administration. Of course something must be permitted to the dash and passion of extempore speech. Furthermore, Mr. Roosevelt represents the anti-Democratic point of view, whether he is to be regarded as a Progressive or a Republican. And as a great political campaign is under way, one must not expect altogether smooth words from political rivals.

But we are always of the opinion that the office of President merits a certain dignity of treatment, even from opponents, particularly when those opponents are men who are of the presidential class. One may pardon in a ward boss or a partisan newspaper language which is unbecoming in a man who is supposedly a statesman. We find

that public opinion regarding Mr. Roosevelt reveals this one element of regret mingled with very sincere admiration for a most forceful and valuable personality.

In spite of all partisan feelings and utterances, we all have the feeling at the back of our minds that our President has carried himself with great dignity and poise during many months of the most trying conditions. He has not always done what some of us would have had him do, but we have always respected his motives and admired the constancy of purpose with which he has adhered to them. And even those of us who are least in accord with his political party and traditions are compelled to express our admiration for the success with which he has kept our nation out of the perils which no one could foresee and few would have been able to avert.

If ex-President Roosevelt, who is undoubtedly one of the ablest, if not the very ablest, of our public leaders at the present moment, could show again some of his former large-hearted appreciation of other leaders, and especially of a President who has shown himself to a notable degree the man of the hour, public opinion would delight to place him again in the foremost rank of our national counsellors. If he fails of his undoubted hope to regain the highest position in the gift of the nation today, it will be due in no small degree to a growing dislike of his self-confidence, and his disdain of other honored men.

THE WIDENING DOOR

MUCH food for reflection will be found in the second section of Mr. Ryan's Congress paper which we publish this week.

We affirmed in our last issue that the subject of some sort of recognition of unimmersed Christians by churches of the Disciples is receiving far more consideration from our people than surface indications would suggest.

Mr. Ryan's inquiry makes this perfectly clear. The matter is believed by an increasing number of our people to be vital to a candid advocacy of Christian union and to a clear conscience within our own churches.

The only possible position for a people like our own to take in a time of new attention to the subject on the part of all Christians, is to face all the facts with intelligence and the desire to interpret fairly the ideals and teaching of Jesus, and to act with freedom and courage in the light of these facts.

THE REAL ISSUE

THE MILITARISTS would have us believe that we are spending next to nothing on our military establishment, and that we should have begun long ago to build up a military establishment that would terrify all other terrorists that might come to swallow us up.

How many people know that we have been spending more than two hundred millions annually for military purposes? Yet we are "criminally unready." What has been done with the money?

In the years 1914-'15 Germany's budget, with an army eight times greater than ours, was 293 million dollars, her navy budget was 114 millions. In 1915 our total budget for army and navy was 317 millions. France spent for army and navy 298 millions. Great Britain leads all the nations in military expenditures. During the past twelve years Britain is the only nation on earth whose war budget has been greater than our own. Yet we are a "defenceless" nation, at the mercy of other powers.

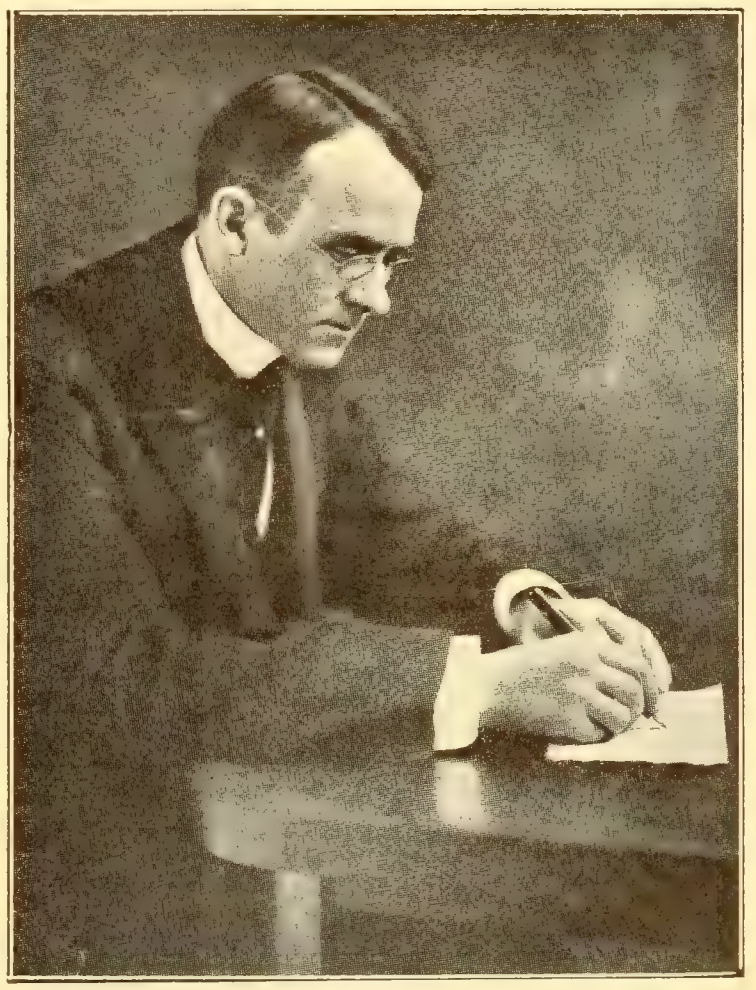
Why are these nations, some of whom expend less than we for military establishments, armed to the teeth, while we are so "pitifully" unprepared? What have our officials done with so much money to make such a miserable showing, according to their own tale of woe? Our budget for preparedness covering the next five years contemplates an expenditure of $2,239,401,212. This will mean a cost of $90 a year for five years for every family in this country.

But above and beyond all considerations just now, the friends of peace should insist upon an accounting for the manner in which these enormous sums have been expended, and the country left in a state of "appalling" unpreparedness. What guarantee have we that the country will be prepared with the expenditure of billions, when we are left at the mercy of the enemy after the annual expenditure of millions? What has been done with the money?

MR. MORRISON'S RETURN

A wire from New York, as we go to press, announces the arrival there of our editor on his return from the South American Regional Conferences, which followed the Panama Congress.

An article of his, the first he has been able to send us for some weeks, is being forwarded, and for its inclusion in this issue one of the forms will be held. If our usual order of material is modified slightly this week, it is for this reason.



Charles Clayton Morrison, Editor of The Christian Century, now returning to Chicago from a three- months' tour of Panama and South America.

He will remain in New York over Sunday, preaching for Dr. Idleman, and by the time this issue reaches our readers he will be once more in the "Century" office.

He will receive the warmest welcome from all the Century family, on his return from a notable experience and a profoundly important service to the causes of Christian Union and Missionary Education.

Toward the Land of the Incas

(Continued from page 3.)

the deck of our steamer trying to piece out one another's recollections of the classic tale, when to the joy of all someone shyly brings forth from the depths of his trunk a copy of Prescott himself!

This book proves to be for the next week easily the most popular in our large library. Our deputation has perhaps a half hundred books dealing with South American history and present problems. It is our program on the long voyages between conferences to read and discuss the best things that have been written in interpretation of the lands and peoples we are to visit. It is hard to imagine that any country will afford so rich a lore as Peru.

* * *

The Pacific is indeed pacific. Our boat is a mere toy compared to the great vessels that ply between the United States and Europe. But small as she is, her going is steady enough in this placid sea. We spend three quiet, studious days without a stop when we awaken in the early morning of the fourth day to find ourselves in Gulf of Guayaquil, standing off the shore of the little island of Puno where Pizarro made a memorable landing and attached to his expedition the young Indian who became his interpreter in the critical situations he was soon to encounter with the natives.

When our pilot comes on board we ascend a muddy river to the city of Guayaquil where we had hoped to be allowed to disembark for a few hours' looking around, while the ship took on its cargo. But the health authorities forbade, unless we should be willing to pay the penalty of eight days in quarantine before landing at our destination. Guayaquil is one of the few remaining pest-ridden cities of South America. Yellow fever and the Bubonic Plague flourish there without any attempt to eradicate their causes. The low-lying, swampy ground on the shore of this turgid stream is peculiarly favorable for the cultivation of these diseases. But in the face of their complete conquest at Havana and Colon and Panama and Rio de Janeiro one can reasonably believe that like methods would eradicate them from Guayaquil also. It is reassuring to learn that the government of Ecuador is taking the first steps in a comprehensive and adequate plan for lifting from this ancient and still promising city the reputation of being the pest-house of the continent.

We stand all day in the Guayaquil harbor. Though we can not go on shore, we receive many visitors. Vendors of Panama hats hold the attention of all on board for a time. Contrary to popular belief, it is not in Panama but in Ecuador that these hats are made, and travelers make it a point to purchase them in quantities "for the loved ones at home" at Guayaquil or at Payta where the boat makes its next call.

Certain ones in our company had received "inside information" to the effect that Payta was the place to buy, and so the parleys with the bronze-skinned vendors resulted only in reducing their prices from $20 to $7 and $8 per hat, but not in many purchases, the rumor having gone about the boat that at Payta hats of equal value could be purchased for as low as two dollars and a half. Imagine the humiliation of the bargain-hunters when at Payta two days later they offered five dollars apiece for a large lot of fine hats and the swarthy owner disdainfully rowed away in his boat, not to return! This is the reason why scores at home who expect to be remembered with Panama hats as souvenirs of their friends' visit to South America will have to be content with such tokens as silver card cases and scarf pins and woven baskets and other not very interesting things searched for with great diligence by the ladies of our company in the shops of Callao and Lima.

But our day of waiting at Guayaquil will be marked in our recollection by a vivid and informing address by Mr. W. E. Reed, delivered to our deputation which gathered close about him in a cool spot in the bow of the ship. Advised by wireless of our presence on the "Huallaga," Mr. Reed came on board and told us the interesting story of his lonely work for Christ amid perils of fever and the hostile forces of the dominant church. Mr. Reed's work as a missionary is carried on parallel to his work as a teacher in the government schools, from which he derives his livelihood. Ecuador has only six or eight evangelical missionaries. With more workers and with something approaching adequate facilities for their work this neglected field offers large possibilities for Christian development.

* * *

Hardly do we get out of sight of the Gulf of Guayaquil when we find that a bracing coolness has come into the air which up to now has been what might be expected at the equator. We now realize that we are entering the Humboldt Current which plays so large a part in determining the climate and vegetation of the entire western coast of South America from the equator to the southern part of Chile, just as our Gulf Stream affects the western shores of Europe. For more than three thousand miles this cold Humboldt Current, starting somewhere in the Antarctic waters flows north along the coast toward the Gulf of Panama parallel to the Andes range of mountains. At a very few points the mountains come down to the sea, but in the main from the vicinity of the equator down to Valparaiso, a distance of over 2,000 miles, there is a strip of low-lying land along the shore which is absolutely sterile. Rain never falls upon it. The reason is that all the rain clouds from the east and southeast yield up their moisture to the thirsty plateaus of the Andes, and the clouds from the west precipitate their moisture as soon as they strike the cool air of the Humboldt Current. Hence this long strip of rich ground lies in perpetual dust and sterility, save in the few spots where cities have been made possible by irrigation. One cannot imagine a more barren and dreary coast than that upon which we look day after day in our voyage to Callao. Our ship calls at several ports, Payta, Salaverry, and one other. Little recesses in the mountains hold these towns in their embrace. Our ship anchors in each instance in practically an open roadstead, the harbors being nothing more than sickle-shaped bends in the shore line. With the glasses we can see that the few low, dull houses are made of adobe. A fertile valley extends up from Payta watered by a mountain stream, and the rich soil produces cotton which is shipped here at Payta. A [illegible] industry is carried on in the neighborhood, as it is also for some distance down the shore of Peru. We can make out abandoned wells at many points as we pass along.

After eight days of this "accommodation train" sort of sailing, stopping at small ports for cargo of cotton, sugar and cattle and to discharge merchandise we land at Callao, the port city of Lima the capital of Peru. Here we find something like a harbor, though by no means sufficiently cut off from the sea to protect vessels against the great swells that come rolling in like echoes of mighty storms far out on the deep. Our boat anchors about a half mile from shore. A launch has been provided especially for our deputation by the local committee of missionaries, and our trunks are taken in charge by a responsible fletero, or boatman, who is also a member of one of the mission churches. We pass through the customs without inconvenience and board the train for a ten mile ride along the River Rimac to Lima, where we find lunch (or as they call it here, breakfast) and comfortable arrangements awaiting our company at the Hotel Maury. A reception for us has been planned for the afternoon at the little mission hall where our conference is to be held and our sessions are schedule to open directly. But in the meantime we have an hour or two for looking about.

C. C. M.

A PROPHET'S VISION.

The great calamity and danger of Europe today are the enormous armaments. No honest statesman can say that he sees in the present attitude of politics the necessity of war. No great Power is threatened. There is no menace to peace that could not be immediately dispelled by a firm protest of the peacefully disposed majority of nations. There would be, therefore, no danger to any people, but a vast and immediate gain to all from a general disarmament. It need not be simultaneous. It is idle to say that France fears an invasion from Prussia or Prussia from France, and an honest understanding among the western nations would help keep the peace from the eastern side. Why, then, is this awful waste of youth and treasure continued? I believe from no other motive than to sustain the waning power of kings. Armies are today only useful in Europe to overcome the people in peace, or by groundless wars to divert their attention from domestic misrule. With the disappearance of great armies, the welfare of the people would become the only mainspring of national action, and that false and wicked equilibrium by which the interest of one man weighs as heavily as those of millions of his fellow creatures would be utterly destroyed.—From the Life and Letters of John Hay.

* * *

It is said that the mountain whites in the South have the following picturesque motto, a new rendering of "Never do today what you can put off till tomorrow": "Don't ye fergit it: there's a hull day tomorrer that hain't been teched yet."—The Congregationalist.

* * *

An Englishman has said that for nearly a generation we have tried to make religion popular by making it easy. "We have tried to achieve prayer without fasting, life without the narrow way, discipleship without the cross. The humbling answer of experience is that 'we can't.'"

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Presbyterians Start Polish Church.

Although the Poles are now third in rank among the immigrants coming to this country, there is but little Protestant work among them. The first Presbyterian Polish church in the United States was formed at Baltimore in April. The charter membership is forty-five. Poles are slipping away from the Roman obedience, one-third of them in this country being outside that communion, but so far the various denominations have not known how to take advantage of the opportunity on account of lack of native workers.

Deny Bishops' Larger Power.

The strong democratic tendency in northern Methodism is seen in the recent refusal of the annual conferences to give the power of veto to the bishops. This power would enable them to veto acts of the General Conference which they regarded as unconstitutional. This privilege is exercised by the bishops of the Methodist Episcopal church, South. It seems probable that authorization will be given for the creation of "bishops for races and languages" to take care of the negro problem, and that dignified relation will be given retired ministers in their fellowship with the local church where they hold membership.

Dr. Grenfell Tells Army Officers Something.

Dr. Wilfred T. Grenfell, the practical missionary of the Labrador country, has been in service in France with the Harvard unit doing hospital service. He has told the army leaders that the waterproof cloth used in Labrador would be more practical for the army than the khaki which is in use. The suggestion is being seriously considered. Dr. Grenfell is back for his summer campaign among the fishermen to whom he has devoted his life.

Northwestern Christian Advocate Moves.

The editorial offices and presses of the Northwestern Christian Advocate, a leading journal of the Methodist Episcopal church in the middle west, is being moved outside the loop district about a mile to the north in Chicago. Henceforth the paper will be published from 740 Rush street. It was expected at first that all Methodist offices would go to the new building, but the bishop and other church leaders have thought it necessary to stay in the loop. The business loop is becoming very congested and this change is symptomatic of many which are being made which will enlarge the business center of Chicago.

Roosevelt Addresses New York Methodists.

The Social Union of New York Methodists was addressed recently by Hon. Theodore Roosevelt on "The Methodist Pioneers." The former president took occasion to say that this country wants peace but must have preparedness to maintain peace.

Next Meeting of Federal Council.

Announcements are already out for the next meeting of the Federal Council of the Churches of Christ in America. It will be the third quadrennial meeting and will be held in the Second Baptist church of St. Louis.

Prominent Methodist Dies.

The press announces the death of Secretary Leonard, emeritus corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal church. His demise occurred at Brooklyn, N. Y., on April 21. He has been known and loved throughout Methodism for his long faithful service as a missionary leader in his denomination.

The Disciples' Congress

THE Disciples' Congress convened at the Hotel Sherman in Chicago, April 25-27. There were men present from Ohio, Indiana, Illinois, Iowa, Missouri, Kentucky and perhaps from other states. The attendance from outside the city was probably about the same as in recent years, but the local attendance was less owing to the sessions being held in the hotel. There was much greater intimacy of fellowship by reason of this plan, however, and it is thought that future sessions may be in the convention room of a hotel.

The Congress opened on Tuesday evening with a very noteworthy discussion on the future program of the Disciples.

Dr. Charles M. Sharpe frankly assumed the developmental conception of religious history and asked what the Disciples would teach with the notion of static religion gone. His paper breathed a warm faith that the movement would not be worse off, but rather better. He held that there are certain irreducible minimums which would abide throughout the development, among them the personality of Jesus. His reviewer was Editor F. D. Kershner, of the Christian Evangelist. He stated that there were three conceptions of religion abroad, the Evolutionary, the Static and the Typical. The latter introduced a new terminology to most of us. He defined Typical religion as a religion which had room for development, but held development will not be outside the genus. This he conceived to be the case with Christianity. The discussion revealed the fact that some did not believe either in the "irreducible minimums" of the first speaker or in the "development according to type" of the second speaker, but insisted that religious evolution went forward unhampered and according to the great law of survival. Dr. E. S. Ames and Rev. Andrew Scott criticised the discussion as lacking the practical note.

On Wednesday morning, the discussion of the Board of Education revealed some divergence of opinion as to the function of such a board. A number of ardent speeches were made, advocating a broader program for the Board of Education than the fostering of our college interests. It was felt that the situation in the state universities should receive attention, and some even advocated taking care of religious education in the Sunday-school through this board. The main address was by Dr. C. E. Underwood.

Rev. W. D. Ryan, of Youngstown, O., read a most astonishing paper on the question of "Church Fellowship and Christian Liberty." A referendum of a hundred leading pastors (judged by membership of the church, missionary offerings, etc.), revealed over fifty per cent of them in favor of some form of fellowship with unimmersed Christians.

The discussion of the question of the Kingdom of God was introduced by a thoughtful paper from the pen of Prof. W. C. Morro, of the College of the Bible, Lexington, Ky. He gave a statement of the matter largely from the standpoint of the Religionsgeschichte school, but his conclusions were temperate and constructive. The writer and Rev. A. L. Ward led the discussion of Mr. Morro's paper. Mr. Ward urged that some means be found for stating the eschatology of Jesus so it would not be abused by millennialists during the present crisis in world politics. His plea was that the statement of the doctrine of the kingdom of God was a practical need of the churches today.

Wednesday evening, Prof. G. B. Smith of the University of Chicago gave an address on "The Religious Experience of Jesus as Conceived Today." Professor Smith is a theologian whose position in the scholarly world grows more secure every year and the address showed the grasp of a speaker who has thought through his categories.

National preparedness was the theme at the Thursday morning session and it was presented by Rev. M. L. Pontius, of Jacksonville, Ill. He presented the arguments of the pacifists with telling force. Pres. H. O. Pritchard, the reviewer, refused to state his personal views, but said he would marshal the arguments on the other side. This was done with telling force. The Congress never takes a vote on questions under discussion, but a vote would probably have revealed a strong preponderance of pacifist sentiment, though the other point of view was not without its earnest advocates who held that they were the only practical pacifists.

The concluding session of the Congress was held at the University of Chicago on Thursday afternoon. The visitors viewed the buildings and grounds of the great university and Dr. Herbert L. Willett delivered an address on the oriental question.

The election of officers resulted in the choice of the following: President, Rev. Graham Frank, Liberty, Mo.; Vice-president, Dr. Chas. M. Sharpe, University of Chicago; Secretary, Dr. F. E. Lumley, Indianapolis, Ind.; Executive Board Members, Rev. C. H. Winders; Indianapolis; and Rev. F. D. Kershner, of St. Louis.

The question as to the frequency of the Congress was left with the executive committee and they will determine whether we shall have an annual Congress or a biennial meeting. Time and place are also left in their hands. Since entertainment is to be at a hotel henceforth, it is thought that the Congress will receive more invitations than it formerly did. O. F. J.

Disciples Table Talk

A New $60,000 Church for Ohio.

The building of the new church home at Bellefontaine is in many ways a remarkable achievement. The pastor, Traverce Harrison, came to this field only last year; when the former building was destroyed by fire on January 30, of that year, Mr. Harrison at once took the lead in the planning of a new and worthy building. At once $8,000 was pledged toward the enterprise; within less than a month pledges for $20,000 and $7,500 in cash were in hand. The dedication of the building, which required an outlay of $60,000, took place on April 30, and was in charge of George L. Snively. This structure has outside walls of Velvet Nap brick, with trimmings of Bedford stone. Decorations are in gold and ivory. The seating capacity of the church is 1,250. A fine $4,000 organ, a part donation of Carnegie, is a feature. Mr. Harrison is a graduate of Transylvania, having received A. B. and A. M. degrees there. The Bellefontaine church is fortunate in having an aggressive Ladies' Aid organization which pledged $5,000 on the new home. The dedication effort is reported to have been entirely successful.

East Dallas Church Will Hold Pastor.

John G. Slayter will remain with East Dallas, Tex., church as the result of urgent resolutions unanimously adopted by the elders and deacons and a remarkable demonstration of loyalty and love on the part of the congregation. Mr. Slayter requested the board to accept his resignation on March 27, without making known his personal reasons, and the board reluctantly granted his request. Since that action there has been a full and complete consideration of the pastor's reasons and it was the unanimous opinion of the board that his place is at the head of the church that he has led for four years in a phenomenal record of progress.

Huntington, Ind., Evangelists Tour County in Autos.

A feature of the evangelistic services held recently at Huntington, Ind., was a tour of the county by evangelists, pastors, and helpers in twenty-five automobiles. Elmer Ward Cole, Disciple pastor at Huntington, was the marshal of the day. Villages visited and treated to evangelistic services were: Markle, Brown's Corners, Warren, Majenica, Mt. Etna, Monument City and Andrews.

City Officials Attend Carthage, Mo., Church in a Body.

Carthage, Mo., is cleaning up and the Disciple pastor there, Charles H. Swift, invited the mayor and council to come to his church in a body and tell his people how they could assist in the good work. The invitation was accepted and the Disciple congregation is now working in entire co-operation in making Carthage a better town.

Ft. Worth Pastor Proves that Christianity is Practical.

L. D. Anderson, pastor at First church, Ft. Worth, Tex., has inaugurated a series of non-sectarian Sunday afternoon meetings, with the purpose of convincing the men of the community that religion is a practical asset in everyday life. Among addresses to be given by local leaders are the following: "Christianity in the Sick Room," "Christianity in Banking," "Christianity in Statesmanship" and "Christianity in Business."

The Indiana Convention at Danville.

Charles O. Lee, Danville, Ind., pastor is enthusiastic about the prospects of a successful state convention, which is to convene in his town, May 15-18. The Danville people are capable of taking care of a large attendance most efficiently. The church is one of the foremost in Indiana. Not only does it carry on its regular activities, but it believes also in applied Christianity. It has adopted the slogan: "A Servant of the Community," and seeks to make this slogan a reality in its work. It has one of the finest gymnasiums in the state. The building is also provided with club rooms for the social entertainment of the citizens of the community. It seeks to direct the recreational life of the young people into more wholesome channels. Danville is well chosen as a place to hold the convention at this time when the church is broadening the scope of its activities.

Evangelistic Interest at Massillon, O.

First church, Massillon, O., observed Holy Week by holding a series of decision services. H. E. Stafford, pastor, writes that the spirit of the meeting, the interest of the members and public and the results were so encouraging that the church is making all the regular services during the month of May evangelistic in a special campaign in the interest of those who may be led to take a definite stand for Christ. Massillon has been growing industrially at a very rapid rate and many people have come to work in the new mills from other cities. All pastors knowing of members having come to the town are asked to write Mr. Stafford. Mr. Stafford received a unanimous call from First church, Rochester, New York, but declined, recommending another. The church which he had visited asked him to reconsider his decision, but Mr. Stafford urged his recommendation of the other pastor.

Plans that Worked at Quincy, Ill.

When W. D. Endres came to First church, Quincy, Ill., in October, 1914, there were many problems to be solved. His ability is revealed in the fact that he has taken these, one by one, and has solved them all. The financial problem was taken care of by a thorough-going budget system and an every member canvass. Church attendance

Program Ohio State Convention

Mt. Vernon, May 22-25, 1916

Monday 7:30 p. m., Tuesday 9::00 a. m., and 1:30 p. m., C. W. B. M. Sessions.
Tuesday 10:00 a. m., and 1:30 p. m., Brotherhood Meeting.

O. C. M. S. SESSIONS.

W. E. M. Hackleman, leader of song.

Tuesday Evening, May 23.

7:30 Devotional.
7:45 Convention sermon, T. L. Lowe, Columbus.
8:15 Secretary's Message, I. J. Cahill, Cleveland.
Announcement of Committees.

Wednesday Morning, May 24.

8:30 Parallel Sessions:
"Take Heed to Thyself," S. S. Lappin, Cincinnati.
"Worship," M. L. Bates, Hiram.
"Missionary Education in the Bible-school," Miss DeMoss.
"Training Workers," J. A. Canby, Uhrichsville.
9:15 Parallel Sessions.
Address and Conference, "The Minister's Thought Problems," "Woman's Debt to Christ," F. D. Kershner, St. Louis and R. A. Doan, Cincinnati.
10:00 "Christian Endeavor in the Rural Church," J. D. Driskill, Mulberry.
10:10 "The Value of the Church to the Community," M. Y. Cooper, Cincinnati.
10:35 Report of the Board, I. J. Cahill.
11:00 Address, "The Life Worth While," F. D. Kershner.

Afternoon.

1:30 Devotion.
1:45 Business.
2:30 "Stewardship," R. E. Elmore, Cincinnati.
2:45 Foreign Missions, R. A. Doan.
3:05 Church Extension, G. W. Muckley, Kansas City.
Music.
3:30 Address, "The Social Goal of the Christian," F. D. Kershner.
5:00 to 7:00 Educational Supper.

Evening.

7:30 Address.
7:45 "The Pull of the Ideal," W. S. Athearn, Des Moines.
8:20 Address, "Spiritual Significance of the Men and Millions Movement," A. E. Cory

Thursday Morning, May 25.

8:30 Parallel Sessions.
"The Preacher's Personal Holiness," W. S. Goode, Youngstown.
"Continuous Evangelism," Grant W. Speer, Toledo.
"Graded Lessons in the Bible-school," Justin N. Green, Cincinnati.
"The Bible-school Serving the Community," Robt. M. Hopkins, Cincinnati.
9:15 Class Period, "Methods of Cultivating the Church Going Habit," W. S. Athearn
10:00 "Evangelism in Ohio," C. A. MacDonald, Bellefontaine.
10:15 Report of Commission on Rural Church, C. A. Freer, East Liberty.
10:30 Discussion.
10:45 Report of Bible-school Superintendent, Wilford H. McLain, Cleveland.
11:00 Address, "The Spiritual Element in Religion," F. D. Kershner.

Afternoon.

1:00 Devotion.
1:10 Business.
1:40 "Enthusiasm as an Asset for the Preacher," W. D. Ryan, Youngstown.
2:00 Song.
2:05 Address, "Ministerial Relief," W. R. Warren, Indianapolis.
2:30 Address, "Alaska, Our Last Frontier," R. M. Hopkins.
2:55 Song.
3:00 Address, "The Relation of the Church to the Church School," W. S. Athearn.

was secured by a "Go-to-Church" campaign. Then came the question of organizing and grading the Bible-school. Athearn's "Church School" was adopted as a text book for the study of the workers, the pastor leading in the course. The Athearn plan was followed and the school thoroughly graded. A campaign for souls was then inaugurated, with a goal of "50 Souls by Easter," and carried out successfully by personal work and group conferences. A successful solution of the "many meeting" problem is the midweek "church night" plan. On Wednesday evenings, from 7:45 to 8:15, a prayer service is held, then from 8:15 to 9:15 various group conferences; 9:15 to 9:45 is made a social hour. One of the leaders at Quincy writes enthusiastically of the power of the pastor in enlisting helpers in the work, and in effective use of the mails. Since his coming to Quincy 145 persons have been received into the congregation. Easter was made a great day in the church's history, 58 persons presenting themselves for membership.

Annual Report of Franklin Circle Church, Cleveland, O.

The 74th annual meeting of Franklin Circle church, Cleveland, O., was full of enthusiasm and prophetic utterances. The meeting was held in the assembly room of the new Bible-school and Community House building and was presided over by A. R. Teachout, chairman of the Board of Elders. The reports showed the following figures: 82 baptisms, 40 by letter, total number of additions, 122; 23 removals by letter, 9 by death, net gain, 90. Present resident membership, 901. Amount to missions and benevolences, $5,882; current expenses, $8,612; building fund, $21,112, total $35,606. The leaders in this work are: W. F. Rothenburger, pastor; Miss Jennie Jenkinson, pastor's assistant; Ira B. Penniman, director of music; Elmer Kyser, social director. Miss Jenkinson, who for the past four years has served most efficiently as assistant, has resigned that she may have an extended vacation, but she retains her membership in the church and continues as teacher of the large Outlook Class of young women. Miss Norma Williams has been elected as her successor. The living-links of the church are: One under the American Society; C. R. Lemon, at Sandusky, under the State Society; sixteen native Chinese workers at the Nantungchow Station, under the Foreign Society. The church begins its 75th year's history with a spiritualized program; with a splendid corps of trained and consecrated workers and helpers; a forward-looking membership which responds heroically to the challenge of a great city; and with a modern workshop and temple whose value exceeds $100,000.

Kokomo, Ind., Church in Forward Moves.

The various missionary societies of Kokomo, Ind., recently federated for the purpose of doing missionary work among the foreigners of the city, of whom there are some seven or eight hundred, mostly Italians and Roumanians. David H. Shields, Disciple pastor at Kokomo, writes that a house has been rented which will be maintained as a social center. Classes in English, kindergarten classes and classes in domestic science, etc., have been opened. The work is meeting with hearty response on the part of the foreigners. The movement is supported by a number of the churches, both by cash and by service. A Sunday-school is at work also. Mr. Shields writes that Messrs. Cory, Miller, Shaw, Derthick and Howe, and Mrs. Atwater—all of the Men and Millions Movement—were with the church at Kokomo, April 23, and a day or two following. Sixteen persons were added to the church during a week's meeting preceding Easter, ten coming into the church on Easter Sunday. The minister did the preaching, following the last week of Jesus' life under the theme, "The Way of Jesus." About 130 men and boys sat down at a "Father and Son" banquet Wednesday evening, April 26. The Sunday morning following was "Father and Son" day.

Study Food Values

Food provided for the family table deserves the careful thought of every housewife. Do you use thought when buying baking powder?

The quality of cake, biscuits and all quickly raised flour foods depends largely upon the kind of baking powder used.

Royal Baking Powder is made from cream of tartar derived from grapes. It is absolutely pure and has proved its excellence for making food of finest quality and wholesomeness for generations.

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Facts & Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Texarkana, Ark., E. T. McFarland, pastor; C. S. Brooks, Evangelist.

Seattle, Wash., First, W. L. Fisher, pastor; W. F. Turner, Evangelist; 25; closed.

Los Angeles, Alvarado church, W. H. Salyer, pastor; Bruce Brown, Evangelist.

Columbia, Mo., M. A. Hart, pastor, preaching; 26; 16 confessions; closed.

Follansbee, W. Va., T. B. Imhoff, pastor; C. M. Smail, evangelist; 52; closed.

W. Graham, Va., John A Tate, pastor, preaching; C. E. McVay, singing; 30; closed.

Hebron, Ind., J. A. Jackson, pastor; Wallace Tuttle, singing; began April 30.

Pontiac, Ill., Ernest Reed, pastor; F. B. Thomas, evangelist.

Paris, Ky., W. E. Ellis, pastor; E. E. Violett, evangelist.

Lodi, Cal., C. O. McFarland, pastor; Fife brothers, evangelists.

Benton Harbor, Mich., Bell Ingham, pastor; W. H. Sandy, evangelist; 36; closed.

Eaton, O., T. A. Cooper, pastor; W. J. Minges, evangelist.

Mt. Vernon, O., G. A. Long, pastor; G. L. Snively, evangelist; 44; continue.

Mechanicsburg, Va., C. E. McVay, singing

Winchester, Ky., J. H. McNeil, pastor; Yeuell and Yearsley, evangelists; 86; closed.

CALLS.

G. D. Serrill, Hot Springs, Ark., to Waterloo, Ia., Central. Will begin work June 11.

F. M. Dowling, Fullerton to San Dimas, Cal. Accepts.

Sumner T. Martin to Nowata, Okla., Accepts.

R. G. Jones, Poseyville to Evansville, Ind., Bethany. Begins May 21.

J. H. Coil, New Philadelphia, O., to Shelbina, Mo. Aug. 1.

G. Webster Moore, Tiffin, O., to Unadilla, N. Y., Baptist church. Accepts.

H. L. Bailey, Mellott, Ind., to Piqua, O. Will begin work June 18.

F. W. Allen to Fulton, Mo., Clifton Hill. Accepts.

W. S. Buchanan, Canton, O., to Phoenix, Ariz. Has begun work.

RESIGNATIONS.

H. C. Garrison, Danville, Ky.
E. A. Hibler, Warren, O., Aug. 1.
C. O. Stevens, New Albany, Ind., Park Ave.
H. A. Pearce, Herrington, Kan.
H. J. Reynolds, Herrin, Ill. Will go west.
Grover Schurman, Redwood Falls, Minn.
Geo. T. Meeker, Chico, Cal.
J. J. White, San Francisco, Cal. (?)
Vaughn Dabney, Oakland, Cal. (?)
Gilbert Zink, Flanagan, Ill.

Your Summer Vacation

Bible-school workers can plan for no better summer vacation than attendance upon one of the summer schools for Bible-school workers.

There are three such summer schools under the auspices of our own Bible-school forces as follows:

Southern States: Lexington, Ky., June 8-16, W. E. Frazee, Dean, 410 Keller Bldg., Louisville, Ky.

Eastern States: Wellsville, N. Y., July 7-14, W. J. Clarke, Dean, 108 Carew Bldg., Cincinnati, Ohio.

Central States: Bethany Park, Ind., 8-18, Garry L. Cook, Dean, 831 Occidental Bldg., Indianapolis, Ind.

A fourth school for the extreme south is being projected to be held near Shreveport, La., June 15-23, of which Claude L. Jones, Shreveport, La., will be the Dean.

The programs for all these schools combine recreational and educational features of a high order. The faculties will be strong, the fellowship fine and the cost at a minimum.

The Eastern School.

The school for the eastern states has previously been held at Keuka Park, N. Y., but this year it will be held at Wellsville, N. Y. Wm. A. Young and Paul B. Hanks with their fine co-workers there, are offering every inducement for the comfort and entertainment of those who come

The faculty for this school will comprise Finis Idleman, W. H. McLain, John R. Ewers, Marion Stevenson, Miss Lucy King DeMoss, Miss Hazel A. Lewis, Miss Cynthia Pearl Maus, W. J. Clarke and several others equally attractive. Interesting side trips are planned and the recreational features will be under the expert direction of Prof. John R. Bradshaw.

Reservations for all these summer schools should be made at an early date with the dean as assignments are made in the order applications are received. Plan your summer vacation in this way and you will not regret it. Write for further information.

Robt. M. Hopkins, Bible-school Secy.,
108 Carew Bldg., Cincinnati, O.

—The secretary of Bethany Assembly is E. E. Shelton, a business man of Indianapolis and a member of Seventh Street church, This is by way of correction of a statement made in these columns that E. L. Day is secretary of the Assembly.

—A men's class at Lakewood, Cleveland, recently had an attendance of 222; a women's class on the same day had 106 present.

—C. R. Scoville reports from the union meetings at Nevada, Mo., that 1,325 persons responded to the invitations during the first ten days. At Keokuk 3,500 was the final report of conversions.

—The Berean Bible-class at Palestine, Tex., First church, taught by Bonner Frizzell, observed Easter with an elaborate literary and musical program, in addition to the regular teaching of the lesson. This class has a Lookout Secretary, who follows up members who are absent from the sessions. There were 54 persons present on Easter Sunday.

—The congregation and official board of the church at Albion, Ill., celebrated the seventieth birthday of their pastor, T. J. Clark, on April 19. Mr. Clark has been preaching for forty-seven years, and has had but three pastorates, at Vincennes and Bloomington, Ind., and at Albion.

—Bethany Assembly Board will invest in $2,500 worth of improvements before the season opens, according to the president, W. E. M. Hackleman.

—G. L. Lobdell, pastor at Eureka, Cal., reports an offering of $55 for benevolences on Easter day, and packed houses at all services. The Bible-school had an attendance of 450.

—Bruce Brown, evangelist, will travel 15,000 miles this summer under the auspices of the Jones Chautauqua Association. He will speak in 75 towns in Iowa, Nebraska, Missouri, Kansas and Colorado.

—During the week preceding Easter, the following men gave addresses at Norwood, O.: Jos. A. Serena, Claire L. Waite, A. McLean, F. M. Rains, F. W. Burnham and S. J Corey.

—E. R. Edwards, pastor at Logansport, Ninth St., is organizing a baseball team among the city's ministers.

—First church, Urbana, Ill., has wiped off a building debt of $4,000. R. C. Helfenstein is pastor.

—H. M. Hale began his work at LaPorte, Ind., last month. One of his first services was a special one for boys. This was in harmony with a "Boys' Go to Church Sunday" observed generally in LaPorte's churches.

—The men's class at Sidney, O., church recently had the lesson text read in the original Greek by a native who is a member of the organization.

—Traverce Harrison, leader at Bellefontaine, O., has increased his men's class from a membership of 11 to 325 during his fourteen months' ministry for this church.

—C. S. Medbury, of University Place, Des Moines, spoke again against preparedness before the Chamber of Commerce of the city Hon. LaFayette Young spoke in favor of the doctrine.

—M. E. Dutt, of East St Louis, was elected president of the Southern Illinois Christian Ministers' Asociation, and J. M. Horne, of Charleston, of the Northern Illinois organization.

—Decision day at Hillman St. church, Youngstown, O., resulted in 25 accessions to the membership, with others to come, reports W. S. Goode, pastor.

—The Bible schools of Broadway church, Louisville, and of the Frankfort, Ky., church recently closed a contest in which Louisville won, having 1,161 present on the last Sunday, there being 1013 present at Frankfort.

—Portland, Ore., First, added 62 members through Decision week efforts.

—The state convention of Indiana, which will be held in Danville, has engaged O. F. Jordan, of Evanston church, Chicago, to deliver two addresses during the sessions. The topics chosen are "The Efficient Minister," and "The Social Program of the Church."

—L. O. Bricker, at First church, Atlanta, Ga., invited all the persons he has married in Atlanta to attend a recent service at which he gave a talk on "The Evening Shelter of Home." His invitation was also to persons contemplating matrimony.

—A "Men's Social Welfare Bible-class" has been organized at Riverside church, Ft. Worth, Tex.

—The following leaders spoke at the Easter services of the Crawfordsville, Ind., church: President Cramblet, of Bethany; J. H. Booth, of Kansas City; Royal J. Dye; R. H. Miller; and Mrs. J. M. Stearns, of Indianapolis. This was a part of the Men and Millions campaign recently promoted in and about Indianapolis.

—W. F. Turner writes that his church, at North Yakima, Wash., recently fell heir to a legacy of $3,000, which reduces the debt to $4,300. This will probably be cancelled in another year, Mr. Turner believes. The North Yakima church has passed through the severe financial crisis which has prevailed in the valley most heroically. Mr. Turner has just closed a series of meetings with W. L. Fisher at Seattle, Wash., and reports a total of 25 accessions to the work there, 14 of these coming on the last day. He speaks enthusiastically of the fellowship enjoyed with the Seattle pastor. During Mr. Turner's absence from his church, A. M. Meldrum, E. S. Muckley and Mr. Fisher occupied his pulpit.

—Independence Blvd., (Kansas City) Christian Endeavorers have doubled their membership by a month's campaign.

—The series of county conferences which have been held throughout Indiana, led by Garry L. Cook, and other workers, has been closed.

—Miss Rose Armbruster, missionary to Japan, who has been spending a furlough of eighteen months in America, most of the time in Springfield, Ill., with her brother, is now on her return trip to Japan.

—Young men's and women's classes for the study of civic, economic and social problems, have been organized at First church, Springfield, Ill. F. W. Allen will teach the men's class. These classes are to be open to the entire community.

—Burris A. Jenkins, of Kansas City, gave an address on "Patriotism and Preparedness" at the annual banquet of the St. Joseph, Mo., chapter of the Sons of the Revolution.

—C. S. Medbury will deliver the Commencement address this year at Chillicothe, Mo.

—H. J. Loken is preaching a series of sermons on "The Disciples and Their Plea" at First church, Berkeley, Cal.

—Chas. H. Swift, pastor at Carthage, Mo., reports that the Knights Templar and Master Masons worshiped at the church there on Easter. There were 5 accessions at these services.

—W. E. M. Hackleman led the music in the Kentucky Christian Endeavor union convention, which was held May 5-7 in Central church, Lexington, Ky.

—B. A. Abbott, pastor at Union Ave., St. Louis, recently preached a sermon upholding the statesmanship of President Wilson in the present critical period. Mr. Abbott believes that Woodrow Wilson is a man sent of God.

—J. Boyd Jones, of Central church, Terre Haute, Ind., will give the Memorial Day address at the annual celebration in this Hoosier city.

—F. E. Jaynes, of Wabash, Ind., continued the Brooks meetings at Marion, Ind., with marked success.

—More than 3,000 persons attended morning worship at Central church, Indianapolis, Ind., on Easter. Nearly 1,400 were in attendance at Bible-school. A. B. Philputt preached the Easter sermon on the theme, "The Immortal Hope."

Free Supplies for Children's Day

First Sunday in June

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Give name of school and average attendance.

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—May 7 was dedication day at Indiana Harbor, Ind., where H. A. Carpenter ministers. Speakers on this occasion were the following: C. J. Sharp, of Hammond, Ind.; C. G. Kindred, of Englewood; C. W. Cauble, of Indianapolis and Hon. E. D. Crumpacker, ex-Congressman of Indiana, J. Wade Seniff had charge of the music, with specialties of a male quartet and an orchestra.

—Nine young people came into Memorial church, Rock Island, Ill., during Decision week, just before Easter. On Easter the Bible-school at Memorial reached its highest figure. M. E. Chatley leads the work in this church.

—Seven confessions, with two hundred present at Bible-school, and an offering for benevolence in excess of the apportionment, are reported as Easter fruits in the Lexington, Mo., church, to which R. W. Wallace ministers.

—The Girl Scouts of Central church, New York, gave an Indian Costume Recital at the church, on Thursday evening, May 4. Songs and scout drills were included on the program. Miss Helen Nesslage is the Scout Leader.

NEW YORK

A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—On Men's day, at Lincoln church, Columbus, O., the Odd Fellows Lodge attended Bible-school and church service. About 200 men were present on this special day. W. A. Guy ministers at this church.

—Albert Buxton, who ministers at Ipava, Ill., will deliver both the Baccalaureate and Memorial sermons at Ipava.

—W. M. Baker, of Central church, Marshalltown, Ia., preached a sermon on "If Christ Should Come to Marshalltown."

—Central church, Toledo, O., Grant W. Speer, pastor, raised a total of $6,000 on Easter day to provide needed improvements on the church plant. During twenty minutes of the morning service $4,300 was pledged. During the week preceding Easter $1,000 was donated to the church by a member, the condition being that $4,000 should be raised in addition. There were nearly 1,000 persons present at Bible-school on Easter morning.

—Greenville, Tex., Bible-school has a class of fifty girls which has organized a fine glee club which is a feature in all the services of the church and school.

—E. M. Austin, father of Paul Austin, whose death and church extension memorial were reported in last week's issue, has a class of 145 young men in the church at Litchfield, Ill.

—The new men's class at Norwood, O., taught by C. R. Stauffer, recently had present 300 lacking two.

—The Easter services of First church, Paris, Ill., were of unusual interest. The Bible-school attendance was 720 and the entire school except the Primary remained for the morning service. The Primary department had a special program. In the evening the large auditorium and Bible-school room were filled. More than 1,000 people attended the evening service. There were two confessions in the morning and two other additions to the church. Paris has recently had visits from President Frederick W. Burnham and Superintendent Robert M. Hopkins.

—The first sermon preached at Central, Des Moines, by the new pastor there, W. A. Shullenberger, was on the theme, "The Consciousness of God."

—The Philathea and Baraca classes at First church, Kansas City, Mo., hold open house from 5:30 to 6:30 on Sunday evenings.

—J. D. Garrison, pastor at Lawrenceburg, Ind., reports a combination service on Easter morning, with 226 present and four additions. Mr. Garrison preaches on Sunday afternoons at Bright, Ind., and on Easter Sunday raised over two hundred dollars to take care of improvements on the building there. A meeting will be held at Bright in August, Mr. Garrison doing the preaching.

—Automobiles were used to bring shut-ins to the Easter services at the Springfield, O., church. C. M. Burkhart pastor, reports: 53 persons at sunrise prayer-meeting and breakfast; 483 at Bible-school; capacity houses at morning and evening church services; N. B. A. offering of $40; 7 accessions, all adults.

—At a recent meeting of the Iowa Ministerial Association in Des Moines the following books were selected as a special "Reading Course" for the pastors: "The Meaning of Prayer," by Fosdick; "Studies in Acts," by Lhamon; "Evolution of the Country Community," by Wilson; "The Challenge of the Country," Fiske; "The Country Church," by Gill and Pinchot; "The Country Life Movement," Bailey; "Rural Life and Education," Cubberly; "The Country Church and Rural Problems," Butterfield.

—A secret organization for boys over 12 years of age, called "Knights of the Holy Grail," has been organized at Stuart St. church, Springfield, Ill. Arthur E. Spear, of Steubenville, O., is the organizer. The association started with forty charter members. The organization is an order of two degrees. The first is for boys of 12 years and the second is for young men of 16 years or over. A board of directors, consisting of not more than six members of the official board of the church, the minister being chairman of the board, constitutes the order in each church.

—Easter Sunday at Memorial church, Chicago, was a notable day. A missionary offering of $119 was taken in the Sunday-school. There were nineteen baptisms at the morning service of the church, and three other additions. The trustees have begun a campaign to clear the church of its building debt, amounting to $12,000, and to secure an endowment fund. The recent Every-Member visitation reached about ninety per cent of the church, and was a real success.

Notes from the Foreign Society

The Sunday-school of First church, Cedar Rapids, Iowa, has set its stakes for $750 for Foreign Missions on Children's Day. Abbott Book, the Sunday-school director of the church, thinks they will reach the goal. They have apportioned each department and class in the school, which is a very wise plan.

Dr. and Mrs. L. F. Jaggard, of Moneika, Africa, will soon start homeward on their furlough. Owing to the submarine campaign, around the British Isles, they plan to come by way of the Canary Islands and the West Indies.

The striking advance in the receipts of the Foreign Society seems to indicate that last year's experience was rather a "trough in the waves" and that from now on, missionary interest and missionary giving for all of the work will climb up rapidly to higher levels.

It will be a great satisfaction to the friends of the society to know that at the April executive meeting it was decided that all reductions in salaries should cease and the incomes of the workers restored to what they were before last year's crisis. It was with great regret that this necessary step in retrenchment was made last year and it is hoped that such measures will never be necessary again. The missionaries have uttered no word of complaint and assumed the heavy burden of last year loyally for the work's sake.

The churches have gained $20,000 over last year's receipts so far this year, and it is confidently expected that the Sunday-schools will gain at least $10,000. With the hearty co-operation of all the friends of the work, the receipts should reach the coveted $500,000 before the books close in September.

The Endeavor Societies continue to make splendid gains in their gifts over last year. The gain to April 20 is $2,200. Endeavorers are beginning to feel that the watchword of the year, "Ten Thousand Dollars from the Endeavor Societies by September 30, 1916," is in sight. A continuation of the present interest will insure the victory.

Arrangements have been made to purchase land at Fukushima, Japan, for a mission home This has long been needed.

Bert Wilson and R. A. Doan, representing the Foreign Society, attended the Laymen's Missionary Congress, Washington, D. C., April 26 to 30.

The Chinese mission has recently purchased a piece of property at Sanho, near Luchowfu. This is the consummation of some ten years of effort in this direction. The churches at Indianapolis and Rose Hill, Iowa, give liberally for this cause.

The church at Richmond, Ind., L. E. Murry pastor, will in the future support Justin E. Brown as their Living-Link missionary at Luchowfu, China.

Stephen J. Corey, Secretary.

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BETHANY ASSEMBLY BANQUET, STATE CONVENTION, DANVILLE, IND., MAY 17.

The Rural-Life Conference—O. E. Kelley, Terre Haute.

The C. W. B. M. Rally Days—Mrs. O. H. Greist, Carlisle.

Temperance Day—L. E. Sellers, Indianapolis.

The National Evangelistic Congress—Roger L. Fife, Plymouth.

The Training School for Bible Students and Christian Endeavorers—Garry L. Cook.

Lectures for Ministers—F. E. Smith. Muncie.

Our Chautauqua Numbers and Evening Entertainments—C. W. Cauble.

Our Historical Exhibit—Carl Van Winkle.

The Bethany Family Reunion—The "Home-Coming"—E. L. Day.

The Program of Our Three Lord's Days—Ray Montgomery.

Why Bethany Assembly—A. L. Orcutt.

Bethany, the Mecca of the Disciples—L. C. Howe.

Ten Lectures by Ten Hoosier Ministers—J. C. Todd.

Ten Lectures by Women for Women—Mrs. Effie Cunningham.

Bethany Improvements and Her Future—W. E. M. Hackleman.

The banquet will be served at noon hour. All delegates and friends of the Assembly are invited.

CHRISTIAN ENDEAVOR NOTES.

The Intermediate Society of the Tulsa, Okla., church has assumed the support of Elonga-eola, a native evangelist at Monieka, Africa, thus becoming a Life-line Society in the Foreign Christian Missionary Society.

The Foreign Society is preparing helpful literature on the Endeavor topic for May 28, "How Missions Are Blessing the World." This may be had free of charge by addressing S. J. Corey, Box 884, Cincinnati, O.

Ray E. Rice, missionary to India, in writing of the Orphanage at Damoh, states, "One of the most encouraging parts of the work in the Orphanage has been the growing spirit and the increasing interest in the Christian Endeavor work. Mrs. Rice is finding the Juniors to be a very interesting lot of boys. The fact that one of these little fellows can lead a meeting is a great thing. If one should go out in the districts where some of these boys live, he would really be amazed to know that one who came from such a place could over lead a meeting."

What North Carolina's Year Book Shows.

The year book of the North Carolina Disciples is just out and shows that there are 164 Churches of Christ in the state, with 17,760 members; there are Bible-schools in 118 of the churches, with total enrollment of 9,737, property valuation of the churches totals $3,466.25, on which a total debt is reported of $24,928. There are fifty-three active preachers, thirteen of whom give full time service to one church in their respective fields. Offerings from North Carolina sources for State Missions totaled $1,224.33. State Board and A. C. M. S., now assist the mission work at Wilmington, Littleton, Wendell, Fremont and Whitakers. Important cities in which our work is newly established are Charlotte, Raleigh and Greensboro. C. C. Ware is the state secretary.

* * *

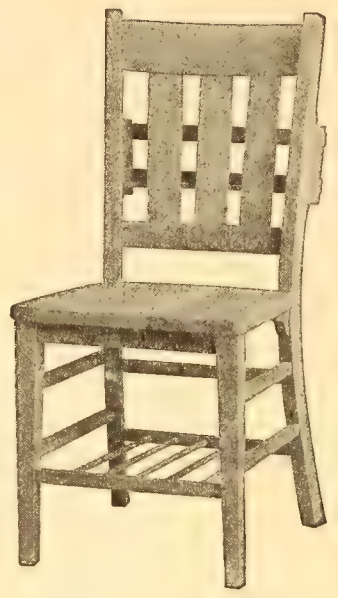
Indiana's Governor at Bethany Park.

Governor Ralston, of Indiana, will speak at Bethany Assembly at the evening session of Citizens' Day, August 1. Vice-President Marshall, and the Hon. Chas. W. Fairbanks are also expected to be present in the afternoon of this day, as well as some of the leading candidates for some of the offices of the State and Nation.

* * *

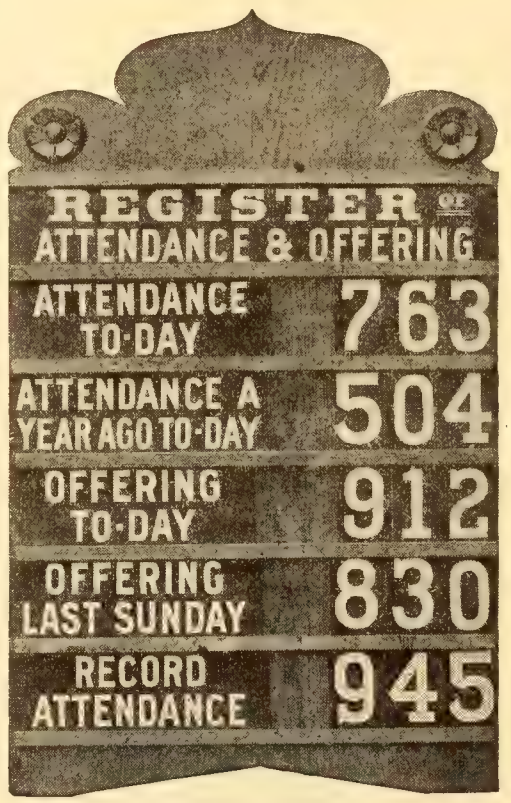
In the future the East End church, Pittsburgh, Pa., M. B. Flood, chairman of the Missionary Committee, will support the budget of the hospital at Chuchow, China.

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Principles and Ideals of the Sunday-school. Burton and Mathews. $1.
The Modern Sunday-school in Principle and Practice. Cope. $1.
Missionary Methods for Sunday-school Workers. Trull. 50c.
The Child for Christ. McKinney. 50c.
The Religious Development of the Child. Weaver. $1.25.
The Sunday-school of Today. Smith $1.25.
How to Conduct a Sunday-school. Lawrence. $1.25.
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THE CHRISTIAN CENTURY.

Vol. XXXIII May 18, 1916 Number 20

In Historic Lima
Editorial

Christian Endeavor as Seen by a Layman
By Charles S. Lobingier

The National Missionary Congress
A Complete Report

A Chicago Union Church

CHICAGO

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Character Talks

Rev. Henry W. Hunter, of Wellington, Kan.



Rev. H. W. Hunter.

OBJECTIVE POINTS.

The story is told of Napoleon the Great that he never went into a battle unprepared, both in respects to his own army and that of his enemy. It is said that he had spread out before him on a table a map of the country that he intended to conquer and that he would stick pins here and there in that map denoting by them the places where he would station his various battalions for the next day's fight so that they could trap the opposing force and become victorious. These pins were his Objective Points. * * * Napoleon was a great thinker, a man who planned ahead. He knew what he wanted to do, but he was wise enough in that he realized that he must also know HOW to do it. If life shall contain for us the essence of all that is best we must possess vision. We are always facing the new—a new day, record or experience. If the new day shall close and we are to sing "the end of a PERFECT day," then that day must have been planned for before hand. Nothing comes to us through haphazardness—but grief. Objective Points will glorify life and cause it to be fruitful in energies that will bless minkind. Toe your mark! Ready! GO!

"Character Talks"—A Regular Feature of "The Conquest."

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII MAY 18, 1916 Number 20

A Historic Night in Historic Lima

AND so this is Lima! Ancient city founded by the terrible Pizarro himself nearly four hundred years ago, three quarters of a century before the landing at Jamestown! Here until one hundred years ago was the clearing house of Spain's political affairs and Rome's ecclesiastical affairs in all South America. So dominant was Lima in the days of Spanish rule in this continent that practically all goods shipped to Argentina and Uruguay, instead of being carried directly, were brought over the Atlantic to the Isthmus of Panama, reloaded on ships on the Pacific side of the Isthmus and carried to the port of Callao, Lima's port, and thence carried by pack trains over the Andes into the interior and even to the very shore of the Atlantic itself! Thus Lima, though situated on the western coast, was the chief port of the continent for trade with the mother country. Here the Church established the Inquisition, with subordinate tribunals in Chile and Argentina, and for two hundred years carried on in the western world the practices that make Spain's type of Catholicism a hiss and byword in history. Peru was the last of the South American countries to throw off the yoke of the Spaniard, and when in 1826 the Spanish flag was hauled down from the fortress of Callao the power of Iberian despotism was broken for all time in these lands.

With the founding of Lima, Cuzco, the far more ancient city situated far up in the Andean plateaus, was displaced as the capital of the country. Cuzco had, during the Inca rule, perhaps a million inhabitants and is still a city of some size—perhaps 75,000 people. Its ruins make it the most interesting point on the continent today, and it is the hope of our deputation to visit it if we can arrange to take the two weeks requisite for making the trip. But here we are in Lima, a city which seems to us to symbolize the whole vast historic adventure by which a small force of dauntless and conscienceless buccaneers displaced and ruined a peaceful, highly developed and well disposed civilization.

The reader will not forget that when Columbus discovered America and Balboa first looked out on the Pacific there were two spots on these continents where thrived well ordered Indian societies whose achievements in architecture, in education, in many industries, in art, in jurisprudence and in warfare mark them as in many ways the equals of the ancient Phoenicians. These two societies were the Aztecs in Mexico and the Incas in Peru. While Cortez was conquering and exploiting the Aztecs, Pizarro was conquering and exploiting the Incas. The conquest and the exploitation of both were complete. In Peru the rule of Spain was substituted for the paternalism of the Incas. All the inestimable wealth accumulated through many centuries changed hands. Much Indian blood was absorbed by the conquering race, but the great mass of the conquered reverted to their own type and have ever since lived in aboriginal primitiveness on the plateaus of the Andes and beyond, all ignorant of the glorious traditions which history is preserving for them some day to claim as their own. What a crime against God and man these Spanish Conquistadores perpetrated by their ruthless treatment of the Incas is indicated by the testimony of one Leguisamo, himself one of the last survivors of the Conquistadores. Sir Clements Markham in his book, "The Incas of Peru," generally regarded as the most authoritative study of this ancient society, quotes from the will of Leguisamo, made at Cuzco in 1589, the following extract:

> I took part in the conquest and settlement of these kingdoms when we drove out the Incas who ruled them as their own. We found them in such order, and the Incas governed them in such wise that there was not a thief nor vicious man nor adulterer nor bad woman among them. The men had honest and useful occupations. The lands, forests, mines, pastures, houses, and all kinds of products were regulated and distributed in such sort that each one knew his property without any one else seizing it, nor were there lawsuits. The operations of war, though numerous, never interfered with the interests of commerce or agriculture. All things from the greatest to the smallest had their proper place and order. The Incas were feared, obeyed, and respected by their subjects as men capable and versed in the arts of government. . . . We have subdued these kingdoms and we have destroyed by our evil example the people who had such a government as these natives enjoyed. They were so free from committing crimes that the Indian who had a large quantity of gold in his house left it open, only placing a small stick across the door as a sign that its master was absent. With that according to their custom no one could enter or take anything. But now they have come to such a pass, in offense of God, owing to the bad example we have set them in all things, that these nations have changed into people who do no good or very little."

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No doubt our friend Leguisamo painted too nice a picture of the Inca society. Other parts of his will quoted by Sir Clements indicate that he had motives for making the picture of his erstwhile confederates as dark as the facts would possibly allow. But making due allowance for his mood, there is no doubt that the substance and spirit of his testimony are true to fact.

It is not my purpose in these very informal articles to attempt to re-write the history of the peoples we are visiting. We are a missionary deputation; our interest is in the conferences we are holding on Christian work in these South American countries. I am quite sure my readers have a greater interest in these regional conferences than in ancient history. But I have introduced this bit of ancient history because it seems to me to suggest more vividly than any descriptive words I could use just what is the nature of the social and moral problems the Christian gospel must meet and solve in Peru and in all these Latin Republics. The problems we will face in our regional conference in Lima are problems which have grown out of that historic situation. A conquering race, Roman Catholic, mixing with its blood the blood of the conquered heathen, exploiting them and for centuries living in luxury off them, baptizing them at wholesale but never really Christianizing them, and baptizing many of their heathen customs with them; a state church, rich in its own right, heavily subsidized by the government; a priesthood quite deficient in any sort of spiritual conception of religion, well known to be of a low order morally; a public intelligence slowly forming during the past century under more or less modern democratic and scientific ideals and shot through with disillusionment as to religion; the masculine portion of the community, generally, and especially the educated classes, attached to the Church only by considerations of social conformity but by no moral conviction; low standards of social morality resulting in a startlingly large percentage of illegitimate births—these are some of the makings of the problem which evangelical missions in Peru now confront.

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Only a beginning has been made to establish or to interpret evangelical Christianity in Peru. Outside of Lima and Callao there are only a half-dozen points in the entire country where evangelical work is being done. The northern republics of South America have not received the same attention from North American and British missionary societies that has been given to Chile, Argentina, Uruguay and Southern Brazil. The Boards have seemed to be hesitant about pressing their work in these equatorial regions, and the political difficulties which long since were removed in the more progressive and stable republics of the South have only recently been set aside in the North. Freedom of worship is a long established right in Chile and Argentina, although in both these republics the Roman church is the State Church, receiving special protection and

large annual grants from the public funds. In Brazil there is now complete separation of Church and State and it is generally understood that Uruguay's constitutional convention soon to be held will place that very progressive nation alongside Brazil in this respect. But here in Peru it is only nine months since liberty of worship was granted by the government. Less than twenty-five years ago Rev. F. G. Penzotti, who is attending our conference in Lima, was put in jail in Callao, where he was kept for six months, for distributing Bibles from house to house. In order to obtain his release it was necessary to set in motion the diplomatic machinery of the United States and Great Britain. The growth of Protestant missions in Peru has been greatly hindered by an article of the constitution which stated, in substance, that "the religion of the State is the Roman Catholic religion; the State protects it and permits no other form of public worship." In the interior parts of Peru it was almost impossible under this law to maintain Protestant worship of any sort, but in the larger cities of Lima, Callao, Arequipa and Cuzco a modest work has been kept up under semi-clandestine conditions.

Now, however, there is great rejoicing among the few missionaries and their evangelical congregations over the change recently made in the constitutional law of the land. The words, "and permits no other form of public worship" were stricken out of the constitution within the past year. This still leaves the Roman Catholic church in a unique position as the State church, but it enables Protestantism to come out of its discreet obscurity and worship God and preach the gospel in the open light of day.

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The coming of our deputation was made the occasion of the first public Protestant meeting ever held in Peru outside the little mission halls. A theatre had been rented in the heart of Lima. Announcements had been made to all the evangelical groups of the two cities and a modest advertisement inserted in the newspapers. On the afternoon of our arrival we were given a reception at one of the mission halls, and that evening all went to the theatre meeting.

The place was packed. Our deputation sat on the stage. Bishop Kinsolving, of Brazil, presided, speaking in Portuguese, which language a Spanish speaking audience can understand almost as well as an American audience understands the brogue of a Scotchman from the Highlands. It was deemed advisable that no speeches be made in English. There was no singing, no prayer. The Bishop simply called the assembly to order with a gavel and made a short introductory address which was followed by three speeches.

Professor Eduardo Monteverde, of the University of Montevideo in Uruguay, who was president of the Panama Congress, Rev. Alvaro Reis, Presbyterian pastor of Rio de Janiero, whose church of 1,000 members is the largest evangelical congregation on the continent, and Rev. Frederico Barroetavena, Methodist pastor at Rosario in Argentina, a very effective orator in a land where eloquence is the common mode of speech—these were the speakers on that evening which celebrates a great new date in the history of Protestant missions in Peru.

We were all more or less vibrant with the feeling of novelty and uncertainty. What hostile elements might be present in the vast assembly, no one knew. The theatre faces a Plaza, and during the early part of our program a band was playing in this Plaza. A great crowd stood outside the theatre door as we entered. It was evident that the whole affair was felt to be a radical innovation—a Protestant meeting held publicly in a theatre and with police protection! Four sturdy officers stood at the door—as sturdy, that is to say, as could be furnished by the, to us, undersized policemen of that city—aiding us to get through the crowded doorway and keeping a fair degree of order in the curious crowd.

From our point of view on the stage we were made to feel the heterogeneous character of the audience. There were a very few Anglo-Saxon faces—some missionaries, ten or twelve Americans or Englishmen engaged in business in Lima, and about two-thirds back some one pointed out to me the interested countenance of the Hon. Benton McMillin, United States Minister to Peru. Mr. McMillin, by the way, is a Tennessee Disciple, formerly Governor of that state, and at one time representative in Congress. He exchanged calls with us during our stay in Lima, and I had an enjoyable talk with him about interests vital to us both. Then there were the humble and intelligently devout faces of the mission members. These seemed to constitute more than two-thirds of the audience.

Scattered through the house were many men whose cheers seemed to me to indicate not so much a positive attitude of favor and support for the evangelical ideals as a negative jeering of the Roman Catholic church, concerning which they had evidently experienced a bitter disillusionment. The number of men of this temper, if I am any judge, was very large. They are not evangelicals. They would probably call themselves liberals in religion, as well as in politics. The fact is that in religious faith they are quite out at sea, if not confessed atheists. In revolting from the only Church they know they feel, in many cases, that they are also revolting against religion itself.

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It is to men of this type that we are mainly indebted for the revision of the constitution allowing liberty of worship. This right was not secured by the power of the Protestant movement in Peru, for that movement, though some of its leaders exercised great influence in gaining the revision, is still an almost negligible element in political affairs. But the Liberal party in politics stands for democracy, free speech, freedom of conscience and social progress through education. This party saw clearly that the repression of all forms of worship other than the Roman Catholic was plainly inconsistent with its fundamental principles and so lent itself as the instrument of religious freedom and brought about the revision of the constitution. Nevertheless, the





AT THE LIMA CONFERENCE

(1.) The visiting delegates occupied the platform at the theater meeting at Lima. The speakers were Prof. Eduardo Monteverde, of Montevideo; Rev. Alvaro Reis, of Rio de Janeiro and Frederiko Barroetavena. The last named was speaking when the picture was taken. Bishop L. L. Kinsolving, of Brazil, presided. His face is almost entirely hidden by Mr. Barroetavena.

(2.) Theatre meeting at Lima on the first evening of the Conference. No such public meeting was ever held in Peru by Protestant people, liberty of worship having been gained in that Republic within the past year.

affinities between this large body of liberals and the young evangelical Church are more than negative. The missionaries feel that in many ways these liberals are their allies, and the liberals in turn see possibilities of great good for their country implicit in the evangelical movement. Many of them go no further than to agree that with the growth of the evangelical movement there is bound to come a stirring up of the established church which will result in her purification in at least some degree. This makes them look with favor upon the Protestant propaganda. It was not strange, therefore, to find a considerable company of these men in attendance at our theatre meeting.

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Perhaps I am wandering somewhat afield in telling my story, and so I come back to the theatre. While the first address was being made, we noticed a stir in the rear of the audience. Presently a priest, dressed in the robes of a Franciscan monk, emerged from the "standing room only" space and was led by an usher about half-way down the center aisle where there was a seat just made vacant by some one going out. Under his arm he carried a bundle of papers. He sat down and began forthwith, in a rather conspicuous fashion, to take his bearings. Without betraying the slightest embarrassment he craned his head in the direction of every part of the house, evidently sizing up the audience. Then he settled down, apparently to listen to the speakers. When the last speaker was announced the priest began to distribute to those in his neighborhood the papers which he carried. We saw a young man come to him and take a handful to one of the galleries and begin to distribute them there.

Of course there was just a little perturbation among those of us on the platform who knew the inflammable possibilities of this unaccustomed situation, and especially among us Spanish and Portuguese illiterates who did not know what the speakers were saying. When the chairman declared the meeting adjourned our priestly auditor was surrounded at once with a great crowd curious to get his circulars. He was doing a flourishing business with them when a youth, evidently of one of the evangelical missions, quickly seized the whole bundle from under the padre's arm and ran with it to the platform, assuming, of course, that he was doing us a favor. The whole crowd surged forward toward the stage. For several moments it looked as if there might be a riot. Some good woman on the stage called out to some one to start "Blest Be the Tie That Binds," but somebody else firmly said, "Do nothing of the sort." Bishop Shepard, of Kansas City, and I were standing at the very front of the stage ready to start down the steps leading into the center aisle. We proceeded to take up all the space there was on those steps so that those rushing down the aisle toward the stage could not get by without pushing us off, which somehow we felt sure they would not do.

The circulars reached the hands of some one on the stage who could read Spanish and this person had the wisdom to send them back into the crowd for distribution. All were completely satisfied and went off in peace. The priest, meantime, had vanished, but we learned from those who sat near him that he was clearly in a badly intoxicated condition. At our leisure in the hotel that night we examined the circular, which proved to be not so much an attack on Protestantism as on the Liberal party for granting the right of public worship to others than Roman Catholics. It was very vitriolic but very crude. If it represents the quality of intelligence possessed by those to whom the Roman church entrusts its defence against the propaganda of modernism and evangelicalism, it is safe to predict that these freer and more democratic movements will wax strong and powerful in the very near future.

Thus ended an incident that disturbed us for a moment only, and thus opened our series of conferences in South America. The next day we got down to business in the little hall of one of the missions and we studied and discussed the problems of missionary work in Peru for the next four days.

C. C. M.

The National Missionary Congress

A Complete Report of the Recent Meeting at Washington, D. C.

BY F. W. HAROLD.

THE National Missionary Congress, convened by the Laymen's Missionary Movement, held its final session last night at Memorial Continental Hall. To-day the delegates are leaving for their homes in all parts of the country.

Announcement was made at last night's session that a total of 1,287 delegates had been registered, divided among practically every Protestant religious denomination in the United States, and representative of all States excepting Arizona, Delaware, Florida, Montana, Nevada, and Idaho.

No such body of men has been assembled in the United States to discuss missionary topics since the Congress held in Chicago in 1910. There was evidence that a powerful impression was made upon the delegates. The educational value was unusually great; fact after fact was given to the delegates by men who could speak with authority, and the mature judgment of leaders was made known on many different phases of work. In an unusual way the Congress made a spiritual impression upon its members, and this was especially true of sessions in which the spiritual note was uppermost in the addresses.

* * *

J. Campbell White, formerly General Secretary of the Movement, presided at the session on Friday morning, April 28, at which time the subject of "Stewardship" was discussed under the topic "Practical Ways in Which Laymen Can Best Use Their Property for the Extension of the Kingdom." Under four branches the topic was discussed by as many different speakers.

E. W. Poteat, president of Furman University, spoke upon "The Christian Doctrine of Property;" George Inness, of Philadelphia, discussed the second



Prof. Shailer Mathews, of Chicago, who gave one of the addresses at the recent Congress.

phase of the morning theme, "A Reasonable System of Accounting to God for Money;" R. A. Doan, of Cincinnati, another layman who has turned aside from active business to give his attention to missions as an unpaid worker, spoke upon "The Call We Must Answer;" Dr. John F. Goucher, of Baltimore, addressed the Congress upon "Investigation and Concentration in Giving."

Eben E. Olcott, of New York, treasurer of the Laymen's Missionary Movement, presided at the afternoon session, the general theme of which was "How May Christ More Largely Dominate All Contacts of American Life With the Non-Christian World?" The speakers were:

Hon. A. J. Wallace, ex-lieutenant-governor of California, who spoke upon "The Commercial Relation;" Hon. Amos P. Wilder, of the Yale Chinese Commission, United States Consul General in Hong Kong and Shanghai for many years, discussed the second phase of the subject, "Through Political Relations;" the third branch of the theme, "In Educational Circles," was presented by Charles D. Hurrey, of New York, General Secretary of the Committee on Friendly Relations Among Foreign Students.

Brief addresses by young men from foreign countries, students at American universities, were a feature of the session. The students were introduced by Mr. Hurrey, and included Dr. K. Kato, of Japan, Mr. Kuruvilla, of India. Luis Berenguer, of Cuba, and S. J. Chuan, of China.

MISSIONARY WORK.

Two great students and leaders of missionary work in the United States delivered addresses at the Friday evening session. William J. Schieffelin, of New York, presided. The first speaker

was Harry F. Ward, of Boston, an authority on the relation of the church to social service problems, whose topic was "Facing the Social Results of the War." "Making America Christian" was the topic discussed by Dr. Hubert C. Herring, General Secretary of the National Council of the Congregational Churches.

The presiding officer of the Saturday morning session, April 29, was Fred B. Fisher, Associate General Secretary of the Laymen's Missionary Movement. Addresses were delivered by Silas McBee, of New York, editor of the Constructive Quarterly; Herbert S. Johnson, of Boston, and W. E. Doughty, Educational Secretary of the Laymen's Missionary Movement, on the subject, "How Increase Lay Initiative and the Sense of Responsibility for Missionary Tasks of the Church."

The report of the Committee on the Decennial Report of General Secretary Millar was presented at the close of the morning session. The Committee represented all parts of the United States and consisted of: E. L. Shuey, chairman, Dayton, Ohio; James D. Husted, Denver, Colo.; Harry R. King, Seattle, Wash.; E. M. Bowman, Chicago; Andrew McLeish, Chicago; E. C. Harley, Dayton, Ohio; George W. Watts, Durham, N. C.; W. F. Whalen, Buffalo, N. Y.; Edgar A. Emmons, Syracuse, N. Y.; J. Munford Keese, Syracuse, N. Y.; F. E. Fisher, Detroit, Mich.; C. C. Cartwright, Portland, Ind.; H. C. Theopold, Minnesota; Charles S. Bates, Exeter, N. H.; John P. Wallace, Des Moines, Iowa; J. M. Skinner, Atlanta, Ga., John P. Pettijohn, Lynchburg, Va.; Wm. S. Royster, Norfolk, Va.; James M. Montgomery, New York City.

The Committee's recommendations covered every one of the thirteen headings in the Secretary's report and were adopted by the Congress as the working program of the future for the Laymen's Missionary Movement.

The addresses at the evening session on Saturday were delivered by Dr. Shailer Mathews, President of the Federal Council of the Churches of Christ in America, and Robert E. Speer, Chairman of the Congress on Christian Work in Latin America, held in Panama last February. Dr. Mathews' subject was "Missions an Illustration and a Method of Realizing Christian Unity," while Mr. Speer discussed "The Unity of the Two Americas."

Enlistment, prayer and witness as "The Bases of Effective Lay Service" were discussed at the Sunday afternoon session, April 30. Addresses were delivered by N. W. Rowell, K. C., Toronto, Canada, on the basis of "Enlistment;" S. D. Gordon, author of the "Quiet Talk" books, on the basis of "Prayer;" and Bishop Arthur S. Lloyd, of the Episcopal Church, on the basis of "Witness."

Three forceful addresses on "The Next Steps in Awakening the Latent Forces of the Churches" brought the Congress to a close at the night session on Sunday, April 30. William B. Millar, General Secretary of the Laymen's Missionary Movement, discussed the future program of work as one of the steps to be taken.

In a brilliant address, bristling with figures, J. Campbell White described the immeasurable latent human and material resources in the United States.

Washington, D. C. May 1.

Christian Endeavor as Seen by a Layman

Notes of an Address at the National Christian Endeavor Convention at Hangchow, China, April 9, 1916.

BY CHARLES SUMNER LOBINGIER.

THE features of the Christian Endeavor movement which most impress me are its (1) interdenominationalism (2) internationalism and (3) pragmatism—by which latter I mean, of course, its practical tendencies.

In seeking to create a larger and broader Christianity rather than to promote particular sects or creeds it is fully in line with the most progressive thought of Christendom. The day of sectarianism is past, especially in China, and wise religious bodies now emphasize their points of agreement rather than their differences. The great leaders of the Christian world realize as never before that its crying need is unity—not necessarily in creed or cult but in action—union for practical progress. Like the Federal Council of Churches, Christian Endeavor is preparing for such union by teaching the younger generation to think in terms of catholicity and its founder, Dr. Clark, takes a long step in advance by advocating organic union between his own denomination, the Congregationalists, and the Disciples of Christ.

CHRISTIAN ENDEAVOR AND INTERNATIONALISM.

(2) The movement reproduces the spirit of primitive Christianity by its internationalism. The great Apostle to the Gentiles recognized "neither Jew nor Greek, neither barbarian nor Scythian." And by that broad but simple formula what might have been a little sect of Judaism was transformed into the world faith.

As an American I naturally take pride in the fact that the Christian Endeavor movement started in America and that its honored founder is a fellow countryman of mine; just as, if I were an Englishman, I would feel especially gratified because the Young Men's Christian Association arose in England from the labors there of Sir George Williams. But neither organization belongs now to any one people; both have become assets of humanity.

The Christian Endeavor movement long since passed beyond national boundaries and one of its most significant features is the stupendous fact that it has spread to every country on the globe, where churches and missions are found; that in thirty-five years—barely a generation—it has grown from a single, small society at Portland, Maine, to more than 80,000 societies in all parts of the world; that its membership has increased from a handful then to over four and a half millions, representing almost every nationality. The ramifications of Christian Endeavor influence are epitomized in the ministrations of Dr. Clark himself who has traveled nearly a million miles and occupied the pulpits of such historic but widely separated shrines as Calvin's Cathedral at Geneva, the mother city of Protestantism; many state churches in Germany and France; the Glasgow cathedral of the Scottish Kirk; the Norwegian cathedrals of Trondhjem and Bergen, in the former of which the kings of Norway have all been crowned; and last but not least, the Lutheran cathedral at Helsingfors, Finland. Truly here are facts for the sociologist as well as the theologian. What a power for world peace, e. g., ought such an organization to become in time!

(3) But in becoming international, Christian Endeavor has not ceased to recognize nationality. One of its ideals, as announced in a message from Dr. Clark himself, is "patriotic national life." It aims to make better and more loyal Chinese, Americans, British—in each case a people more considerate of the interests of others but still not unmindful of their own and able to say with the poet:

"I honor every nation's name,
Respect its fortune and its fame,
But I love the land that bore me."

It is with extreme interest and satisfaction that I have observed some of the Christian Endeavor Societies of my own country turning their attention to our great social and political problems—trying to make better citizens, a better and cleaner city, a better and more wholesome civic life. In all this I see one of the most hopeful auguries for the future. For once let the church people of any Christian land resolve to work together for its practical betterment and many a great evil is doomed. The chief difficulty in the past has been that the moral forces were divided while those of evil are always united.

HELPS SOLVE SOCIAL PROBLEMS.

As a layman and a public servant I am naturally most interested in this phase of Christian Endeavor. I may be in error but it seems to me one which has been too long neglected by the church—that it has kept aloof too much from mundane concerns. I cannot help feeling that it is time to come down to earth and tackle problems that are "of the earth, earthy." If I read correctly the Sermon on the Mount it deals primarily with the present life and aims to teach us to live this life more abundantly. Surely then the Christian Endeavor movement is true to the primitive ideals of its faith when it grapples with the great problems of to-day and seeks to make life larger and easier for those who are to follow. For it is one of Christianity's goals, as visioned by its most sympathetic interpreter among the great modern poets, to

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thouand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Union Churches

Memorial Church of Christ, Chicago.

MEMORIAL Church of Christ was organized in June, 1908, and has therefore been in existence eight years. It was formed by the union of the First Christian Church and the Memorial Baptist Church. The former was worshipping in a hall on Grand Boulevard and 47th Street, and the latter owned a handsome property worth about $100,000, on Oakwood Boulevard, west of Cottage Grove Ave.

The question of union between these two organizations was first discussed in a preliminary gathering of a dozen men representing the two denominations. Later each church chose a committee of twelve, and this joint committee met and considered the question of union, particularly in reference to six points:

1. The name of the united church. It was pointed out by the Disciples that they would prefer a name in which the term "Baptist" did not occur, as it was not a New Testament designation of a church. This was readily assented to; and on the other hand, the Baptists requested that the name "Christian" should not be included in the title of the church, as that was also not a New Testament designation of the church. When the title, "Church of Christ" was suggested, this was readily assented to, and the word "Memorial" was added as descriptive of the church organized, worshiping in the building that was to be occupied by the united group.

RECEIVING NEW MEMBERS.

2. The plan of holding the communion service. The Disciples said they would like to observe the Lord's Supper each week, as was their custom. Several of the Baptist members said they had been reared in churches observing the weekly communion, and would be glad to have that custom prevail in the church. Further, as nearly all English Baptist churches observe the weekly communion, and many other churches, including the Episcopalian and Roman Catholic, it was decided the communion should be observed each Sunday without imposing any obligations to which the individual conscience could not assent.

3. The method of receiving new members into the Church. The Disciples have always extended the invitation after every preaching service. This was felt to be an appropriate custom, and was decided upon. The Baptists have been accustomed to inquire carefully into the motives and credentials of those who present themselves for membership, and to allow the congregation to express its opinion in reference thereto. This was also felt to be a very wise precaution, and was likewise adopted. The custom of the Church is therefore to present the names of those who offer themselves for membership, either by confession of faith and baptism, or by letter or statement, and to permit the congregation to act thereupon. This is usually a simple formality, but it has the value at least of removing from the minister the total responsibility of receiving people into the membership. At first the reception of members was limited to those who came for immersion or had been immersed elsewhere. Later the Church adopted a rule admitting to associate membership all unimmersed persons presenting themselves as members of evangelical churches.

4. The method of choosing officers. Little discussion was necessary regarding this matter. As far as possible the officers have been chosen equally from the two uniting groups, and within the church it is hard to distinguish Baptist from Disciple.

5. The division of missionary and philanthropic offerings. These are divided equally between the two denominations.

6. The financial matters involved in the union were disposed of by a subcommittee in a manner meeting entirely the wishes of both Disciples and Baptists, so that the church building formerly used



by the Memorial Baptist Church became the property of the Memorial Church of Christ. Its debt was provided for, and its expenses have been paid by the united membership since that time. The property is held by three trustees chosen in the usual legal way.

Sometimes people have raised the question as to what is the denominational status of converts in the united Church. That is a question which is never raised, because it has no practical significance. When our people move elsewhere they unite with Disciples or Baptists just as they wish. In cases where Baptists have gone from our membership to another city and found a strong working church of Disciples they have united with it, and the reverse has also been true. We believe that every one of our members would find himself in full harmony with like-minded Christians, whether Baptists or Disciples.

The ministers of Memorial Church have been chosen indiscriminately from Baptist and Disciple ranks. It happens in this case that from the start one minister has been associated with the work of the church, but several others have at different times had part in its activities, and an effort has been made to be just to both denominational interests in this regard.

The Church in its experience of eight years has had a most fruitful and successful career. Its location is not the most fortunate, as it is in an ebb tide of population, but its opportunities are the greater for social service in this community. Within the Church the greatest harmony prevails. In all things that pertain to organized Baptist work it is a Baptist church, sending delegates to Baptist conventions and taking its regular part in Baptist activities. Equally in all things that relate to the work of the Disciples it is a Christian church. There seems no reason why two churches of tolerant spirit interested in the progress of the Kingdom of God, should not unite in just this manner.

Our endurance, our self-sacrifice, our bitter conquest of wrong, are latent forces that, set free in a changed air, become strength, ecstasy, the peace that passeth understanding.—Stopford A. Brooke.

* * *

Saintship is not innocence, it is conquest. It is the experience of men and women who have met many temptations, sometimes falling before them, but growingly their conqueror, until their days become organized victory.—W. C. Gannett.

* * *

We need the invisible, not the visible God for character. It is here, indeed, that we discern the meaning of all the doubts, the uncertainties, the lack of positive evidence that beset us on the way to faith. If the road were plain, we could get there easily enough. But where would be our training?—J. Brierley.

The Religion of the Bible

From an Address Delivered by Dr. Thomas Nicholson on "A Proposed Campaign of Christian Education."

THE OLD TESTAMENT as well as the New enunciates moral and religious truths of permanent and universal validity, exhibits the earlier stages of a great redemptive process in which God himself takes possession of human souls and through the operation of His Spirit becomes in man the inspiration of his thoughts and actions in such a way as to create a new moral personality. It abjures formalism and discloses religion as a practical force which becomes a powerful element in renovating human nature and in transforming human society.

Give these Scriptures a fair chance, and they will prove their own credentials in the form of a marvelous productivity of moral, social, and spiritual power, and of manifold movements for the enrichment of human life and the extension of these blessings which spring from a nobler and a more widely prevalent human brotherhood.

Christianity's ethical significance is not so much in its codes as such, as it is in the new conceptions of God, life, and morality, which it has given to the world. It affirms a divine origin and destiny for man. It invests life with an indefeasible sacredness because it makes it a divine service and a great mission. It makes all men children of a common Father, heirs alike of eternal life, and it opens the door to a new conception of perfection—a perfection in which men must under all conditions, always and universally, live in right relations before the ideal society can be realized.

Religion in its proper function is a force which awakens the sleeping conscience, reveals the secret things of the soul, tears the mask from moral perversion, humiliates false pride, and convinces man of the existence of a loving Father who has the power to lead him into a new life where sin is consumed in the flame of a higher emotional love which in turn becomes the source of an inward joy, the life of an undying hope, and the power of a new personality.

THE CHRISTIAN CENTURY

EDITORIAL

ON COMING HOME

IT SEEMS good to be at my desk again after nearly four months' absence. An experience that one might have looked forward to as the crown of one's years has been given me in the midst of my active service. I cannot think of it as a reward, but as an increase of spiritual capital to be used in the service of the cause that is dear to the heart of Christ. I will be trying for several weeks to tell the story of my trip to South American mission fields, but I imagine that the tale will seem to my own soul to be altogether unsatisfactory. Perhaps the real story of my journey will be read by sensitive readers between the lines of all my writing in the years that it may please God to stretch before me. That is the hope of my heart—that the uplift, the deepening, the enrichment and the seasoning of my own soul which I have felt in sharing the fellowship, the counsel and the prayer-life of the elect spirits with whom these four months have been spent may appear in the very tone and temper and atmosphere of The Christian Century. No man can work at such tasks as have occupied our deputation for these months, and in such fellowship, and remain the same man. One carries such an experience ever forward with one. It is not a diminishing reminiscence; it is perennially alive and growing in the soul. As I return to my round of labor I find it quite impossible to make headway until I have acknowledged gratefully the service rendered by my colleagues who have made the "Century" so attractive in my absence, the generous goodness of those men and women in all parts of the land who shared the support of my journey, and the gracious love of God by which each several day of my absence was made to seem as if it were providentially designed for my good.

CHARLES CLAYTON MORRISON.

PORTO RICO PUTS UNITY TO THE FORE

PROBABLY the most advanced stand for Christian unity anywhere in the occidental mission field is that taken by the churches of Porto Rico. On all the mission fields the ideal of Christian unity is being discussed with favor, and in oriental lands much substantial progress has been made toward its practice. But the mission cause in many of the lands of Latin America is still laboring under the handicap of visionless denominationalism. Porto Rico seems to be a very pronounced exception.

At any rate the sentiment among the Christian leaders of that island has reached the point where only stiff-necked sectarianism on the part of the mission boards in the United States can hinder the merging into one body of all the Christian groups now existing in Porto Rico.

And it is hardly likely that the boards will offer the slightest opposition.

The vision of a united evangelical Church in Porto Rico got itself formulated at the Regional Conference held at San Juan last March. Besides the missionaries and Porto Rican leaders there was present a deputation from the Panama Congress, consisting of men like Mr. S. G. Inman of the Committee on Co-operation in Latin America, Rev. J. E. McAfee, Secretary of the Presbyterian Board of Home Missions, Rev. L. C. Barnes, Secretary of the Baptist Foreign Missionary Society and others.

The Conference decided to recommend the organization of an "Evangelical Union of Porto Rico," of which each congregation of the various evangelical denominations represented on the Island should be a constituent member, and to which all denominational organizations should be related as sectional conferences.

The plan provides for the free interchange of members from one congregation to another by letter, and in cases where denominational polity does not permit receiving persons into full membership by letter it is urged that some form of affiliated membership be adopted.

The resolutions setting forth the new plan pay tribute to the Federation principle which has been in operation in Porto Rico for some years but declares that the tasks of the Kingdom call for a Church that is organically one.

WE BELIEVE all truly catholic-minded Christians will rejoice in this positive and clearly conceived step toward unity. If The Christian Century had had the doing of it we would have called it the "Church of Christ in Porto Rico" instead of the "Evangelical Union of Porto Rico," for that is precisely what it is.

And we would have left the denominational sectional conference idea out altogether.

Also we would have made no provision at all for sectarianism to save its face under the mask of an affiliated membership.

But of course we know that a boon so good and so big as Christian unity must not be expected to be given to us all at once.

It has to grow.

And when it grows so fast as it evidently has grown among Porto Rican Christians we thank God and make no mention of our quibbles.

Not the least part of our satisfaction is to learn of the good part taken by the two Disciple missionaries, Rev. V. C. Carpenter and Rev. M. B. Wood in bringing this movement toward its goal.

Now that the vision has been brought so clearly to the eyes of the mission boards interested, let them look well that they be not disobedient to it!

SECTARIANISM A POISON IN THE SOUL

THE Church must be Christianized before it can Christianize the world, and the fundamental step in the Christianizing of the Church is the scourging out of its portals of the suspicion that Christians entertain against one another. It narrows prayer; it lowers the standard of Christian living; it makes incompetent the Church to fulfill the task for which Jesus established it and commissioned it. There can be no definite progress until suspicion on the part of one Christian of another is put away as one boldly struggles to put away those sins that are robbing him of communion with God. The real poison in the way of Christian unity is suspicion of each other. This is one of the most deceptive and destructive sins with which the human heart struggles. Some Christians are so blind to it that they think suspicion of one who differs with them is a mark of Christian integrity, when, as a matter of fact, a man may be as orthodox as Paul in the letter of the law and yet, being suspicious of other Christians, practically deny his faith in Jesus as the Christ, who taught that Christianity consists in love both of God and one's fellows.

That is Dr. Peter Ainslie's way of dealing with the sectarian spirit. He drives the issue home to the individual soul. And that is where it belongs. Sectarianism is not merely an ecclesiastical thing, an organizational thing, it is a personal thing. Its root is in the suspicious and intolerant attitude of the soul.

Dr. Ainslie is writing in the Christian Union Quarterly. He goes on to observe and to deplore the fact that when a

man adopts a too free and open attitude of fellowship with other Christians his standing in his own communion often suffers.

George Calixtus, professor in the University of Halmstead, and a pioneer in the cause of Christian union, worked untiringly for a conference between Roman Catholics, Lutherans and the members of the Reformed Church. It was in those early days when the Protestant Reformation was becoming established. The conference could never have been held if Calixtus had not labored so unceasingly for it. But when the time came to select representatives his own communion refused to select him because he was too friendly with the Christians of other bodies, especially his fellow Christians of the Protestant communion. It was that spirit which excluded Thomas Campbell and Barton W. Stone from the communions in which they were reared, and it is that spirit that has made it awkward for many large spirited Christians in these days. Timid men draw back and suffer. Bold men go ahead and take their places in the ranks of pioneers of a holy cause, which must find its realization some day as sure as God is God.

We have seen no nobler words from Dr. Ainslie's pen in many a day.

THE AMERICAN AMBASSADOR AND THE MISSIONARIES

IN THE recent difficult times that have passed over the Turkish Empire no man has rendered more valuable service in behalf of humanity than Mr. Henry Morganthau, the American Ambassador.

Although not a Christian, this large-hearted man has proved himself the friend of every Christian, as well as Jewish, agency for the relief of the suffering people, whether natives or foreign.

In a recent letter to a friend in this country, Mr. Morganthau has expressed his sentiments regarding the missionaries in terms so explicit and commendatory that they ought to bring conviction to all who question, and satisfaction to all who believe in missionary work. He says:

"A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

"Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect all and love many of them.

"As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them."

THE CHRISTIAN-EVANGELIST AND THE CONGRESS

AN EDITORIAL in the Christian-Evangelist regarding the recent Congress of the Disciples held in this city, reveals an interesting misapprehension of the facts. He says that the programs of the Congress have in recent years shown a tendency to feature the progressive men among the Disciples, and to neglect the conservatives.

In another editorial note in the same issue he insists that a man ought to be very certain of his facts before venturing to speak, lest he work great injustice to truth. The two utterances have a striking bearing upon each other.

If Mr. Kershner had been at pains to know the reason why the number of so-called progressives is greater than that of the more conservative brethren on the programs of the Congress, he could have learned from any one of the secretaries who with their associates on the advisory committees have prepared the programs during the past few years, that out of a very long list of well-known men of the latter type who have been requested to prepare papers, only the smallest number have promised compliance, and a considerable proportion of these have failed to appear. The facts are entirely within reach of any one who wishes the details.

It is quite a mistake to suppose that the makers of the programs desire to have only one sort of papers presented. Every element of interest is enhanced by clear-cut differences and earnest discussion. Mr. Kershner is himself an illustration of the principle. He was invited to write on an important theme, and although he could not be present, he sent his paper, which was received with appreciation and contributed admirably to the discussion.

We hold no brief for any recent secretary of a Congress, but we are sure that if Mr. Kershner will look into the facts he will find them as we have said. As he is on the advisory committee of the Congress for next year, we are sure he will be at pains to interpret the Congress platform as absolutely open and unbiased. It is both the privilege and the duty of the conservative brethren to contribute all they wish to both the programs and the discussions.

THE BIBLE AND THE NATION

THE most impressive and inspiring book in the world is the collection of Hebrew and Christian literature we call the Bible. Its history as a book is the most romantic of stories. Deep in the foundations of all modern life it has its place. It is woven into the writings of every people whose civilization is a factor in the western world. The greatest literature in our possession today is shot through with the words and ideas of the Scriptures.

It has had the experience of menace from persecution, suppression, ridicule and criticism, and is today more vital and impressive than ever before. It contains the most fascinating of human masterpieces, the loftiest poetry, the most moving oratory, and the most influential biographies in existence. The men whose stories are told in this volume stand head and shoulders above all others in the annals of the race.

Such a book deserves the most careful study of every informed member of the community. If the knowledge of history, literature, science, art and social endeavor are essential to competent education, not less is a knowledge of the Bible. Any education which omits the literature of the Bible cannot call itself finished in any adequate degree.

If, then, the doctrine that church and state should be totally severed prevails in America, with its consequence that the Bible must not be taught in the public schools or state universities, all the more there lies upon the home, the church and the Christian school the obligation to provide the instruction which shall save the youth of our age from the neglect of the highest culture in literature, morals and religion which life affords.

The nation is builded upon the foundations provided by the Bible. Its political and social ideals are those enshrined in the Scriptures. Its literature is embroidered with the form and spirit of biblical utterance. The nation owes it to itself to prevent these priceless elements of its life from passing into obscurity by the neglect of the Bible. That which the public school and the state university are inhibited from providing must be supplied by the family, the religious circle, the woman's club and the public platform. It may be that through such influences the value of the Bible in public instruction may be the better understood, and its ancient rights restored.

The Sunday School

THE CALL OF THE WEST.

Lesson for June 4.

Golden Text: Come over into Macedonia, and help us. Acts 16:9.

Lesson Acts 15:36: verses 16:6-15 printed.

Memorize verses 9, 10.

(6) And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; (7) and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; (8) and passing by Mysia, they came down to Troas. (9) And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. (10) And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

(11) Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; (12) and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. (13) And on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were together. (14) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. (15) And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

* * *

VERSE BY VERSE.

6. **And they.** Paul, Silas and Timothy.—**The region of Phrygia and Galatia.** Visiting the church Paul had founded on his first missionary journey.—**Forbidden of the Holy Spirit.** We are not told whether it was by events or by inward impression that the Holy Spirit closed the door.—**In Asia.** Not the Asiatic continent. Neither Asia Minor, for this name did not come into use until the fourth century. It included Lydia, Mysia, Caria, and at times parts of Phrygia.

7. **Over against Mysia.** The borders of Mysia.—**Assayed.**—Tried to go.—**Bithynia.** The first Epistle of Peter is directed to these people.—**The Spirit of Jesus.** The Holy Spirit.

8. **Passing by Mysia.** Passed it in the sense that they did not stop to preach.—**Came down to Troas.** From the highlands to the coast.

10. **We sought.** This is the first use of the personal pronoun, which indicates that Luke the writer of the Acts was now with Paul.—**Concluding that God had called.** It was their judgment that God desired them to evangelize Europe.

11. **Setting sail therefore.** They went by boat to their new field of labor.—**We made a straight course.** We ran a straight course, which is the nautical term for sailing before the wind. There were four in the party.

12. **The first of the district.** In every province or district there was always a strong competition for the title of first place.—**We were in the city tarrying certain days.** Lodging and employment must be secured; it may have been that a place to preach had to be secured.

13. **By a riverside.** This informal place of worship was sought by the Jews when they had no synagogue.—**A place of prayer.** Their investigations probably revealed the place to them.—**Spake unto the women.** Indicates that there were not many Jews, or that it was not the usual place of worship.

14. **Lydia.** It is an adjective, "The Lydian." "Lydia" was a common name among the Greeks and Romans and hence does not indicate that she was a native of that country.—**One that worshiped God.** In using this expression the author shows that Lydia was a Jewish proselyte.—**To give heed.** She was now giving attention to the gospel message.

15. **She was baptized.** The fact that this is mentioned shows its importance in the Christian system.—**Her household.** These words have been called upon to carry a very heavy burden. The argument to have force in favor of infant baptism must assume that every household has infants in it. Just a little observation discloses this fallacy.—**Come into my house.** Her home becomes the first Christian church in Europe.

TEST QUESTIONS.

1. What advance step does the lesson record?
2. What is the significance of the pronoun "We?"
3. Who were in this company of missionaries?
4. Why was Barnabas not with them?
5. What is the relation of dreams to thought?
6. What is the meaning of "vision" in the lesson?
7. Explain the leading of the Holy Spirit.
8. What did Paul do when he landed in Philippi?
9. How did they find the "place of prayer?"
10. Why was the place of worship by the river?
11. Who were the first converts in Europe?
12. What do we know about Timothy?
13. Who was Lydia?
14. What is the meaning of "A seller of purple?"
15. Describe the conversion of Lydia.

The Call of the World

The Lesson in Today's Life.

BY ASA McDANIEL.

ONE of the great events of history was taking place when Paul and his company were crossing from Troas in Asia to Neapolis in Europe. No one could have guessed that this little advance guard of several men represented a greater power than any army that had ever invaded Europe. Great kings and mighty warriors have come and gone; but the king whom Paul came to Europe to herald forth rises to greater and greater power.

To Paul that lone man standing there meant that the door to a great continent was open. He entered with a small force which has increased to a mighty army. Our call is not made by a lone figure calling for a single class of people; but from every point of the compass pleading voices are heard calling us to a world-wide task.

The call comes from the boys and girls of every community who are being neglected. Even the best homes pay very little attention to the environment of their children. Very few fathers and mothers help select the playmates for the future citizens of this nation. We are interested in our stocks and bonds, our houses and lands, our horses and cattle, and give much time and thought to their development. The care of our children is turned over to the school and the church. It frequently happens that we are not interested enough in them to see that these guardians are properly trained in mind and heart to be of real value to the growing life. We are coming upon better days in this field of work, but the call of the child is still insistent, and parents cannot shirk their responsibility in this task.

Some one has said that we did not go to the foreigner rapidly enough so God is sending them to us. The fact is that we are not much more faithful in the new task than we have been in the old one. Large areas of our city life are about as largely foreign as the land from which the people have come. We have been spending more time in trying to protect ourselves from them than we have in trying to help them. Seneca, the great Roman philosopher, made a practice of dining with his slaves, and when challenged as to the innovation, so offensive to the Roman mind, said, "I dine with some because they are worthy of my esteem, and with others that they might become worthy." Jesus came on the stage of action about the same time, and in a different part of the world. He ate with sinners and sought the lost. If our standards of living toward the foreigners among us were measured by such standards, how far short would we come? We have just begun the study of the problem, and have not gotten far enough along with it to become interested in the man without a country. We claim to be a Christian nation, and yet the treatment these people receive at our hands does not give them a very high idea of our boasted ideals. These are at our doors and are influencing our very life and the life of our children; how much less would the man on the other side of the world attract our attention and call out our interest! When we think of George B. Baird as the heart of a million Chinese, and Charles P. Hedges in the "dark continent," as well as many others, our efforts to make their lot better seems pitiably small.

We as teachers and leaders here at home should make clear the call of the world to our boys and girls. It might not be that God will call them in the same way that he called Moses or Paul; but the call will come just as surely. He speaks to their souls, and to those who answer, he offers a mighty task, and one that may seem as difficult as the one Paul faced; but if they attempt it in the spirit of the great apostle and accept its increasing responsibilities it will grow in their hands to be a thing of power. The call is to you and yours.

Among men who have any sound and sterling qualities, there is nothing so contagious as pure openness of heart.—Dickens.

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There are moments when the beauty of the universe looks in at us with a meaning quite divine; or the crises of history shake us as the visible drama of Providence; or the eye of appealing misery burns into the place of pity in our souls, and we know it to be his sympathy as well as ours; or a new insight of duty opens a path which he alone could show.—James Martineau.

Disciples Table Talk

Honor for First Church, Frankfort, Ky.

The State Journal, of Frankfort, Ky., recently contained a two column write-up of First Christian church of that city, to which Roger T. Nooe ministers. Following the extended pastorate of George Darsie at First church, C. R. Hudson, of Franklin, Ind., was called to the church and served for seven and one-half years when his resignation was reluctantly accepted for him to go to Pomona, Cal. Since his absence the pastorate has been filled by Mr. Nooe, who was called from Crescent Hill church, Louisville. Mr. Nooe entered upon his fifth year the first of last December. During this time over 400 have been added to the membership of the church. The membership of the church at present is about 1,100. About a year ago the church organized a Mission Bible-school, at which the pastor's assistant, J. L. Aldersen, now preaches. The First church school is a large one, having an attendance of from 600 to 800. The school supports an orphan boy in a Louisville institution. The congregation is a large giver to all national causes. Over $10,000 will be spent soon for a Bible-school annex.

Disciples of the East in Convention.

The annual convention of the Christian Missionary Society of Maryland, Delaware and the District of Columbia was held at Thirty-fourth St. church, Mount Rainier, Md., May 16-18. H. C. Armstrong, of Baltimore, is president of this organization. Among the speakers on the program were: E. B. Bagby, on "Some Irreligious Tendencies"; Earle Wilfley, preaching the convention sermon; George A. Miller on "Evangelism"; Finis Idleman on "The Tent Dwellers of Faith"; H. C. Armstrong on "The Value of the Testimony of the Disciples of Christ"; Finis Idleman on "Christian Union"; Mrs. Effie L. Cunningham on Missions"; R. A. Doan on "Missions": W. J. Clarke on "Home Missions." The reports of officers showed a fruitful year's work. A number of the national secretaries were present at the sessions and delivered inspiring messages.

Men's Class in Social Service Enterprises.

The Men's Bible-class, of Riverside church, Fort Worth, Tex., has undertaken to be of some real service by the adoption of three lines of work as follows: First. Giving free legal advice to those who are worthy of such advice and representation, the question of worthiness being decided by a committee for that purpose and the advice being rendered by a law firm appointed by the class. Second. The rendering of free medical aid to those in need in Riverside. Third. The maintenance of a free employment bureau to find positions for those without work who are worthy of work.

Ohio Congregational Pastor Becomes a Disciple.

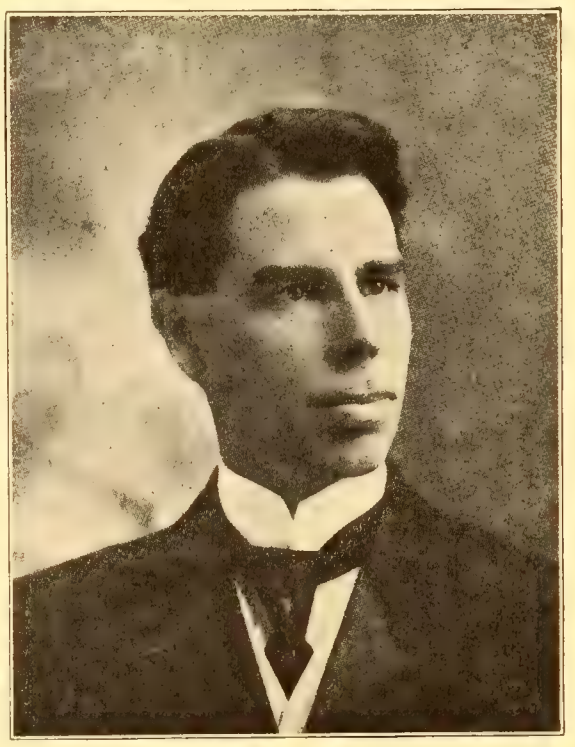
A. B. Houze, pastor at Central church, Lima, O., reports that he has recently received as a member of this congregation W. D. Fletcher, pastor of the Congregational church at Vaughnsville, O. Mr. Fletcher is a Welshman, and is in the prime of life. He holds some honorary degrees, being highly educated and a most effective pulpit man. For several years he was a pastor in the Baptist fellowship, but a few years ago united with the Congregationalists. The reading of Disciple literature was the means of his finding the Disciple fellowship. Mr. Houze vouches for the character and ability of Mr. Fletcher, and writes that he should be put to work at once in a good pulpit. He will be glad to answer any inquiries concerning him.

Covington, Ky., Loses Pioneer Disciple.

J. W. Hagin, one of the pastors at Covington, Ky., sends word of the death of Mrs. S. G. Boyd, one of the few living charter members of the old Fourth Street church. Her life has been a great power for good in Covington, where she has given her time and means unreservedly to Christ's service, during a half century. A host of friends loved her for her beautiful character and sweet, sympathetic disposition. Though impaired health reduced her active service in recent years, she will be greatly missed by this congregation of which she was a loyal member. The sympathy and prayers of all go out to those who knew and loved Mrs. Boyd best, and who will miss her most.

Disciple Gains and Losses in Southern California.

Secretary F. M. Rogers, of Southern California, made an interesting address at Los Angeles recently upon the work of the Disciples in Southern California from which we glean the following items: There were only



Mr. W. J. Clarke, Adult Bible-class Superintendent, a chief speaker at the Kentucky School of Methods.

five congregations in Southern California in 1881, located in Los Angeles, Santa Ana, Lompoc, Downey and Artesia. In 25 years, 1881 to 1906, these had increased to 20 self-supporting churches and 27 missions; Grant K. Lewis was called to give his full time to the work of state secretary. In 1905 there were about 7,500 Disciples and 45 organizations. Last year's report gave 17,362 members and 81 organizations. In the ten years from 1906 to 1916, there have been 31,000 additions to the Disciple churches of Southern California, about one-third of them by baptism. In these same ten years, however, there were 21,000 members lost from the churches: A small per cent by death, a few by letter, but the large majority just disappeared. During the last three years the Christian churches of this fair South land baptized 3,000 converts and received 6,000 otherwise, but the net gain has been very small.

Forward Steps in West Virginia Church.

W. Vernon Lytle, pastor at West Union, W. Va., reports that on Home mission day at this church the apportionment was doubled by the liberal offering made. Because of the successful use of the every member canvass and the duplex envelope system it has been found possible to remember all the benevolent agencies of the church. Increased financial obligations in connection with the local work have also been met without difficulty. Mr. and Mrs. Lytle attended the State Bible-school convention at Morgantown, May 10, 11, 12, where they both gave addresses. Mr. Lytle will also deliver the baccalaureate sermon for the graduating class at the local high-school, May 21. He expects to enter Yale in the autumn with the purpose of working toward a Ph.D. degree. Mr. Lytle's brother, O. T. Lytle, who received a B.D. degree at Berkeley, will attend Columbia university.

T. J. Golightly Heads Religious Education Department at Drake.

W. S. Athearn has recently been called to religious educational work in the West, and it is reported that T. J. Golightly, superintendent of schools at Norborne, Mo., has been secured to head the Department of Religious Education at Drake University. Mr. Golightly is a graduate from the College of the Bible, Lexington, Ky., and also has his A. B. degree from Transylvania University, Lexington; has his B. D. degree from Yale and is a graduate student in Education from the University of Missouri. Mr. Golightly has been preaching in Missouri towns in connection with his public school work.

Iowa Church Doubles Membership in Three Years.

W. B. Zimmerman came to Pleasantville, Ia., about three and a half years ago, and during this period the membership has been more than doubled. This has been done largely through making the church a community center for social and religious activities. During the past year a mission has been established at Beech, Ia., with nearly a hundred members. Mr. Zimmerman is now leaving the Pleasantville work to complete another year at Drake. He will also preach at Mitchellville.

Kentucky Bible Schools Will Hold School of Methods Next Month.

The school of methods idea has become very popular among Disciples Bible-school workers in Kentucky, scores of whom plan to spend nine days each June in Lexington attending the Annual Kentucky School of Principles and Methods which is held there. The plans for this year include an able faculty of lecturers on all phases of Bible-school work, ample provision for social and recreational activities, devotional periods, and special lectures. The interest in this school has grown from year to year. This year several schools have agreed to pay the expenses of all their workers who will come; a number of counties are endeavoring to secure one or more representatives from each of their schools; the alumni association is at work to bring back all those of previous years and recruit many new ones, and many individuals are planning to spend their vacation period here. Advance reservations should be sent to the Dean, Walter E. Frazee, 410 Keeler Bldg., Louisville. The faculty this year will include the following: Walter E. Frazee, Dean, Administration Course for General Officers. Roy K.

WHAT THEY ARE SAYING
About "The Christian Century."

"Your paper is filled with thought-provoking articles, and its news service is growing marvelously."—Frank H. Lash, El Reno, Okla.

* * *

"From every standpoint, the 'Century' is an excellent paper; its tone, spirit and aims are highly commendable."—Randolph Cook, Albuquerque, N. M.

* * *

"The most thought-provoking articles I find anywhere I read in your columns."—L. W. Finley, Madisonville, O.

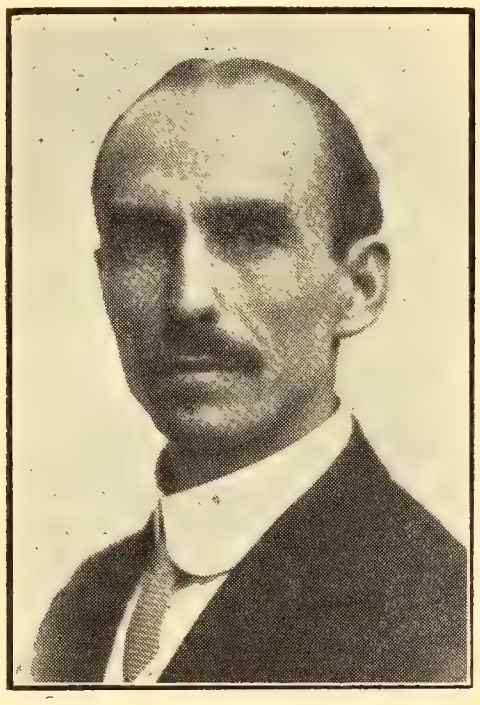
* * *

"I want to congratulate you upon the timely utterances on the various questions arising among our people. I feel that your paper has been a great help to many of us younger Disciples who work in exceedingly conservative fields."—W. Vernon Lytle, West Union, W. Va.

Roadruck, Registrar, on State Bible-school Work. Marion Stevenson, Principles of Religious Education and Elementary Pedagogy. A. W. Fortune, Ph.D., Bible. W. C. Bower, Observation and Criticism. Miss Lucy King DeMoss, Missions. Miss Hazel A. Lewis, Elementary. Mrs. John S. Asbury, Junior. Miss Cynthia Pearl Maus, Secondary. W. J. Clarke, Adult. Robt. N. Simpson, Chapel Periods. Mrs. Ida Withers Harrison, Special Lecture on Latin America. E. E. Snoddy, Special Lectures on Rural Life and The Rural Church. W. C. Pearce, Commencement Address.

Missouri Pastor Gives Addresses at Iron Works.

Casper C. Garrigues, who resigned as General Secretary of the National Benevolent Association to accept the pastorate of First church, Joplin, Mo., has just concluded a series of noonday sermons given at the United Iron Works in response to an invitation from the men employed there. Mr. Garrigues reports that during the six months he has been with this church there have been 127 additions. The resident membership is now about 550. Mr. Garrigues writes that his predecessor, S. J. White, did an excellent work in Joplin and left a united and harmonious congregation. The new pastor has been made president of the Ministerial Alliance of Joplin, also vice-president of the county and of the district missionary organizations. He says he has not found a more responsive field anywhere and that he was never happier in his ministry than now. His Bible-school made an Easter offering of $100 to the National Benevolent Association.



Rev. C. C. Garrigues, who is making a record at Joplin, Mo.

Many Missionaries on Furlough.

The following missionaries will return to America during the spring and summer on their usual furloughs: Miss Kate V. Johnson and Miss Bertha Clawson, Tokyo, Japan; Mr. and Mrs. W. H. Erskine, Osaka, —apan; Mr. and Mrs. C. F. McCall, Akita, Japan; Mrs. James Butchart and children from Nanking, China; Mr. and Mrs. F. C. Buck, Luchowfu, China; Miss Edna Dale from Wuhu, China; Dr. E. I. Osgood, Chuchow, China; Mr. and Mrs. H. A. Eicher, Mr. and Mrs. David Rioch, Mr. and Mrs. W. B. Alexander, and Miss Stella Franklin, from India; Mr. and Mrs. D. C. McCallum, Mr. and Mrs. W. H. Hanna, Dr. and Mrs. W. L. Lemmon, from the Philippine Islands, and Dr. and Mrs. L. F. Jaggard from the Congo, Africa.

—The American Christian Missionary Society is preparing a program to be followed by Christian Endeavor societies on July 2, which is C. E. Day for Home Missions. Every Endeavor president should write the society at Carew Bldg., Cincinnati, asking for the program, and promising a liberal offering on that day.

—The death is reported of the mother of J. T. Nichols, former editor of the Christian News, Des Moines. The remains were taken from Des Moines to Washington county, Ia., her old home. The funeral service was in charge of S. K. Coats.

—W. H. Book, of Tabernacle church, Columbus, Ind., and C. M. Yocum, of Rushville, Ind., have arranged an exchange service for some Sunday in June.

—The Indianapolis Ministerial Association is planning for an aggressive city-wide evangelistic campaign for 1916-17. C. H. Winder is taking prominent part in these plans.

—Thirty-three persons have been added to the membership at Mount Carmel, Ill., since Easter Sunday. W. W. Weedon serves this church as pastor.

—"The oldest member of the Christian church in the West," William Hensley, celebrated his 100th birthday last month, at Red Bluff, Cal., his home. Mr. Hensley has been a member of the Christian church for eighty-two years.

—C. R. Stauffer, pastor at Norwood, O., spoke on the theme, "The Good Samaritan," before the local Odd Fellows and Rebekahs.

—W. S. Rounds, pastor at Taylorville, Ill., will deliver the baccalaureate address to the Taylorville High School graduating class, on June 4.

—Central church, Lebanon, Ind., pledged $2,500 toward the Men and Millions fund, the leaders of which recently worked in and about Indianapolis in the interest of this great cause.

—B. A. Jenkins, of Linwood Blvd., Kansas City, stirred the patriotism of the members of the St. Joseph (Mo.), chapter of the Sons of the Revolution by his recent address on "Patriotism and Preparedness." Dr. Jenkins preached a sermon at Linwood Blvd. two weeks ago on the theme, "What Have We Learned from Germany?"

—H. H. Peters, of Paris, Ill., First church, delivered the commencement address at Cayuga, Ind., taking as his subject, "The Educational Triangle."

—Since A. B. Philputt became pastor at Central church, Indianapolis, ninteen years ago, the church membership has been increased over 100 per cent. A reception was given on May 4 to Dr. Philputt, his wife and daughter, in celebration of the nineteenth anniversary of the beginning of their work in this fruitful field. In appreciation of Dr. Philputt's work the congregation voted him an increased salary.

—Since J. Quincy Biggs came to the pastorate of Dean Ave. church, Spokane, Wash., 120 members have been added to the congregation.

—Ellmore Sinclair, pastor of Jackson Ave. church, Kansas City, Mo., recently wrote to President Wilson telling him that the largest Sunday-school in Kansas City is praying each Sunday for the president in this time of stress in his official life. A reply to the letter was read to the Sunday-school by the pastor. In this reply the president cordially thanked the members of the congregation and voiced his gratitude for their prayers and interest.

—The Twentieth Century Bible Class of Union Ave. church, St. Louis, gave its annual banquet and program at the American Hotel, Thursday, April 27, 1916. A splendid program was enjoyed following the banquet. This class is doing some splendid service work. It is is supporting a child through the Children's Aid Society of St. Louis, and also contributing to the support of the National Benevolent Association, having raised over $100 toward the total offering of the Union Ave. Sunday-school on Easter Sunday. Mrs. A. C. Smither is teacher of the class.

—Edgar DeWitt Jones's new book, "The Wisdom of God's Fools," is to published from the press of Fleming H. Revell on June 1. The book may be secured from the Disciples Publication Society.

—Commencement week was observed at Seminary House, Christian Temple, Baltimore, May 7-12. There were fourteen members in the graduating class. Peter Ainslie, the Dean of Seminary House, preached the baccalaureate sermon. The commencement address was given by Rev. John A. MacSporran, D. D., minister at Lafayette Square Presbyterian church, Baltimore.

—The Southern California Convention will be held July 20-30 at Long Beach. H. C. Morse and C. C. Bentley will have charge of Bible-school features of the program.

—On June 17, H. H. Harmon will complete ten years of service at First church, Lincoln, Neb.

—North Dakota Disciples will meet in annual convention at Fargo, June 24-27.

—The church at Selma, Cal., will erect a new home to cost $15,000. The building will provide both indoor and outdoor pulpits.

—Hugh McLellan, pastor at Central church, San Antonio, Tex., conducted a successful class in public speaking in his church through the winter and spring. The sessions were closed with a declamation contest.

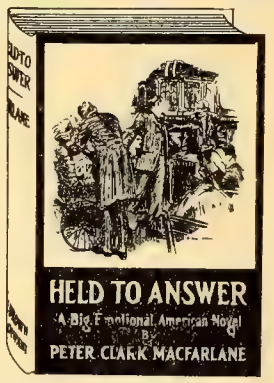
—The church at Peru, Ind., has voted to build a new home this summer. T. J. Brock leads at Peru.

—The Senior Endeavor society of Central church, Terre Haute, Ind., is making a feature of visits to "shut-ins" of the community during this month and next.

—Henry W. Hunter and Buel H. Sealock are leading the churches of their respective towns of Wellington, Kansas, and Illiopolis, Illinois, in making complete social surveys of their communities.

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—[illegible] "Go-to-Sunday-school Day," which was observed throughout Kentucky on May [illegible] Christian church, Frankfort, led the entire state in attendance, having 1,258 persons present. All denominations participated in this special campaign.

—Hopkinsville, Ky., church, J. N. Jessup, pastor, has a men's class with a membership of 588.

—Garry L. Cook will be one of the speakers at the convention of Kentucky Eleventh District Bible-schools, to be held at Mt. Vernon, May 29-June 2.

—The commencement exercises of the El Reno Sanitarium Training School for Nurses was held in First church, Friday, April 21, the address being delivered by Frank H. Lash, the pastor of this church.

—The remodeled church at Waurika after a debt-raising campaign in which about $700 cash was collected, was dedicated free of debt April 27 by Frank H. Lash, of El Reno, assisted by C. E. Wagner, of Lawton and J. W. Tyner of Walter, who brought messages of fraternal greetings from their congregations.

—John R. Golden, for several years secretary of the Illinois Christian Missionary Society, will re-enter the ministry. A committee has been named to select his successor.



John R. Golden, who is resigning from the State Secretaryship of Illinois.

—The Ministers' Alliance of Chickasha, Okla., backed by the good citizenship of the town, has reached an agreement with the owners of the local motion picture theaters whereby these shows will be kept closed on Sundays.

—Forty-five persons were added to the membership of First church, Loveland, Colo., by the recent two weeks' decision services. The pastor, J. E. Lynn, was assisted in the musical features by H. H. Clark, of Highland church, Denver, and Mrs. Charles Butler, of Springfield, Ill. At the conclusion of the meetings the pastor was voted a substantial increase in salary.

—The church at Tiffin, O., Z. E. Bates, pastor, has a successful Junior congregation.

—The Christian Endeavor Department of the Foreign Society made a gain of $336.00 during April, making the gain on the year to May, $2,282.

—C. M. Watson, pastor at First church, Norfolk, Va., is leading in a move for the establishment of a number of city playgrounds.

—T. W. Bellingham, minister of First church, Benton Harbor, Mich., has been appointed by the mayor of that city as chairman of the Board of Censorship on moving pictures.

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—The Bible-school at Marshalltown, Ia., W. M. Baker, pastor, made use of local newspaper advertising recently and as a result had a record attendance on one Sunday, 625 persons being present at the session.

—The Teen Age Boys' Department of Hamilton Ave. church, St. Louis, held its annual banquet in the church on May 5. The theme of the program was Preparedness. An address on "Facing the Fire" was given by the Secretary of the Boys' Work of the St. Louis Y. M. C. A.

—April 30th was "Every Member Canvass" day at University Place, Des Moines, Ia., and despite a rainy day 256 new pledges were secured, adding $4,082 to the current expense fund. New missionary pledges aggregated over $19.63 per week. Seventy-five teams made the canvass.

—The graduating exercises of the Des Moines Sunday School Institute were held a few evenings ago. Eight persons had completed the three years' work and received certificates of graduation. Dean Bennett, of Highland Park college, who succeeded Prof. W. S. Athearn as dean of the Institute, presided. The past year has been successful, in number enrolled—over 160—and in the enthusiasm of both teachers and students. Charles G. Trumbull, editor of the Sunday School Times, Philadelphia, gave the address.

—The Christian Bible-school at Palouse, Wash., has one class composed of high school students, whose work is given credit on their high school course. There are about twenty students enrolled in this class. Professor S. F. Shinkle, superintendent of the city schools and one of the elders of the church, is the teacher of the class.

—Frank Williams Lynch, minister at Sharon, Kansas, delivered the baccalaureate sermon before the Sharon high school on May 14. He has been asked to deliver the Memorial Day oration at Sharon.

—Jackson Ave. Bible-school, Kansas City, had the largest audience ever gathered in its building on Easter Sunday. As a culmination of three weeks of special effort, the Bible-school attendance reached 2,151, with an offering of $623.39. Thirty-one young people confessed Christ at the Bible-school hour. William Phares is superintendent and Ellmore Sinclair is pastor of the church.

—Leslie W. Morgan, of Hornsey, North London, attended several meetings of the committee appointed by the Archbishops of Canterbury and York and representatives of English Free Churches in connection with the proposed World Conference on Faith and Order. These meetings were held in the Historical Jerusalem Chamber, Westminster Abbey.

—The Arkansas State convention will meet at First church, Hot Springs, May 29-June 1. G. D. Serrill is just about to close his work at Hot Springs, removing to Waterloo, Ia.

—The Madison Christian Endeavor Society near Brooklyn, Iowa, has become a "Lifeliner" in the Foreign Christian Missionary Society and is very happy in the thought of supporting its own native preacher on the foreign field.

—Broadway church, Albuquerque, N. M., led by Randolph Cook, is planning a circulating library.

—Bethany Assembly will have a series of lectures upon the "The Great Reformers," by E. B. Barnes, Richmond, Ky. Mr. Barnes is thoroughly prepared to give such a series. His writings in various papers have attracted wide attention, and have aroused an interest not often equaled in religious journalism. His coming to Bethany Assembly for such a series of lectures will be of interest to ministers, especially.

—A recent news item stated that J. H. Crawford is pastor of Central church, Detroit. All readers of these pages well know that C. J. Tanner is the beloved leader in this field, and has been for over thirteen years.

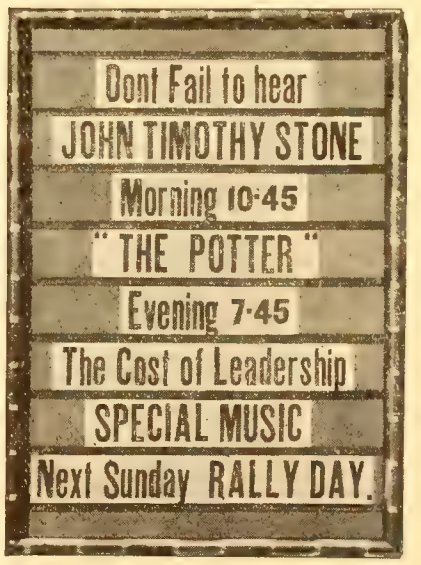
—The Christian Endeavor societies of Marion, Newcastle, and Tipton, Ind., are in a membership contest.

—The American Christian Missionary Society reports the following interesting facts regarding the recent Home Missions offering: Crown Point, Ind., a "baby" church with but 20 members and meeting in a hall, gave $7. The church at Clyde, O., trebled the largest previous offering, the Hobart, Okla., church quadrupling. Cadiz, O., exceeded its apportionment by about 100 per cent. Gainesville, Tex., contributed $102.50. Eaton, Ind., for some years a non-contributor, sent $25. West Union, W. Va., doubled upon its apportionment. Edinburg, Va., nearly quadrupled last year's offering. Concord church, Tazewell county, Ill., which gives $1.98 per capita for missions, sent in $16 this year.

—The Missouri convention at Sedalia is dated for June 13-15. Entire program will be printed next week.

Bulletin Boards

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—William Oeschger, who has served as Chancellor of Cotner University, Bethany, Neb., for several years, has resigned. For the present he will continue to make his home in Bethany. He has not announced his future plans. Mr. Oeschger was for many years pastor at Vincennes, Ind.



Rev. William Oeschger, who is leaving Cotner University after serving there for many years as Chancellor.

—During the three months A. D. Rogers has served as superintendent of the Dallas, (Tex.) District, he held two fruitful meetings at Rosemont and Ross Ave. churches. Dallas, besides touring the district and making a survey. He now resigns to accept regular work at Rosemont.

—O. C. Bolman, recently come to Greenville, Ill., from Pekin, has already increased the Men's Bible-class from 25 to 50 members, increased the general Bible-school attendance and added 13 persons to the membership of the church. Mr. Bolman has been in Greenville but four Sundays.

—The men of First church, Newcastle, Pa., recently gave a banquet, at which John R. Ewers was the star speaker.

—L. S. Dudley will give up the Iowa State Bible-school superintendency in a few weeks.

—First church school, Nevada, Mo., has doubled in attendance since the beginning of the Scoville meetings there.

—G. L. Snively raised $15,000 in cash and pledges to apply toward the cost of the new building of Second church, Cedar Rapids, Ia.

—A. W. Fortune and H. W. Carpenter were leading speakers at the recent Kentucky convention, held at Lexington.

—The Easter Decision campaign at Lebanon, Ind., A. L. Ward, pastor, resulted in 95 additions to the membership.

—W. T. Brooks raised over $5,000 on church indebtedness at Denison, Tex., during his meeting there.

—About 250 delegates were enrolled at the late Iowa convention, held at Osceola. The I. C. M. S. sessions were presided over by Geo. E. Purdy, of Bloomfield. The consecration sermon was preached by W. M. White, of Cedar Rapids. W. F. Richardson made an impression upon the convention with three addresses. Prof. A. M. Haggard, of Drake, gave an address on "Christian Education," which was greatly appreciated. D. E. Olson and L. S. Dudley were praised for their work before the convention.

—The Historical Exhibit at Bethany Assembly this year will be an unique feature. Bethany Assembly, Butler College, and all the state organizations of the church will be represented, as will also all our publishing houses. The hotel lobby will be enlarged and made ready for this exhibit. Carl Van Winkle, of Butler College, is chairman of the Exhibit Committee.

—F. G. Richard, pastor at Nickerson, Kan., has been elected director of the Community Association of Nickerson.

Facts & Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Whittier, Cal., G. M. Anderson, pastor; Bruce Brown, evangelist.

Sherman, Tex., Geo. F. Cuthrill, pastor; I. J. Spencer, evangelist.

Peoria, Ill., Central, H. E. Sala, pastor, preaching; Wm. Leigh, singing; began May 21.

Hiawatha, Kan., A. D. Brokaw, pastor; C. M. Chilton, evangelist.

Phoenix, Ariz., J. A. Barnett, evangelist; 93; closed.

Imperial, Cal., F. G. Roberts, pastor; Melnotte Miller, evangelist.

Lodi, Cal., Fife brothers, evangelists.

Columbus, O., Wilson Ave., W. M. Haushalter, evangelist.

Indiana Harbor, Ind., H. A. Carpenter, pastor, preaching.

Dallas, Tex., Rosemont, A. D. Rogers, evangelist; 40; closed.

Ladysmith, Wis., D. J. Howe, pastor; W. F. Shaw, evangelist.

Denver, Colo., West Side, C. L. Organ, evangelist; 31; closed.

Alvarado, Cal., W. H. Salyer, pastor; Bruce Brown, evangelist; 75; closed.

Winslow, Araiz., F. S. Carter, pastor; J. A. Barnett, evangelist.

Eaton, O., T. A. Cooper, pastor; Minges company, evangelists.

Davenport, Ia., R. D. Brown, pastor; Vawter and Shaul, evangelists.

McKinney, Tex., W. P. Jennings, pastor, preaching; 22; closed.

CALLS.

W. S. Buchanan, Canton, O., to Phoenix, Ariz. Began work May 14.

A. A. Burr, Rock Rapids, Ia., to Spencer, S. D. Accepts.

J. A. Lord, Milton, Ore., to Spokane, Wash., University Place. Accepts.

B. H. Harmon, to Blanchard, Ia. Has begun work.

C. H. Marsh, to Fullerton, Cal. Accepts.

Floyd Tucker, Lomax, to Streator, Ill. Accepts.

J. G. Slick, to Dallas City, Ill. Accepts.

W. H. Applegate, to Benton, Kan. Has begun work.

John B. Dickson, Higginsville, Mo. to Glouster, O. Has begun work.

R. V. Saylor, to Pentwater, Mich. Accepts.

J. T. Bradbury, Timpson, to Llano, Tex. Accepts

RESIGNATIONS.

Perry Case, Fountain City, Ind. Will teach in Atlantic Christian College.

C. V. Allison, W. Liberty, Ia.

E. H. Murray, Wyanoka, Okla.

T. H. Adams, Findlay, O., Central.

C. C. Spencer, Marysville, Kan.

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EUREKA COLLEGE NEWS NOTES.

Oliver W. Stewart, of Chicago, will deliver the regular commencement address, Friday, June 9. F. W. Burnham, of Cincinnati, will deliver the Preparatory School address, Wednesday, June 7. W. F. Richardson, of Kansas City, will be the principal speaker at the annual meeting of the Alumni Association, Thursday, June 8.

Pres. H. O. Pritchard is spending the greater part of May with the Men and Millions Team in Virginia. He will return to Eureka May 24.

The senior class gave its annual reception recently to the students and faculty.

Beginning the first of May and lasting until the close of school, Vesper services are being held at the Christian church instead of the regular evening services. These meetings are having marked success.

The annual Prohibition Oratorical Contest will be held the first of June. The tryouts to select a representative to the annual Intercollegiate Oratorical contest next year at Knox College will be held May 28.

J. Wallace Bradley.

* * *

NOTES FROM THE FOREIGN SOCIETY.

The church at Bilaspur, India, sends $8.50 to the Foreign Society as their offering for Foreign Missions. The church gave money and grain and fruit and eggs and chickens, etc. They gave also to the Indian Christian Missionary Society which is doing work at Kota, and the rest of their offering was divided between the Foreign Society and the Woman's Board.

The Sunday-school at Ionia, Mich., has definitely decided to become a Living-Link in the Foreign Society and will in the future support their own missionary. Others are planning in the same direction. There ought to be no less than twenty new Living links forged on Children's Day. If the great Men's Bible Classes will get under this, they will have a task worthy of their faith and their efforts and their liberality.

The receipts from the churches as churches during April amounted to $23,330, or a gain over the corresponding month, 1915, of $1,915. This brings the total receipts from the churches as churches for the first seven months of the year up to $73,984, a gain of $20,587. The Endeavor Societies have gained $2,282, and individual gifts, $2,838. Annuity gifts show a loss of $6,591. There has been a gain in regular receipts of $26,035.

The orders for Children's Day supplies are being received in a very encouraging way. They are numerous and hearty. All the signs point to larger interest in the great annual festivity. We believe the receipts will go beyond $100,000. Send orders at once to the undersigned and they will be given prompt attention.

A number of friends are carefully considering the great advantages of the Annuity Fund of the Foreign Society which has received more than $600,000 on this plan. For full information address Box 884, Cincinnati, O., and it will be promptly and cheerfully given.

The Foreign Society is to receive $500 in a few days from the estate of the late Mary S. Bunting, Rock Valley, Iowa. Thousands of our people should remember the Society in their last will and testament. Fully one-third of the receipts of some missionary societies come by bequests. This subject should be discussed in the pulpits and in the conventions.

A new congregation has been organized at Columbia Heights, Washington, D. C. One of the very important acts was to take an offering of $17.50 for Foreign Missions. The church has grown to sixty-three members and the Sunday-school is prosperous.

Stephen J. Corey, Secy.

* * *

—H. A. Carpenter, pastor at Indiana Harbor, Ind., is rejoicing in the successful dedication of the new $25,000 building there. C. J. Sharp, of Hammond, raised money to cover entire indebtedness.



The late Paul Austin, whose father, E. M. Austin, of Litchfield, Ill., has established a Named Loan Fund in Church Extension in his memory.

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Vol. XXXIII May 25, 1916 Number 21

The Conference in Lima
By Charles Clayton Morrison

The War and the Soul
Editorial

Christ a Prophet of Preparation
By E. L. Powell

A Federated Church in Kansas
By W. V. Church

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII MAY 25, 1916 Number 21

The Conference at Lima

OUR regional congress in Lima lasted four days. Missionaries and native delegates from the mission churches met with our deputation for a joint study and discussion of their problems. There are but few points in Peru outside of Callao and Lima where evangelical work has been established. The explicit constitutional repression of all other forms of worship save only the Roman Catholic has presented acute difficulty to the evangelical movement in Peru ever since it entered the country some forty years ago. But the recent lifting of the state's embargo has filled the little evangelical community with a great new hope.

There are two missionary societies operating in Peru—the Methodist Board of the United States and the Evangelical Union of South America, the latter an undenominational society originating in England and limiting its field of operations to South America. The chief activities of this society are in Argentina and Peru. Rev. G. Campbell Morgan, of London, is an official of the Evangelical Union. I was interested to find much in common between the Disciples of Christ and the workers representing this society. The latter seem to hold a pretty conscious idea of Christian unity. They appeal for funds to members of all denominations and urge, in apparent good faith, as a reason why their work should be supported the argument that it is an undenominational work preparatory to the day when Christian unity may arrive on the mission field.

In general point of view and practice they are much like us Disciples. They call their churches "Evangelical" to distinguish them from the Roman Catholic, but as with our use of the term "Disciples" they rejoice in the tendency on the mission field to sink the denominational name and to give prominence to the generic appellation. Their attitude toward human creeds is much like our own. I think, however, they go in more for subordinating the local church to the larger body of Christ than Disciples have been accustomed to do. If they do, I think I agree with them on this point more than with the individualistic congregational conception which Disciples have in many sections illustrated as a "reductio ad absurdum." On the baptism question they practice immersion only, holding the mode, however, not as a dogma concerning which our Lord legislated, but as the more satisfactory and appropriate way of administering the initiatory ceremony. In this they seem to me to be in harmony with the recent tendencies among the Disciples.

If the work of the Disciples boards should be enlarged in South America I would like to see the possibilities of organic co-operation with this Evangelical Union tested out. We Disciples are not carrying on denominational mission work. We have no denominational interest in any foreign field. Our sole interest is in planting and growing a unified indigenous Church of Christ in every foreign land where our missionaries labor. It should be a very simple matter for our Woman's Board now working in Argentina to co-operate with the vigorous Evangelical Union work represented in and around Buenos Aires. The only consideration that I can imagine as making against some such organic relationship—provided, of course, the Evangelical Union is willing—is the fact that nearly all denominational societies at work in these mission fields are now tending toward organic union with all the Christian forces, and to single out the Evangelical Union might seem invidious.

✣ ✣

Rev. John Ritchie, a Scotchman, has precedence among Peruvian missionaries by virtue of his long service, his clear-headedness, and his tireless energy. He was present at the Panama Congress and came down with our deputation to Lima. He had put a great deal of painstaking labor into the preparation for the Lima Congress, but went to Panama in some hesitancy of mind, as many other missionaries from parts of Latin America did, on account of the reports that the leaders of the Panama Congress had compromised with Rome! Of course all such reports were proved baseless by the Congress itself and Mr. Ritchie, like all the rest, came back to his field completely reassured and carrying the blessing which all received at Panama. Rev. Hays P. Archard is the youthful district superintendent of the Methodist work in Peru. He is a man of gracious and modest bearing and won the affections of all the deputation.

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It is not easy for me to tell the story of our conference in Lima without recording the names of all the missionaries there, whose kindnesses made our stay so delightful. Their lot seems to me to be far more lonely than that of the missionaries in any one of the A. B. C. republics which we afterward visited. In the larger republics to the South there is a much larger Anglo-Saxon population upon which a missionary may draw for friendships, and the missionary force is itself much larger there than in Peru. But in these Peruvian cities missionaries are few and feebly supported. Toward work in this country the Boards have apparently had a hesitating policy and it was brought out frankly in the regional congress that the evangelical work is not as strong today as it was fifteen years ago.

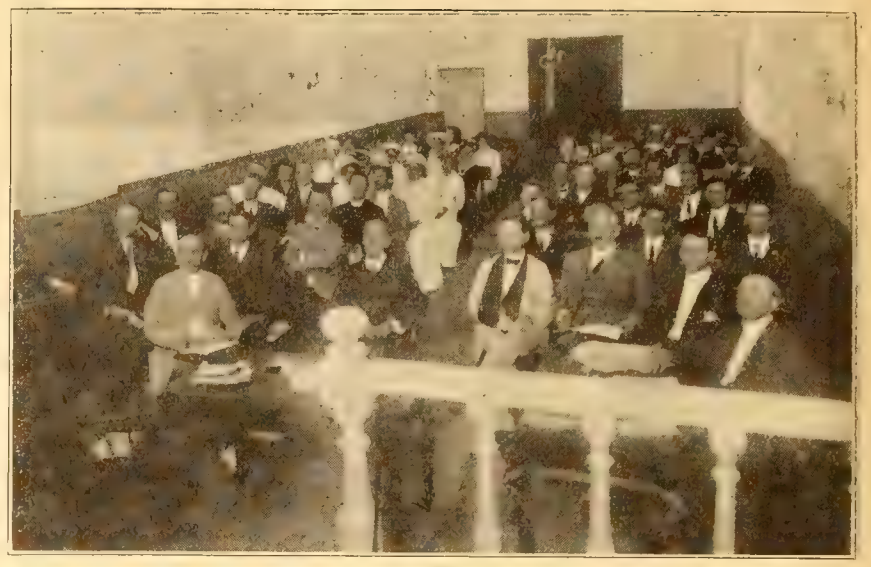
We of the deputation had our sympathies touched more deeply for the faithful workers in Peru than in the other countries we visited. It is only fair to say that in looking back over the whole journey our stay in Peru seems to grow more fascinating as the date of our visit recedes. Lima was very quaint, very much like I would imagine a city in Spain itself to be. Everything reminded us of the romantic past. It was old, and slow, and uncomfortable! Just the kind of a place you enjoy visiting. You have a sort of "smothery" feeling all the time you are there. But only the love of Christ could constrain the missionaries to LIVE there. So one's heart naturally feels like calling the short roll of the missionaries who met with us from day to day in conference, and paying some tribute of appreciation to each one. But of course this would not be edifying even if our space permitted.

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The regional congress was held in the hall where Mr. Ritchie preaches. Our deputation together with the missionaries from other countries who were accompanying us on their way home made up the major portion of the congress. The morning after the theatre meeting, which I described in my last letter, we met at 8:30 for prayer in the little mission hall and Bishop William O. Shepard of Kansas City led our devotions. We began the business of the congress by hearing the report of a commission on "Survey and Occupation," presented by Mr. Ritchie. He graphically described the geographical and social situation which obtains in Peru. I can only touch on two or three of his primary points. The geographical extent of the country is equal to the combined areas of France, Belgium, Spain, Switzerland and Italy. The population of the republic is 4,000,000. About one-half the population is Indian—descendants of the race ruled by the Incas whom Spain conquered. Fifteen per cent are Spanish whites, the remainder being mestizos, or creoles, of all degrees, some negroes and Chinese.

Mr. Ritchie pointed out that the great day of opportunity for Peru came nearly a century ago, when the yoke of Spain was first thrown off. Then all things were made new. Men's minds were open, and even the priests could be reached with the gospel. That opportunity has





(1.) The Regional Conference Group on the steps of the Senate Building Plaza de la Inquisicion.
(2.) The Regional Conference for Peru and Bolivia, Held in the Meeting House of the Evangelical Church at Lima, Feb. 29-March 4.

gone. There is growing up now a national spirit which tends to become more and more coherent. It has little or no Roman Catholic loyalty but one of its characteristics is opposition to Protestantism as un-national. The longer Protestantism delays, the more pronounced and impervious this spirit will be. The spirit of the nation is increasingly non-religious. Emancipated from its traditional faith by the violent experiences of doubt and disillusionment the next generation will be almost beyond the possibility of faith.

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We heard this again and again in Peru, and in all other South American countries. The problem faced by our missionaries is not the Roman Catholic church; it is irreligion and atheism. I could not help drawing a parallel between Japan and Latin America. It seems to me that the religious state of the two societies is much the same.

The remainder of the session following the presentation of this report was given to discussion from the floor. On subsequent days other reports were considered —on the Church in the Field, Education, the Message and Method, Co-operation and Unity, etc., etc.,—voluminous documents, as well prepared, in some instances, for the special territory as were the commission reports at Panama for the whole of Latin America.

I will not take space to discuss the congress in any detail, though I am tempted to tarry awhile with the session on Co-operation and Unity. But the situations here in Lima were repeated in subsequent congresses and it will be quite as well to speak of certain things in connection with the other gatherings.

The congress adjourned on the Saturday before the opening of the Carnival, a great annual event in all Roman Catholic countries, and especially in South America. Some of us had never heard of it before, but our ignorance had a rather rude enlightening. It opens on the Sunday preceding Ash Wednesday and continues until Tuesday night. For three days and nights everybody takes a last fling at a "good time" before passing into the shadow of Lent. Farther up in the mountains where the Indians live, around the shore of Lake Titicaca, the carnival is celebrated by orgiastic dances of utter primitiveness. In some cities the main sport is throwing confetti, together with all the innocent hilarity of which that is the symbol. But in other cities, and notably in Lima, the hilarity takes so gross a form that people are pretty nearly compelled to stay off the streets. Every youth in the place is privileged to do whatever he pleases, and the chief thing he pleases to do is to throw red water and flour all over you if he—or it may be she—catches you on the streets. As a result every business house in Lima was closed on the three days before Ash Wednesday. Most of our deputation had the temerity to go to church on Sunday morning and some came back spattered all over with wet flour. I saw a well-dressed man with silk hat and Prince Albert coat completely drenched by a bucket—or it may have been a tub—of perfumed water—nasty perfume—spilled on him from a balcony over the side walk. He had nothing to say. On Tuesday afternoon I was talking with General Reyes, ex-president of the Republic of Columbia, who was staying at our hotel, and as he stood his back and hat were all matted over with wet flour. He had gone out and some one had caught him.

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What wonder is it then that in anticipation of this sort of carrying on we went out into the mountains on Monday—up the Oroya railway to the little town of Chosika. Here Mr. Ritchie and other missionaries arranged to show us some ruins of ancient Inca times and before. We had disappointedly been compelled to accept as impossible the making of a trip to Cuzco and La Paz, whither our hearts were drawn by all the romantic history connected with the remarkable people whose civilization, centering around Lake Titicaca, was completely dismantled by Pizarro and his successors. It would take more than two weeks to make the trip and return to the coast and we could not fit such a journey into the schedules for our congresses. But we got a faint suggestion of what we might see at Cuzco by going to Chosika. We walked several miles out to see hillsides covered with ruined tombs and valleys covered with ruined villages and other hillsides terraced with infinite care into once productive gardens. It was a memorable day, with an informal address by Mr. Ritchie, while we ate luncheon at noon, preparing to make an equally interesting trip afoot in the opposite direction from the town in the afternoon.

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Hurrying back to Lima—an hour's ride by rail—in the evening, we cautiously crept back to our hotel from the railway station, lest we should be suddenly surprised by some carnival celebrants. Escaping annoyance, most of us spent Tuesday and Wednesday looking about the city. We had been so closely engaged before Sunday in the duties of the congress that we had so far seen very little of the interesting points of Lima. I had been in to interview the late Mr. Pizarro whose bones are stretched out in a glass casket in the Cathedral across the street from our hotel. This Cathedral was for many years the most beautiful piece of ecclesiastical architecture in the western hemisphere. It has been rebuilt twice, I believe, and its restorations have not equalled the original. But it is still imposing both inside and out. I found a lot of satisfaction in looking at Pizarro himself in the light of the verger's candle, and came away with feelings so realistic that I could imagine I had shaken hands with him!

A half day in the infinitely interesting museums—I do not enjoy museums as well as a literary feller ought, but I surely did enjoy this one at Lima and could hardly be torn away by the inexorable necessity of leaving Peru altogether for a visit to her hated and fearsome enemy the Republic of Chile.

There were many things we saw in Lima; interesting calls we made on men of political and social prominence in the Republic; information gathered concerning the moral and religious conditions that prevail among the people; and friendships made with some of the choicest of God's children—of these all I would like to speak but to mention them at all would tempt my pencil into elaborations which neither my space nor my readers' patience would at this time suffer. C. C. M.

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—F. W. Faber.

Christ a Prophet of Preparation

A Sermon Preached at First Christian Church, Louisville.

BY E. L. POWELL.

THE teaching of Jesus is the apotheosis of common sense. His utterances find our conscience, our affections, our deepest needs and as well make their appeal to us in the midst of life's practical concerns. We are startled more than once as we contemplate the modernity of our Lord's teachings. In this parable of the two kings, the great master is illustrating the wisdom of counting the cost of discipleship. In doing so he shows how practical and wise is the king who has only ten thousand men in so taking reckoning of his resources as that he may be able to meet and overcome the king who has twenty thousand men. It is a plain matter of practical everyday judgment, true in the realm of spiritual affairs, true in the realm of material affairs.

"What king going to make war against another king sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else while the other is yet a great way off he sendeth an embassage and desireth conditions of peace!"

APPEAL IN THE NAME OF CHRIST.

I wish in the name of Jesus and his religion to make a plea for patriotic preparedness in the presence of actual conditions with which this nation is confronted. Jesus comes before us as the poet when he bids us consider the lilies of the field. He comes before us as almost the sentimentalist and naturalist when he reminds us that no sparrow falls to the ground outside the all-pervasive life of our Father. He comes to men facing battle, facing possible dangers, when he says to us that it is the part of wisdom to get ready, it is the part of wisdom to be prepared.

I think one of the most solemn addresses ever delivered by any chief executive of this great nation was that pronounced by the President of the United States in the recent Jefferson day banquet-day speech. He said to those gathered about the festal board: "Are we ready for the test? Is it possible for America, in case there shall be no escape from war, to fight for the rights of humanity, and then when the work has been done to refuse to fight for any selfish gain which might come to America herself?"

This I take to be the meaning of almost the opening sentence of the very splendid, solemn and stately appeal made by this man who is the antithesis in judgment and character of the impulsive. Are we ready for the test? He does not tell us just what he means. He means intensely. Are we ready in the consciences of a whole-hearted loyalty to the flag and to the ideals of the flag within all our boundaries? Are business and industry patriotic enough to refuse association with war bribes and war fortunes? Are we ready in physical and spiritual equipment in case there shall be for us no escape from participation in a mighty conflict?

NO QUESTION SO SEARCHING.

There has never been propounded a question so searching to pleasure-loving, money-making America. It was not uttered from a pulpit, but it was as solemn an appeal as that which the Master made to his two ambitious disciples, who were seeking for honor and preferment when he said to them: "Are you ready for the test? Can you drink of the cup that I drink of and be baptized with the baptism wherewithal I am to be baptized? Are you ready for the cross in order that you may win the crown?" They said, as did the banqueters on this memorable Jefferson day, "We are able." We are told that in the company addressed by the President the response was immediately, "Yes, we are ready for the test."

I want to talk in no impassioned way whatever; I want to bring before you a Christian message. Christian because patriotic, Christian because, as I believe, strictly in harmony with the evolution and development of national life steadily moving onward to the attainment of an ideal "when the war-drum shall throb no longer and the battle flag be furled in the parliament of man, the federation of the world."

We are told by those who are spoken of as "peace at any price men" that there is no danger, and therefore it is supreme folly to be placing all this emphasis upon the building of a fit armament for this country and that the President, in the speeches which he has recently made and in very many of his utterances is laboring under an excited imagination. Why should we put any roof on our houses when the skies are cloudless? What possible danger is menacing us on the part of any foreign nation? Are we not happy? Are we not prosperous? Does not England keep the seas open for our commerce?

THE RAINS COME!

Are we restrained or cabined or confined in trade communications? Our national wealth, and your imagination may be sufficient to grasp the figures, is declared to be one hundred and eighty-seven billion dollars, with liabilities of only one billion and a little bit more. Are we not fortunate in that not seeking war with anybody we are the beneficiaries of war?

Why should we deceive ourselves? It is not a question of preparation for some future danger; it is a question of preparation for a danger that has already found concrete expression. The bomb has already burst, the mine has already exploded, the fuse has already been lighted. Is it not a fact or is it a dream, that only a little while ago the President of the United States asked of Congress authority to declare war in order to defend the honor of the flag against the insult which had been flung upon it by our little sister Mexico? Is it an illusion that to-day there are some fifteen or twenty thousand American soldiers within Mexico engaged in a punitive expedition? Mexico is therefore not wholly innocuous. Mexico has given us trouble and may possibly give us more.

Isn't it well worth while to be sufficiently equipped and to be sufficiently prepared to deal with even a little situation involving perhaps no great expenditure of either money or men?

But I read from the message which the President has recently delivered to Congress immediately following the note which he sent to Germany and upon the answer to which depends the future action of this country—I read an indictment as academic, and yet as intense, as has ever been brought against any people. Speaking of international law the President says that it is "based upon manifest and imperative principles of humanity, and has long been established by the approval and express assent of all civilized nations."

PROOF OF THE DANGER.

You say there is no danger, there is no reason for any excitement of ourselves in the way of military preparation against a possible menace?

Here is what has already taken place: "Despite the protest, and despite assurances by Germany that it would respect neutrals and safeguard the lives of non-combatants. the German submarines have attacked merchant ships with greater and greater activity, not only upon the high seas surrounding Great Britain and Ireland, but wherever they could encounter them, in a way that has grown more and more ruthless, more and more indiscriminate, as the months go by, less and less observant of restraint of any kind and have delivered their attacks without compunction against vessels of every nationality, and bound upon every sort of errand. Vessels of neutral ownership, even when bound from neutral port to neutral port, have been destroyed along with vessels of belligerent ownership in constantly increasing numbers. Sometimes the merchantman attacked has been warned and summoned to surrender before being fired upon or torpedoed; sometimes passengers or crew have been vouchsafed the poor security of being allowed to take to the ship's boats before she was sent to the bottom; but again and again no warning has been given, no escape even to the ship's boats allowed to those on board."

GERMANY INDICTED.

Was the Lusitania a shadow ship, and did she just quietly, while we were gazing, sink down into the depths of the sea carrying with her only the ghosts of neutral men and women, many of whom were Americans, some of whom were babies and children? It is a fact, friends, that international law has been violated; it is a fact that American lives have been destroyed; it is a fact that the rights of neutral America have been dishonored and discredited and violated; it is a fact that this country has been insulted in her honor, in her self-respect, in her traditions, in her ideals, in all that makes her life. I have quoted you the man who knows even if you have not been reading the newspapers. Shall we have that sort of weak, maudlin sentiment that tells us that Jesus of Nazareth would not tolerate preparation, physical preparation, against further infamy and outrages?

But the weakest argument that has been propounded on the part of those who claim to love honor more than life and peace more than the preservation of the ideals of this nation and the integrity of her life, is the argument based

especially and particularly upon the Christian ground that we are as a nation too proud to fight, we are too pious to fight, we are too Christian to fight, we are too refined to fight, "we are the heirs of all the nations in the foremost files of time," and we must set an example of peace by either complete disarmament or by such armament as is altogether innocuous.

THE WEAKEST ARGUMENT.

Did it ever occur to you that such a hypocritical attitude would be more provocative of war than all the armaments that we might have? For the men who are pleading for peace at any price say that the existence of any sort of armament that is worth while is an equivalent of war. We are saying that we are more Christian than Germany, who has her armaments and her big guns and who knows how to fight; we are more Christian than England, whose Christianity has certainly had a longer time than ours to permeate and influence and control and dominate her pursuits and activities and civilization.

Now we know that we are not honest when we say any such thing; we are not more Christian than the belligerent nations, certainly the two I have just named. Their ideals are just as high as ours; their patriotism is just as fine as ours; their Gospel is just as glorious as ours; their churches are just as representative of the level of their Christian civilization as ours.

ALL ARE SINNERS.

Why not tell the truth and say that all of us are sinners in having armaments, all of us show by the very existence of armaments that we are yet at a very low level as compared with the high ideal of the final outcome of Christianity's working and influence and success, but since Germany and England are not too Christian to have armaments let us be honest and say we are not too Christian to have armaments.

As long as one nation, a Christian nation, has any armed preparation, any armaments and factories for the manufacture of arms, there is on the part of that nation express distrust and suspicion of the other nations; because of this suspicion and distrust the other nations immediately put up their armaments, and that indicates suspicion and distrust on their part towards their neighbors.

If there be this universal distrust and suspicion each on the part of the others, in the name of God are we so gullible as to suppose that there is no suspicion or distrust of us because we have armament worthy of mention?

I believe that if Germany, rugged, red-blooded, equipped, should ever have occasion to show her mailed hand against the United States of America she would be more apt to do so because of our claim of superior righteousness which we have not than she would if we had our big guns and our armaments and our physical equipment. Nations and individuals that are strong cannot put up with hypocritical self-conceit. More anger would be aroused by the supercilious attitude implied by this plea for nonpreparation on the ground of superior righteousness than would be provoked by any armaments.

FORCE TO MEET FORCE.

But we say, I mean those of us who are making the argument as to the folly of further preparation or any preparation other than we have, that we must not allow our Christianity to fail, that it is a failure of Christianity if we say that force ought to be had in righteousness to meet force. Ah well, is the rose to be regarded as a failure while as yet it is only a bud? Is the day to be regarded as a failure while as yet it is only dawn? Is manhood to be regarded as a failure while as yet it is only the baby in the cradle? Let us be honest. Christianity is only a baby yet, but the fact that it is exerting any influence at all, and certainly the fact that it is exerting such a mighty influence as it is, is proof of the fact that it will come by and by to be dominant, to control all the civilizations of the world, and when that day shall come there will be universal disarmament, and there will be universal peace.

In the meantime we can only use Christianity as adapted to the existing stage of development. We can do nothing else. Because other nations say we are raising our boys to be soldiers, as a simple matter of necessity we must raise our boys to be soldiers; because other nations say—Christian nations—we are not too good to get ready for possible emergencies, and we do not believe that everybody loves us, and that we love everybody, it becomes necessary for us to do the same thing. By virtue of the interrelations of nations in trade, in letters, in religion, bound together in every way, one cannot stand aloof and apart in an isolated grandeur of self-righteousness. I would to God that it were possible. Then we are told that if this nation does not occupy this attitude of aloofness in the presence of the belligerent nations we shall lose the opportunity of a lifetime in finally bringing about peace between the warring nations.

THE PEACE MOVEMENT.

That has always seemed to me to be tremendously weak. Two strong men that are fighting each other I do not think would call upon any invalid to help bring peace between them. Imagine an anemic and invalid America saying to these fighting nations, "We are here in the name of the religion that we have, in the name of the Christianity which is vital to us, we are here to say, peace, be still."

Ah, if we shall ever command peace it will have to be done by the nation that can speak in a tone a little louder than a whisper. Something more suggestive of roominess and power than a sick chamber. We cannot from a university rostrum command peace. We cannot from a drawing-room environment command peace; but if we stand equipped, if we are armed cap-a-pie, if we are in possession of some ammunition—call them devil's ammunitions—that our neighbors and friends have, I believe that even a plea and a prayed-for peace will have more effectiveness and will be more likely to be successful.

SMALL ARMAMENTS OR LARGE?

There is another thing that has come to me. It stikes me as a very good argument. These men that are pleading the folly of further preparation say we are already sufficiently prepared, we have spent so many billions—I don't know how many—on our present navy and military equipment—and therefore it is simply monstrous to be taxing the people for further preparation in these material concerns. Can you tell me the difference on ethical grounds between having a small navy and a big navy? Can you see any moral difference between a big army and one that is small in numbers and in equipment? There is no sort of compromise between complete disarmament or any armament.

If any armament is right, then a big one is. If a small equipment is right, in the name of God, in the name of Christ and in the name of religion, if our consciences are easy enough to have any navy and any army, then why should we be so tremendously sensitive in regard to a navy that can do something in case of danger or an army that can do something in case of danger? Can you show the difference? If a lie is ever right, then what is the difference between a big lie and a little lie? If we ever felt justified as a Christian nation in building any sort of armament, in view of any sort of possible emergency, why should we get so tremendously pious here now when actual danger confronts us and say it is simply monstrous and unChristian to do anything more?

SPIRITUAL PREPAREDNESS.

But it is spiritual preparedness, after all, that is supreme. Are we ready for the test? Do we love honor more than life? Are we willing as a nation to lose our life if thereby we may preserve that which constitutes our spiritual life, our democracy, our liberty, all of the rights and privileges associated with freedom? I do not think that we want to build up any military caste. But I do think there should be sufficient spiritual ambition and aspiration that would lead every business to make sacrifices for the sake of the country if the call shall be made.

I believe that there should be somehow awakened on the part of our young men a willingness to go into military camps and to be trained for military service if the time should ever come when they would be needed. I believe that that sort of spiritual preparation is here. In the speeches made by the President in his recent tour through a number of the states, when the question was brought before the great audiences that heard him, from more than one audience came the quick, eager response, "We are ready!"

THE WORLD'S BENEFACTORS RATHER THAN BANKERS.

Let me tell you, we are not ready unless we shall prefer to be the benefactors of the world rather than its banker; we are not ready unless we are prepared to surrender our luxury and learn something of the thrill and glow of red blood flowing through veins of men; we are not ready unless we can get away from our effeminacy and have some of the Viking spirit that welcomes the spray of the sea smiting like hail upon our cheeks; we are not ready if we do not care more for the storm with its developing influences than we do for sunshine and flower gardens; we are not ready if we shall be so foolish as to imagine that in the employment of bon bons, candy and flowers we can resist the ominous hurtling steel in mid-air.

Jesus virtually says to his own people, "This thing of discipleship, which embraces country and all the affairs of life, costs something." What a marvelous demand that is which he makes! You must hate father and mother and sister and brother, that is to say, in comparison with your love for them your love for the superior life shall be so much higher as that by contrast your other loves shall be hatred. He that would save his life in the preservation of conscience and honor and integrity and self-respect must lose it.

I know what it means, so far as the impression upon an audience is concerned, when such declarations as these I have

made are given out in any sort of impassioned way. There are these lovers of comfort and ease who would not be disturbed in the routine life of prosperity, either as an individual or as a nation, unless some power other than the appeal of patriotism should be brought to bear upon them.

THE MEANING OF WAR.

Yet I know when I am asking for preparedness for possible war—pray God it may never come—I know that most of us are ignorant of what war means. War is not two great armies meeting in the crash and frenzy of battle. War is a boy carried on a stretcher looking up at God's blue sky with bewildered eyes that are soon to close. War is a woman carrying a baby that has been injured by a shell. War is spirited horses tied in burning buildings and waiting for death. War is the flower of the race battered, hungry, bleeding, up to its knees in filthy water. War is an old woman burning a candle to the "Mater Dolorosa" for the son she has given.

* * *

Are we ready for the test? God quicken our patriotism to the finest issue of ready self-sacrifice. God bless the man in the White House who is carrying a burden heavier than has ever been laid upon any President of these United States. God save us from any sort of embarrassment to him in the handling of a most critical situation. God help us to help everybody as we do, asking no territory from them, asking nothing from them which when given does not bring back to them profit and, better than all, blessing and benediction; but we must preserve our sanity; we must exercise plain, common sense; we must support the Administration in this policy of preparedness.

DEATH BETTER THAN DISHONOR.

Above all, we must swear that we would rather be dead than to suffer dishonor to ideals, or to have the glorious outworking of the destiny of America as the servitor and steward of all the nations interrupted.

This is the message which I have tried to bring to you, seeking only to have outstanding objections removed and to have you understand that such a plea made from the pulpit is strictly in accord, as I believe, with the spirit of the Master Who lifted up a cross as the symbol of that redemption which we are to help to consummate by ourselves sharing that cross if need there be.

Union Churches

THE BIRTH AND PROGRESS OF A FEDERATED CHURCH.

[The following communication from Mr. W. V. Church illustrates in a remarkable way the manner in which the ideal of a united church took root and grew at Marion, Kansas. H. L. W.]

ABOUT March 1, 1913, the members of the Presbyterian and Baptist churches of Marion, Kansas, effected a church federation. For a period of two years, there had been speculative visions of possibilities encouraged by convictions that wholesome results would come from such an alliance.

It would not be accurate to say that the motives were exclusively spiritual; church folks, like others, are not strangers to economic expediency. The existing conditions suggested such expediency, for neither church was strong in numbers or dollars. One of them owned an old and inadequate church building with a mortgage attached, while its manse was comfortable and pretty; the other had a comparatively new and commodious house of worship, no debt—and no parsonage.

ADVANTAGES OF FEDERATION.

Through a federation of these bodies only one pastor need be supported, with a two-fold source of support. The necessity of building a church for one of the bodies and a parsonage for the other, both of which had been standing perplexities, would disappear, and the hope of a discharged mortgage less deferred.

In Marion with 2,500 people, there were seven Protestant organizations, exclusive of an African church. On every side of the town there are thickly settled country communities in most of which religious services are regularly held, largely through the grace of overworked and underpaid town pastors. This numerical church "strength" works a net loss to actual Christian progress.

In the Marion case while there was not long delay in perfecting the federation, after federation was determined upon, there was nothing spasmodic in the proceedings. Well defined purpose and plan were set forth in articles of federation. A preliminary step was the issuing of a brief circular signed by representative members of each church, asking for meetings of the respective bodies for the purpose of separate consideration. The plan, now reduced to writing, was favorably reported and shortly afterwards adopted.

At the start, the union embraced only the regular Sunday preaching services and the mid-week prayer-meeting. About eighteen months later, the Ladies' Societies of the two churches united. There is now a membership of about seventy-five devoted women whose harmony is absolute, and whose devotion has resulted in splendid service both to the church and the community.

Further progress was made a little later when the Sunday-schools united. This was a splendid move. The harmony is perfect. The inspiration resulting from a larger school, and the suggestive influence upon the juvenile mind, cannot result otherwise than in an immeasurable good. The Endeavor society, united and devoted, is doing fine work and is regarded as one of the worth-while bodies of the town.

The Church instituted a "Brotherhood" whose prompt popularity has made it a monthly meeting occasion for the business men of Marion, without reference to denominational ties. Each quarter, the Church holds a social gladfest, with music, recitations and light refreshments. This occurs at one of the church buildings which is equipped for such events.

A CRISIS PASSED.

The Federated Church of Marion has met its "crisis." After ministering two-and-a-half years, Mr. Nichols, the first pastor, resigned. A few watchful waitters, with limited faith and similar sympathy, predicted that the end had come. They thought it improbable that another successful leader could be found for such a cause. But the Cause, itself a leader, revealed inherent qualities of survivorship. The church was deliberate and made no mistake. The Rev. John T. Sharman, upon unanimous call, accepted the pastorate and began work November, 1915. Being devoted to the cause of applied Christianity, Mr. Sharman's whole soul is given to the cause of Christian unity.

Marion's Federated Church is succeeding. Its additions have exceeded the combined growth of the two churches during any average like period of their histories. The spectacle of two church denominations supposed to possess marked creedal differences, with their bars down and their Banner up, marching together in loving harmony of spirit and purpose, is having its wholesome effect upon the community.

A RECENT ADVANCE STEP.

On March 2, 1916, at its annual meeting, the church made a forward step, when, with the most cordial spirit, it adopted an amendment to its laws by means of which its doors were opened to any professed Christian, without reference to former denominational association, who may come either upon profession of Christian faith, or bearing acceptable church letter duly issued by any evangelical church. This enables a qualified applicant to acquire membership with the Federated Church in a direct way, and not necessarily through membership in one of the two federated bodies, as formerly.

It will be seen that this church has taken advance steps from time to time during a period of three years. In this there is pleasing significance. It confirms the faith of those who started the movement and who believed it would stand the test of time and trial

W. V. CHURCH.

Marion, Kan.

* * *

Some Strong Statements from a Chicago Editor.

"No newspaper can succeed, can be a big influential and powerful paper unless it has a social conscience; unless it does things; unless it not only advises the people to swat the crook, but urges them to swat the fly."

"The newspaper will become more successful and more of a power in a community, the nearer it approaches and approximates the duty of the clergyman, in helping to fight not only for a clean city but a clean home; in participating in all movements for the upbuilding of a community."

* * *

"The statement that only the unusual things are printed in the newspapers is poppycock, absolutely poppycock. How would your charities exist without the publicity they get? Where would they get the money to feed the hungry and clothe the naked without the aid of the newspapers? You stop and think for a minute of the good that newspapers do as hand-maidens,—possibly not as originators, but as hand-maidens to every good cause and you are going to have a very strong account on that side of the ledger."—James Keeley, editor of the Chicago Herald, in an address before the recent Advertising Men's Convention, held in Chicago.

THE CHRISTIAN CENTURY

EDITORIAL

THE WAR AND THE SOUL

A WONDERFUL message it is that Dr. John R. Mott brings to the great international religious gatherings when he speaks on his first hand observations of the great war and pictures the new spiritual opportunities the war has created. This address was the zenith experience of the Panama Congress in February and of the Y. M. C. A. convention last week in Cleveland.

Dr. Mott does not waste words in arguing whether or not Christianity failed when the nations fell upon one another. He simply declares that Christianity *must not fail* to enter into the almost staggering opportunity which the war has opened up to religion.

When the battle is over and the censor's veil is lifted and the facts are known, horrors unimaginable will be revealed. But the hideous picture will be marvelously lighted up by the revelations of the spiritual grandeur of the individual soul. Men will be shown to have actually done the impossible. In the light of such a final revelation of the reality that is now hidden there will be found no place for the cynic or the skeptic.

We must not fail to keep the distinction clearly before our minds that the primary cause of the war is not individual hatred of individuals. The antagonism between sovereign states is not necessarily rooted in individual attitudes though it tends, of course, to get itself reflected in individual attitudes. The souls of Germans, Englishmen, Frenchmen and all the rest, caught up helplessly as they are in the toils of a hatefully un-Christian struggle, still retain their Christian qualities and may even deepen and intensify these Christian qualities under the conditions created by the war.

It is therefore not inconsistent, but divinely opportune to regard the war as a tremendous spiritual opportunity. Mr. Lloyd George's recent utterance is perfectly true when he said that the storm now sweeping over Europe would shatter the hard crust of selfishness and greed and that in the hearts of the people is still to be found a golden treasure of courage, steadfastness, devotion and faith that will endure forevermore.

God's ways are past finding out. He makes the wrath of man to praise him. Without lessening in one degree our condemnation of the war, or qualifying in the least our first feelings of its indescribable cost to the moral life of mankind, we have to affirm the paradox that in ways exceeding human calculation the spiritual life of men is destined to be profoundly enriched and solemnized in the face of the facts that the war reveals.

EVANGELISM WITHOUT MR. SUNDAY

THE churches are so generally under the illusion created by modern high pressure revivalism that they have gotten into the habit of expecting conversions and accessions only through meetings conducted by professional evangelists.

But it seems that the Cleveland, O., churches are something of an exception to this discouragingly prevalent rule.

Declining to extend an invitation to "Billy" Sunday to hold a revival of his well-known sort in their city, the ministers of the evangelical churches were pricked in their consciences to say that they could justify their negative stand on Mr. Sunday's kind of meeting only by producing, not better results merely, but just as great results as are reported from other cities where this revivalist labors.

So last winter the pastors set their aim at 10,000 accessions to the churches before Easter. Without the mechanical accessories of the highly organized revivalism, the pastors reported, after Lenten and Easter results were counted, that more than 10,000 souls had been added to their churches.

The entire city has felt, to its permanent good, the influences of this natural and wholesome evangelism. The Euclid Avenue church of Disciples, of which Rev. J. H. Goldner is minister, received one hundred and twenty-five new members. Franklin Circle church and its pastor, W. F. Rothenburger, did as well, and all Disciple congregations of the city shared with their sister congregations of other names the endeavor and the blessing of the quiet campaign.

Probably if the results of the normal, steady-going, labors of the churches in any city in the land were tabulated as carefully as they are in a Sunday revival it would be found that the actual contribution of the revival to the strength of the churches is greatly exaggerated, as compared to the results gained by regular effort.

THIS IDEA OUGHT TO SPREAD

ONE of the qualities of the pastoral genius of Dr. E. S. Ames in his Hyde Park Church, Chicago, is in his ability to utilize for religious purposes the personal and professional talents of his church members. The latest illustration of this gift is seen in the setting apart of the afternoons and evenings of this current week for an exhibit of the social service enterprises with which the members of Hyde Park church happen to be connected. The title over the whole affair is "Social Service Week." All the members of the church professionally related to organized movements or institutions having to do with social welfare and uplift are co-operating to make an exhibit and interpretation of their particular causes.

It is a revelation that from a single congregation so many channels of social inspiration and helpfulness run out. Some twenty-five different social activities are represented in the exhibit, among them the United Charities, the Hyde Park Social Center, the Y. M. C. A., the Big Brother and Big Sister Movement, the Municipal Play Ground, the Welfare work department of several great business establishments such as Montgomery, Ward & Co., the Temperance cause, the Suffrage movement, the Juvenile Protective Association, etc., etc.

In addition to the exhibits through which the visitor is conducted by official "explainers," there are lectures and entertainments announced for each afternoon and evening of the week, opening with a sermon on the first Sunday on the subject, "The Spirit of Charity" and closing on the last Sunday with a sermon in which the pastor gives his impressions of the week.

Such an event we believe to be original in Hyde Park church and altogether unique. It reveals the quality of membership as well as the quality of leadership of this congregation whose social interests are rich and varied enough to bring together the elements of such an exhibit.

Yet it is quite likely that almost any congregation would surprise itself if it would once take stock of its social interests. There might not be so many who are *professionally* connected with these activities as in Hyde Park church, but in the humblest congregation there would be found a wide enough variety of voluntary interests and preferences

to make up an exhibit of an instructive and inspiring character.

The conception of relating actual social endeavor to the church ought to spread, and we believe it will.

OUGHT WE TO BE OFFENDED?

KNOWING the moods of editors as we do we have long since gotten over the habit of trying to find some esoteric meaning in their utterances. If a brother editor does not make clear at first reading what he has to say we rarely pay him the compliment of tarrying with his words to discover some subtle point hidden away in them. When, therefore, an utterance does compel us to come back to it again and again, as if it really mattered what the editor meant, our own sophisticated pride is somewhat humbled. It is in that mood that we have read an editorial in Everybody's Magazine on the growth of the churches in the United States. The editor calls attention to the following table of the seven great churches which have reached a membership of more than 1,000,000:

Roman Catholic.	14,079,000
Methodists (16 bodies put together).	7,742,000
Baptists (15 bodies).	6,307,000
Lutherans (21 bodies)	2,434,000
Presbyterians (12 bodies).	2,104,000
Disciples of Christ (2 bodies).	1,522,000
Episcopalians.	1,051,000

and adds this comment:

> The numerousness of the Disciples of Christ is astonishing. If a European should read American books and American newspapers he would almost certainly conclude that there were ten times as many Episcopalians as Disciples among us. Yet the Disciples outnumber the Episcopalians by almost fifty per cent. The Episcopalians take a great deal more of the lime-light than they numerically deserve.
>
> There is a similar, but even more astonishing disparity between prominence and numerousness in the cases of certain other religious groups.
>
> The Quakers are known to every man and woman and child. Yet they number only 120,000.
>
> The Christian Scientists get enormous attention from the whole world in print and in conversation. Yet their last statement of membership was only 85,000.
>
> The Unitarians are an intellectual avalanche which Billy Sunday is holding back with his own shoulders from falling upon and shattering the Christian community. Yet, in the whole United States, the total number of Unitarians seems to be 70,542.

Now, The Christian Century has to confess that the editor of Everybody's has us guessing. What are the implications of this very adroitly worded observation?

Is it meant as a criticism of the public for its disproportionate interest in the Episcopalians and the Christian Scientists as compared to the public's interest in the Disciples of Christ, a much larger religious group?

Or is it a quiet satire on the Disciples of Christ for counting so many and yet not counting for much?

We confess we do not know, and yet we keep on guessing as to what was in that clever editor's mind. Of course, if he is satirical we are stirred to indignant resentment. But, on the other hand, if he is criticizing the public we do not feel comfortable under the patronizing attitude that obviously goes with his observation. For the public is interested in what it is interested in, and that is all there is to it. You cannot command public interest by calling attention to the public's inconsistency. The Disciples, like the Christian Scientists or the "Schwenkfelders," will claim public attention only as they deal in ideals or offer a program that the public is vitally interested in.

Hence we do not feel happy in taking either the critical or the satirical interpretation.

We would like to have comments from our readers on this ambiguous utterance of the editor of Everybody's.

A FICTITIOUS ANTITHESIS

IT IS a fictitious distinction that certain writers on Christian unity like to draw between unity and compromise. A quotation from George Dana Boardman is now going the rounds of the religious papers in which it is solemnly declared that unity cannot be secured by compromise.

As if anybody ever imagined that it could!

Here is the quotation:

> Unity cannot be secured by compromise. This is the mistake of those unfortunates who are afflicted with cardiac hypertrophy or diseased enlargement of the heart. Compromise is often right in matters of polity or method. Compromise is always wrong in matters of principle or duty. Truth abhors compromise as light abhors darkness. Truth advances her kingdom by affirmation, not by evasion; by victory, not by surrender. The man who is willing to surrender his own convictions for the sake of "unity" is a man whose convictions for the sake of unity or anything else, are to be distrusted. For he who begins by being false to himself will end with being false to everybody else. Moreover, the unity which is brought about by compromise is not unity at all; it is only a weak, sentimental, flabby uniformity.

All this seems to us to be a waste of words. The compromise notion of unity is a pure fiction, a thing of straw. We have never heard of a man who is willing "to surrender his own convictions for the sake of unity." And it is to be doubted if those who quote approvingly the above sentiment ever heard of such a man.

Human nature can be trusted to assert its convictions to the last ditch. No Christian who has convictions is going to sacrifice them "for the sake of unity."

The cause of unity does not call for the sentimental surrender of convictions; it demands that the sectarian soul be fitted out with a new and more vital set of convictions.

Our sectarianism is rooted in convictions on things that drive men apart. Christ's true gospel is intended to create in the soul convictions on those things that draw men together.

The road to unity does not lead to the abandonment of convictions, but to the attainment of convictions on the things that Christ had convictions upon.

THE MOVIES AND THE SALOON

THE moving picture industry is as yet in its infancy, and no one can tell just what is to be its place in the field of education and amusement. There are those who believe it is an insidious and dangerous element in our modern life, absorbing the attention of people to an extent far beyond its values to life.

But there is one aspect of the business which is heartening. It is dealing the saloon a deadly blow.

For the picture people have found that one of the most interesting fields for the exploitation of human experience is that of the results of drinking. With no particular desire to preach a moral lesson, they have discovered that the stories in which the evils of intoxication are shown make a very strong appeal to the average person. And every such scene is in greater or less degree a nail in the coffin of the saloon.

But another cause of disquietude on the part of the liquor people is the fact that the movie theatres have in large measure displaced the saloons as the poor man's club. Once he went to the saloon for the evening because he could not afford the price of the regular theatre, and for the most part it was over his head. To-day he goes to the movies because they are cheap and he likes them, and moreover, he takes his wife and the children.

The Sunday School

SOWING AND REAPING—TEMPERANCE LESSON.

Lesson for June 11.

Golden Text: God is not mocked: for whatsoever a man soweth, that shall he also reap. Galatians 6:7.

Lesson Galatians 6: verses 1-10 printed.

Memorize verses 1, 2.

(1) Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. (2) Bear ye one another's burdens, and so fulfil the law of Christ. (3) For if a man thinketh himself to be something when he is nothing, he deceiveth himself. (4) But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. (5) For each man shall bear his own burden.

(6) But let him that is taught in the word communicate unto him that teacheth in all good things. (7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. (9) And let us not be weary in well-doing: for in due season we shall reap, if we faint not. (10) So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

* * *

VERSE BY VERSE.

1. **Overtaken.** The Greek word means "taken unaware." He is not an habitual offender.—**Ye who are spiritual.** Those who have received the spirit and are led by him.—**Restore.** The word is used in speaking of reconciling factions. Bring back in the right way.—**A spirit of gentleness.** Men should be treated without severity and with the idea of restoration.—**Looking to thyself, lest thou be tempted.** "The enemy of efficiency is self-sufficiency." All men are subject to some form of temptation.

2. **One another's burdens.** The emphasis is on "one another's" in contrast to the selfishness which neglects others. The reference is to moral infirmities.—**So fulfil.** The word denotes the filling up of that which is lacking. The filling of a partial void.—**The law of Christ.** This law is the law of love.

3. **Thinketh.** The word is sometimes rendered "seems" but here, as elsewhere used by Paul, it means think.—**Be something.** Pretender. A false notion of one's importance, thinking himself above burden-bearing for another.—**He deceiveth himself.** A deception of judgment. A subjective deception. Self-deception.

4. **Prove.** Measure his own conduct by the example of Jesus. **Shall he have his glorying in regard to himself alone.** If he stands the test then he has a chance to rejoice in his own merit and not because he is better than his neighbor. Our neighbors should not be our standard of excellence.

5. **For each man must bear his own burden.** Each man is held responsible for his own conduct without regard to his neighbor. It is a burden one can carry to the end without help.

6. **Him that is taught.** To teach by word of mouth. Hence to instruct orally in the elements of religion.—**In the word.** The gospel. Usually found with qualifying words in Paul's writings.—**Communicate.** Hold fellowship with. The word has a wide range of meanings, both in the material and spiritual worlds.

7. **Be not deceived.** The primary meaning is to lead astray. Satan will try to make you believe that you can sin and not be punished.—**God is not mocked.** The verb literally means "turn up the nose at."—**Whatsoever a man soweth.** There is a spiritual agriculture just as real as that of true farming. The same law operates in both fields.—**That shall he also reap.** Some one has given the law of life thus: "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." We must remember that the harvest of wheat is just as sure as the harvest of "wild oats."

8. **His own flesh.** The flesh stands for the evil nature.—**Corruption.** The primary meaning of the word is destruction, but it also has the meaning of deterioration.—**Soweth to the Spirit.** The Holy Spirit not the higher nature of man. Of this sowing he is to reap spiritual life, eternal life.

9. **Not be weary.** Literally, "'faint" or "lose heart."—**In due season.** The natural harvest time. We are not to expect the harvest before the time.—**We faint not.** To be loosened or relaxed like the muscles of the weary.

10. **As we have opportunity.** As the season comes to us, let us sow to the Spirit by doing good.—**Household of faith.** Followers of Jesus whose faith in Him makes them one family.

* * *

TEST QUESTIONS.

1. How do we treat those "overtaken in trespass?"
2. How should spiritual men treat trespassers?
3. What is the force of the verb "overtaken?"
4. What is the difference in meaning between the two words for burden?
5. What is the meaning of verse 4?
6. Why should we deal gently with the sinner?
7. What is the meaning of "the household of faith?"
8. Can one obey both verses 2 and 5?
9. What burden does sin place upon us?
10. What is the law of Christ?

Sowing and Reaping

The Lesson in Today's Life.

BY ASA McDANIEL.

IN FAR too many cases we think of this problem from the negative point of view. The emphasis has been placed on what not to sow rather than what and when to sow.

The Canadian Department of Agriculture in one of its bulletins stated that tests carried on for ten years at the experimental farm had fully demonstrated that increased crops resulted from early sowing. The best crop came from the early sowing, and a delay of from one to three weeks would influence the results from 30 to 56 per cent.

The results would be much the same in spiritual agriculture if we could gather the statistics. The great hope of the church is in the early sowing; it is the only wise sowing.

Sowing and reaping follow one upon the other in endless succession. Paul did not create the law, for it was here long before he applied it to the spiritual life. It is as old as the universe. Our whole life is bounded and governed by laws ordained and established by God, and that a man reaps what he sows is a law that can be easily observed and verified, whether we regard sowing to the flesh or sowing to the spirit. The evil harvest of sin and the good harvest of righteousness are as sure to follow the sowing as the harvest of wheat and corn. Life is not casual, but causal.

When a man sows, he expects to reap. A young man serves a long apprenticeship to some trade, but he expects by and by to reap the fruit of all those years of patient industry. The professional man studies long and hard, that he may reap an abundant harvest later on in life. Some sowings mature earlier than others, but the most and best of them take time to bring the abundant harvest. It is always true with a sure and healthy spiritual growth. The mistake we too often make is that we do not care for the tender plants until they mature. Children come into the fellowship of the church and are left to shift for themselves, to work out their own salvation.

We expect to reap the kind of seed we sow. It is the law of the harvest and the hope and joy of the sower. Sowing good seed and caring for it will insure a good crop. Weeds may modify and even destroy to a great degree the yield, but what we have will be just the kind of grain we sowed. When we sow the seeds of a good life we may expect a much better life than would be obtained if we did not sow the good seed, although it might not reach our ideal. "Whatsoever a man soweth that shall he also reap."

A man reaps more than he sows. If he sows a bushel, he expects to reap ten or more at the harvest time. He can sow in one day what will take him ten to reap. There is a certain kind of bean that reproduces itself a thousand fold. One thistle-down which blew from the deck of a vessel is said to have covered with thistles the entire surface of a South Sea Island.

* * *

If a man could do his reaping alone, it would not be so hard; but it is terrible when he has to make that godly father, and that mother who loves him, or that wife and family, reap along with him in tears or in joy according to the harvest. Do not the drunkard and the gambler make their wives and families reap a bitter harvest? Does not the noble hearted man on the other hand enable his wife and family to reap with joy and profound satisfaction the abundant harvest of his life? Yes, the man who sows must expect his friends and relatives to reap with him. His example may be copied by his children or his neighbors' children, and his action reproduced indefinitely through them, either for good or evil.

The harvest of life depends on the sowing in our young days. We can look upon fields of noble achievement, ripened years of character radiant with the glory of heavenly strength and beauty if we remember to sow the good seed in the morning of life.

We shape ourselves to joy or fear,
  Of which the coming life is made,
And fill our future's atmosphere
  With sunshine or with shade.
The tissues of the life to be
  We weave with colors all our own,
And in the field of destiny
  We reap as we have sown.

* * *

Total prohibition of gambling in Siam has been decided upon.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Methodists Not Pleasing to Pope.

The pope of Rome has thundered at the Methodists who have dared to invade the holy city and who are proposing to build a school right across from the Vatican. Among the other things the Pope states that "those emissaries of Satan * * * in the center of the Holy City" are erecting "temples in which God is denied his true worship;" "disseminating erroneous teachings;" "with liberal hands scattering lies." "Such diabolical machinations are as many assaults upon the faith of the sons of Rome, and these assaults are the more dangerous because they are made so frequently. And they are all the more sinister because they are only too often accompanied by the allurement of temporal advantages. O ye poor heads of families, who for the price of your alienation from the church receive offers to have your children educated free of charge!"

Leading Evangelist Dies.

Dr. Benjamin Fay Mills, whose spiritual adventures have been interesting to the Christian world for many years, departed this life May 1, after a brief illness. He has been evangelizing in Chicago recently but his last meetings were held in Beloit, Wis. He comes from a long line of ministers, and two sons are in the ministry. He departed from the Presbyterian church and went to the Unitarians for a period of twenty years. At his return to the church of his fathers two years ago, he stated he was looking for a fellowship in which there was a deep religious life. He has brought a half million people into the church through his evangelism, it is stated. He is the author of several books.

Father of Christian Social Movement Dead.

The group of pioneers in the task of making the social movement live within the church had no greater figure than that of Josiah Strong. A Congregational minister and secretary, he studied the great human facts in the light of the then new science of sociology and brought these facts to the attention of the church. Among his friends in this enterprise thirty years ago were Dr. Lyman Abbott, Dr. Richard T. Ely, and Rev. Washington Gladden. Dr. Strong had the gift of making figures romantic and his book, "Our Country," passed through many editions. It became a required book in the Methodist reading course for young preachers. In latter years, Dr. Strong became the leader of the American Institute of Social Service. He died on April 28, after a long illness. His last literary service was a tribute to Rev. Washington Gladden and Dr. Gladden writes his obituary in the Congregationalist.

End of Patent Medicine Controversy.

The death of John A. Patten, a prominent layman of the Methodist Episcopal church, ends a controversy that has waged not only in the civil courts but in church circles as well. Mr. Patten was the manufacturer of "Wine of Cardui," a patent medicine which was said to have a high percentage of whiskey in it. The civil suit brought by Mr. Patten against the American Medical Association is still pending. Mr. Patten was very free in using money for religious purposes and was said to have helped poverty stricken preachers in secret ways on many occasions besides giving large sums to various church societies.

Episcopal Congress Meets.

The Church Congress of Episcopalians met at Norfolk, Va., beginning May 2 Many of the scholars of the church as well as distinguished clergy were present. The subject of miracles was discussed and an influential section of the Congress held that there was no place in the cosmic order for miracles. People find miracles only when they are out seeking for them. This view was combated by Dr. Foley and others. Prayer-book revision and creedal revision were also live topics for discussion. There was an address on "The Spiritual Note in Twentieth Century Poetry," and for the first time a woman addressed the Congress, Miss Scudder speaking on "Has the Church eMt the Social Emergency?" Some practical problems, such as church-going, were discussed. The interest and attendance increased throughout the sessions.

Three Great Conventions

Three of the strongest denominations of America have their national gathering at the same time this year. The Methodists are at Saratoga Springs, New York.

The absorbing topic of the early days of the General Conference of the Methodists was the choice of bishops. Three have been elected to date. They are the Rev. Dr. Herbert Welch, president of Ohio Wesleyan university; Dr. Thomas Nicholson, corresponding secretary of the board of education of the Methodist Episcopal church, and the Rev. Dr. Adna W. Leonard, pastor of First Methodist church at Seattle, Wash. Dr. Welch was elected on the eighth ballot, Dr. Nicholson on the ninth ballot, and Dr. Leonard on the tenth.

Dr. Nicholson is 54 years of age. He graduated from Northwestern university and from Garrett Biblical institute, Evanston, and received the degrees of doctor of divinity from three different institutions and the degree of doctor of laws from Cornell university, Iowa. Dr. Nicholson for several years was a pastor. He was an educator fourteen years, having been elected to the board of education in 1908 while president of Dakota Wesleyan university.

Dr. Leonard is not quite 42 years of age. He was once pastor in Rome, Italy, and for sixteen years has been pastor in Seattle. He was educated at New York university and Drew Theological seminary. It is thought he may be located in Seoul, Korea, because of his record as a missionary and his acquaintance on the Pacific coast with the Japanese.

Dr. Matt S. Hughes and Dr. Charles Bayard Mitchell are said to be the next in line for election.

* * *

The Presbyterians have been agitated over the election of a moderator at their General Assembly at Atlantic City, N. J. Once the office was the occasion of much electioneering but of late years the would-be politicians have been rebuked and the office has more frequently sought the man.

The Rev. Dr. John A. Marquis, president of Coe college, Cedar Rapids, was elected moderator in an election marked by considerable intensity.

Dr. Marquis was elected on the second ballot, receiving 616 votes against 237 for the Rev. Dr. William L. McEwan, pastor of the Third Presbyterian church, Pittsburgh. Dr. Marquis is a moderate conservative and Dr. McEwan is a conservative.

Shouts of protest greeted the Rev. Dr. John Y. Ewart of Colorado Springs, when he injected theological controversy into his address, in seconding Dr. McEwan's nomination. Many are of the opinion that his injudicious remarks led to Dr. McEwan's defeat.

There are persistent rumors of a strenuous effort to remove the New York presbytery from the fellowship of the church for alleged heresy and a large delegation of laymen from Cincinnati is present to assist in this process.

* * *

The Baptists have had much friction in previous years over an overlapping of function of the missionary work of the American Baptist Publication Society and the American Baptist Home Mission Society. At the Northern Baptist Convention at Minneapolis, they passed a resolution providing for the consolidation of this work.

The Baptists have also passed a resolution which was evidently aimed at the Carnegie Foundation for it pledges the denomination to provide against the lessening of denominational control of the denominational college. The Carnegie Foundation gives teachers' pensions only to "undenominational institutions."

* * *

The Y. M. C. A. has also been in convention at Cleveland and has taken advanced ground especially in the matter of mission work and in the deepening of the religious life within the Association.

The conventions still in session face many knotty problems and the church in the United States waits with much interest and with some anxiety the settlement of such problems as the reunion of divided denominations, and the furtherance of plans for more effective co-operation in the great enterprises of the Church of Christ in the twentieth century.

Disciples Table Talk

American Society to Have Representative in Alaska.

Secretary R. M. Hopkins, of the American Society, reports that the man has been found to go to Alaska as missionary for the Society. The choice has fallen upon Harry C. Munro, who graduates from Hiram College this year. He will sail from Seattle about June 25 and begin his work at Seward and Anchorage, Alaska, early in July. Mr. Munro is a native of Northern Michigan and is well prepared for the work in Alaska. His parents now live in Sawtelle, Southern California, and with them he will leave his wife and two-year-old daughter until the spring of 1917, while he goes ahead to prepare a place for them.

T. L. Lowe Called to Portland, Ore., First.

George Darsie has gone from Portland, Ore., First to Lawrence, Kan., to take the work laid down some months ago by E. T. McFarland, and now the Portland church is seeking the right man to take his place. A call has just been extended to T. L. Lowe, pastor of West Fourth Ave. church, Columbus, O. If Mr. Lowe accepts the work it will be without a trial sermon, and with the condition that if he is not satisfied with the work he may be released.

Illinois Pastor Preaches Sermon on Roosevelt's New Book.

B. H. Bruner, pastor at Arcola, Ill., recently preached a sermon in which he considered the new Roosevelt book. "Fear God and Take Your Own Part." Both the merits and weaknesses of the volume were pointed out. One of the Arcola papers printed the address in full, and the entire community was stirred by the preacher's review of the book. Mr. Bruner has been elected president of the union ministerial association of Arcola and Douglas county. He also reports that he has organized a junior congregation which is succeeding splendidly, and he will soon promote an organization for the young people of the church along the lines of that of Frank Waller Allen, of Springfield, Ill., which was recently reported in these columns. Mr. Bruner is sceptical as to the present day usefulness of the Christian Endeavor movement, and suggests that a dozen or so pastors express themselves in this paper on this question.

"Frontier Day" With New York Disciples.

Sunday, May 21, was observed as Frontier day in the Christian churches of the Tonawandas, Buffalo, Niagara Falls and other places on the Niagara frontier. The various pastors, each accompanied by a layman, exchanged pulpits in the morning. George H. Brown, of Tabernacle church, Buffalo, went to Richmond Ave. church, Buffalo, exchanging with Arthur Sebastian. I. E. Reid of Payne Ave. church, went to Niagara Falls and the pastor there, Ira L. Parvin, went to Payne Ave. F. A. Higgins of First church, Tonawanda, and Benjamin Farrell of Forest Ave. church, Buffalo, exchanged pulpits. Frontier day has been arranged for the purpose of creating an interest in the movement to establish Disciple churches in hopeful places along the Niagara frontier. It is expected that a fund will be started to assist in carrying out the plan.

Texans in Annual Meet at Waco.

The annual convention of the Texas Christian Missionary Society was held in Waco last week. The attendance was fairly good. Waco being centrally located, it was thought the town would be overrun with delegates. Hon. Harry Mason, of Vernon, made a splendid presiding officer, it is reported. He was always at his post on time and he stayed with it to the end. Hon. J. F. Holt, of Sherman, is to preside at the next convention. A. D. Millroy, of Brenham, will be the vice-president and S. H. Austin, of Memphis, the secretary. The part of the proceedings that created most discussion was the report of the Committee on Future Work. This report contained over a dozen recommendations, some of which were on matters that were to be carried out by the local churches. Not an inconsiderable number of those present thought some of the recommendations were an invasion of the rights and autonomy of the local church. The report of the committee was adopted, however, with a few changes in wording here and there. One who was present writes of the convention as follows: "The social features of the convention were delightful. I never saw one that moved on more smoothly or with less loss of time. Every one was glad to be the guest of F. N. Calvin and his hospitable church. Looking back over the convention, one may ask two questions. 1. Has the spirit of the prophets departed? 2. Do the Disciples have to preach a certain philosopohy in order to do acceptable work? Each of these questions presents a living issue today."

An Interesting Anniversary at Liberty, Mo.

One of the pioneer Disciples of Missouri is A. B. Jones, of Liberty, Mo. Mr. Jones served the church at Liberty as pastor about a half-century ago. Graham Frank, present pastor, reports that May 9 was the fifty-

Missouri's State Convention Program

Sedalia, the Place—June 13-15 the Date.

Tuesday Afternoon and Evening.

C. W. B. M. Session to be supplied.

Wednesday Morning.

9:00—Morning Prayer.
- a. Music.
- b. Devotional Bible Study—Prof. Herbert M. Garn, Canton, Mo.

9:30—President's Address—B. A. Abbott, St. Louis, Mo.
10:00—Report of State Board:
- a. Secretary—R. B. Briney, Kansas City.
- b. Treasurer—F. L. Bowen, Kansas City.
- c. Committee on State Missions.
- d. Discussion.
- e. Appointment of Committees.

11:30—Music—Congregation and Special.
11:35—Sermon—To be supplied.
12:10—Benediction.

Wednesday Afternoon.

2:00—Hymn and Prayer.
2:10—Key-man in the Bible School.—A. R. Liverett, Jefferson City.
2:30—Sectional Conferences.
- a. Beginners and Primary—to be supplied.
- b. Juniors—To be supplied.
- c. Intermediate—Leader, Richard Heilborn, St. Louis.
- d. Senior and Adult—Leader, Prof. W. C. Gibbs, Columbia.
- e. Superintendents of Bible Schools—To be supplied.
- f. Superintendents of Districts—J. H. Jones, Springfield.

3:30—Music.
3:35—Report of Committee on Bible School.
3:45—Address, "Fitting Bible Schools Into Church."—Baxter Waters, Lathrop, Mo.
4:10—Closing Prayer.

Wednesday Evening.

7:45—Evangelistic Music—Leader, W. E. M. Hackleman, Indianapolis, Ind.
8:15—Address, "The Church and World Today."—Burris A. Jenkins, Kansas City.

Thursday Morning.

9:00—Morning Prayers.
- a. Music.
- b. Devotional Bible Study.—R. W. Wallace, Lexington.

9:30—Address, "Liquor Influence in State Politics."—John L. Brandt, St. Louis.
10:00—Address, "Co-operation of City and County Moral Legislation."—To be supplied.
10:30—Address, "Co-operation of City and Country in Christian Evangelization."—Grant K. Lewis, Cincinnati, Ohio.
11:00—Music.
11:10—Address, "Significance of Latin-American Congress."—A. McLean, Cincinnati, O.
11:40—Discussion and Questions.
12:10—Benediction.

Thursday Afternoon.

2:00—Hymn and Prayer.
2:10—Committee on Education.—Mrs. L. W. St. Clair-Moss, Columbia.
2:25—Address, "Our Privileges and Obligations for Christian Education in Missouri."—Pres. Jos. A. Serena, Fulton.
2:50—Music.
2:55—General Report of Committees.
- Social Service.
- Benevolences.
- Christian Union.
- Church and Labor.
- Colored Churches.
- Nominations.
- Place.
- Resolutions.

4:00—Music.
4:05—Sermon: Geo. H. Combs, Kansas City.
4:40—Invitation Hymn and Benediction.
- Obituaries.

eighth anniversary of the beginning of Mr. Jones' pastorate there and that the day was observed by the congregation in his honor. There are only three members of the church still living in Liberty who were members at the time of his first sermon. It happens that this day was also the anniversary of the preaching of Mr. Frank's first sermon at the Liberty church, and thus there was ample justification for making May 7 a red letter occasion in the church's history.

A Notable Victory at Indiana Harbor, Ind.

H. A. Carpenter, pastor, and the congregation at Indiana Harbor, Ind., are to be congratulated upon their achievement in the erection of their new $25,000 church home, dedicated on May 7. C. J. Sharp, of Hammond, was in charge. J. Wade Seniff led in the music. C. W. Cauble and C. G. Kindred were also on the program. The Hammond congregation attended the services in a body. From a small, tar paper shack, Mr. Carpenter has brought the Indiana Harbor church up to a modern concrete structure. This new structure is said to be the largest Protestant church in the city. The pastor hired all the labor for the new building. The congregation bought a concrete mixing machine and manufactured the blocks for the building. The Harbor church was started by Mr. Sharp, of Hammond, in 1905. The first services were held in a hall over a blacksmith shop.

Lectureship at College of Missions, Indianapolis.

James L. Barton, Senior Foreign Secretary American Board of Commissioners for Foreign Missions, was the lecturer for the fifth series of College of Missions lectures, which were given at the college May 8-11. His general theme was, "The Evangelization of the Mohammedan World," and the following were the topics discussed: "The Rise and Spread of Islam;" "Content, Claim and Promise of Islam;" "Sources of Strength and Weakness;" "Demonstration of Islam in Turkey;" "Contact with Christianity and Results, Including Attempts to Christianize;" "The Program of Evangelization."

Oklahoma's Greatest Convention Meets at Claremore.

C. H. Newham, reporter for the recent state convention of Oklahoma Disciples, writes that the record has been set this year for state meets in Oklahoma. With three hundred persons actually enrolled, there were more than five hundred persons at the sessions. Mr. Newham gives much credit for the success of the meeting to the state secretary, A. R. Spicer, of whom he remarks: "All the delegates will take off their hats to A. R. Spicer, the untiring, consecrated, efficient state secretary. One can not begin to estimate the value of the work of this man in Oklahoma. His plans for the convention were perfect and the execution of these plans practically perfect." Features of the sessions were many; a few of them are given here: E. T. Lane, of Oklahoma City, preached a sermon of great power on "What is Christianity?" The message of Grant K. Lewis on home missions was the other address that struck the keynote for the convention. R. M. Hopkins' Bible-school talks presented higher ideals for religious education. F. D. Kershner's Bible studies struck the spiritual note. H. E. Van Horn, of Oklahoma City, gave an address on Christian Education that "struck home vital truths in the hearts of the delegates." The C. W. B. M. sessions, under the leadership of Miss Marie Davies, Oklahoma field worker, were attractive, with Miss Allena Grafton, of Indianapolis, as a star speaker. The work of Mrs. A. R. Spicer in teacher-training promotion is highly praised: Mrs. Spicer reports 1,600 pupils in the classes of the state. Miss Adeline Goddard, state Christian Endeavor field worker, and Frank Lowe, National C. E. Field Secretary, made the Endeavor sessions notable. At the close of Mr. Lowe's address five young men and women gave themselves as "life recruits" for Christian work. Led by the state anti-saloon secretary, Attorney Laufbaum, two prohibition resolutions were passed by the convention, one to the Senate, the other to Congress. The work of the secretaries of the national societies of the Disciples is highly praised. The next convention will meet at Enid, the time being left to the state board. It is reported that Oklahoma City is after the 1917 national convention of the Disciples.

—The Endeavor societies of First church, Hutchinson, Kan., and of the South Hutchinson church, are reported about equal in standing in an inter-society contest being conducted by the Hutchinson local union.

—Miss Anna Louise Fillmore, daughter of our well-known music publisher, J. H. Fillmore, Norwood, Ohio, will go to China in September. May 21 was Anna Louise Fillmore Day in the Norwood Christian Bible-school and church. In this church she was reared, and she has a strong grip upon the confidence and love of the whole church, writes a member at Norwood.

—T. J. Brock, pastor at Peru, Ind., has been honored in being called upon to deliver the Memorial Day address at the services to be conducted under the auspices of the Peru G. A. R.

—The need of God and his presence in human life, will be the theme of a series of midsummer "little sermons" beginning Sunday, June 28, at First church, Springfield, F. W. Allen, pastor. Acknowledgement is made to Lyman Abbott's "The Great Companion," which book is used as a basis for these sermons. The topics to be discussed are: "The Quest After God," "The Power of Vision," "The Door," Devout Forgetting," "Devout Remembering."

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Notes from the Foreign Society

At Vigan, Philppine Islands, a cottage for tubercular patients has been built, largely through the generosity of local Americans.

In the past year 17,945 persons have been treated in the Vigan Hospital.

Dr. Jennie V. Fleming reports four baptisms at Mungeli—two of these are from a village five miles out.

Dr. C. C. Drummond reached Harda, India, about the middle of February. The warmth of his welcome on the part of the people of India surprised him.

Four million pages have been printed in English and the vernacular on our mission press in Jubbulpore.

The Sahayak, the weekly paper published by our mission at Jubbulpore, is more widely read than any other paper published in Hindi.

The church at Harda, India, the first mission station of the Foreign Society on heathen soil, supports its own ministers, Mr. W. Isaac Isaacs is the preacher.

Let there be a large number enrolled this year in the Five Dollar League for the Children's Day Offering. Every superintendent and teacher can set a good example by becoming a member.

Miss Edna Dale of Wuhu, China, who is supported by the Christian Temple church, Baltimore, Md., has been asked to give her time to the Bible Teachers' Training School for women in Nanking.

Preparations continue at Tokyo, Japan, for the World's 8th Sunday-school Convention, notwithstanding the fact that the date is deferred until after the close of the European war. The Japanese committee, of which Marcus Okuma, Premier of the Empire, is vice-president, has already raised $32,000 for the reception and entertainment of the delegates, and the Y. M. C. A. building hall is to be enlarged to accommodate 3,000 delegates.

There ought to be no less than 25,000 enrolled in the One Dollar League of the Foreign Society. One Dollar will support a native evangelist for a whole week! One Dollar will pay all the expenses of a chapel for two weeks! One Dollar will provide 2,000 Christian tracts on the foreign field! One Dollar will keep a boy in school a month! Think of it! One Dollar will support an orphan twenty-four days! And so on.

Certain tribes of North American Indians, strange as it may seem, are the richest people in the world in proportion to population. The wealth of the people of the whole United States averages about $2,000 per capita, that of the 2,000 Osage Indians of northeast Oklahoma averages $30,000 per capita. The whole of Osage County, larger than the State of Rhode Island, belongs to this little handful of red men. Since it was allotted to them by the government, oil in great quantities has been discovered and their income last year from this source alone was $560,000 in addition to which they received great returns from their grazing lands.

Stephen J. Corey, Secretary.

—Professor L. A. Moomaw, of Cotner University, is publishing a book on the history of that institution.

—The Mexican Institute at San Antonio, Tex., conducted by the Disciples, closed its first year with 36 members enrolled. All but two of these came into the fellowship by baptism.

—The church at Sharon, Pa., R. A. Bennett, pastor, celebrated its eighty-eighth anniversary on May 7. President Cramblet, head of Bethany College, was the anniversary preacher. Among the preachers who have led in this field are: C. G. Brelos, E. S. Bosworth, Professor Peckham, of Hiram, J. S. Ross, Fred A. Bright, W. C. Prewett, C. C. Waite, A. A. Honeywell, M. L. Jenny, W. W. Winbigler and the present pastor. This church is making rapid progress under the ministrations of Mr. Bennett.

—E. M. Waits, of Magnolia Avenue, Fort Worth, will lead in the Bible study features at the School of Methods at Shreveport, La., which is scheduled for June 15-23.

—W. C. Pearce, adult Bible-class leader with the International Association, addressed the adult department of Hamilton Ave. church, St. Louis, on May 14. This church will soon begin the erection of a new Bible-school building.

—The annual convention of the Sixth District of the Illinois Christian Missionary Society was held at Charleston, May 23 and 24. The program was an excellent one. Leslie Crown, of DeLand; B. H. Bruner of Arcola; H. H. Peters, of Paris; J. C. Mullins, of Mattoon; R. E. Henry, of Decatur; Stephen E. Fisher, of Champaign; J. F. Bickel, of Danville; W. S. Hoke, of Bement; J. P. Givens, of Hoopeston; J. F. Hollingsworth, of Newman; Prof. A. W. Nolin, of the University of Illinois; J. R. Golden, State Secretary, and L. O. Lehman, of Eureka, were on the program. R. H. Callaway is secretary of the district. Pastor Horne and the Charleston church cared for a big attendance.

—Edgar D. Salkeld, pastor of Central church, Frankfort Ind., has enrolled as a member of one of the military training camps to be held at Fort Benjamin Harrison this summer and fall under the direction of the War Department.

—The Christian Endeavor Society of Central church, North Tonawanda, N Y., are taking a deep interest in the Damoh Orphanage work. Early in the year they pledged $5 and through the use of the Endeavor Day exercise became so interested that they assumed support of Timothy, one of the boys in the orphanage.

—The Philathea Class of East church, Toledo, O., gave a musical program May 9 which was of a high order and well received by a large audience.

—The Ohio Christian Missionary Society conducted a very successful school of methods at Bellefontaine the week following the dedication of the new building there. There was a registered attendance of Bible-school workers of 200, representing twelve schools. Twenty persons qualified for the international certificate. Following the school of methods at Bellefontaine the Bible-school at that place on May 7 held the first session in the new building. The program had been so well prepared and the workers so instructed in executing it that the school opened on time and proceeded on schedule to the end without a single announcement from the platform.

—H. Winter reports that the men's class of the church at Perry, O., has, under the leadership of M. C. Hughes, as teacher, made a phenomenal growth in the past six months. The club house used by this class has been improved greatly recently.

—A union Bible-school institute was conducted at West Mansfield, May 13-15. The instructors were Dr. W. C. Barclay, Miss Barnthouse and Wilford H. McLain.

—The next regular Union Ministers' Meeting to be held under the auspices of the Chicago Church Federation Council will be held Monday, May 29, at 10:30 in the First Methodist Church, corner Clark and Washington Sts. The speaker of the day will be President Albert Parker Fitch, D.D., of Andover Theological Seminary, who will speak upon the subject "Religious Leadership in America After the War."

—The Disciples are not strong in New Orleans, La., but W. H. Allen, pastor of the church there, reports that during one month 21 persons came forward in response to the invitation. Fifteen of these came on Easter morning.

—J. R. Blunt, who leads in the work at Winnipeg, Can., reports that six persons have recently been added to the small body of Disciples in this difficult field.

—George Darsie, recently resigned from First church, Portland, Ore., visited a few days in Tacoma, Seattle and Winnipeg, Manitoba, before taking up his new work at Lawrence, Kan., on May 14.

—Geo. W. Brewster preached the baccalaureate sermon at Eugene Bible University, Eugene, Ore., on May 14. L. S. Cupp had charge of the ordination service. E. V. Stivers gave the alumni address and F. T. Porter gave the address before the graduating class.

New York City Mission Notes

The Disciples' Missionary Union of Greater New York and vicinity reports continued activity and interest in the work of the city missions.

The co-operation of all the churches in this common object tends toward unity, and the greatest harmony of interests.

Since the Flatbush church has become self-supporting, the Borough Park Christian church is the leading mission. But recently a People's church, it is now a Church of Christ with a church membership of 105 and a Bible-school enrollment of 236 with an average attendance of 165. Through the assistance of the Church Extension Society, by taking over title to the Borough Park property, the Disciples' Missionary Union has been able to make a loan covering the entire indebtedness of the property, thus saving to the church $1,000 and lowering the debt to $9,000. L. F. Carter is the pastor, and is doing excellent work.

In the opposite part of Brooklyn is the Ridgewood Heights Mission, in the midst of a rapidly growing section. The mission is at present without a regular pastor, but is being supplied by students from Union Thological Seminary. A pastor has been called for the first of June. With the proper leadership this will become a strong and flourishing mission with self-support in the not far future.

The Russian Mission on the lower East side with John Johnson as pastor, continues its thrifty and healthy growth. It has at present a membership of 50 with an average attendance of 65, which are mostly men. Social and institutional features are carried on in connection with this work.

The Disciples' Missionary Union is happy to announce a great forward step in connection with the Russian work in the United States. A Russian paper to be known as the "Russian Christian Herald," edited by John Johnson, will be published monthly beginning with the present month. This paper will be our first Russian Christian paper and will be sent to Russian centers from coast to coast.

The older churches of the city are steadily pushing forward the work of the Kingdom in their various localities, and the whole tone of our work in the city is decidedly good.

M. M. Amunson.
Secretary Disciples' Missionary Union.
Brooklyn, N. Y.

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—D. N. Wetzel, of the church at Pittsfield, Ill., will deliver the baccalaureate sermon before the graduating class of the local high school.

—W. S. Athearn was a leading speaker at the annual spring rally of Greater Cincinnati's Bible schools, on Sunday afternoon, May 21. His theme was, "The Religious Education of the American Democracy." The meeting was held at Central church.

—A. L. Clinkenbeard, recently called from Plano, Tex., to North Dallas, was presented with a gold watch at the close of his work at the former city.

—A. R. Liverett, pastor at First church, Jefferson City, Mo., has declined the offer of an appointment as district superintendent of the Missouri Anti-Saloon League. Mr. Liverett was chaplain of the House in the General Assembly of 1913 and chaplain of the Senate in 1915.

—M. W. Yocum, of the Hartford City, Ind., church, recently addressed the local high school on "The Unknown Quantity of Life."

—Coffeyville, Kan., congregation has completed one-half of its new church home, and this will be dedicated by Geo. L. Snively. This "half a church" will seat over 1,200 persons, including all rooms. Arthur Long is pastor at Coffeyville, and he has increased the attendance at all services in a remarkable way since the beginning of his pastorate.

—C. H. Swift, of First church, Carthage, Mo., will preach the baccalaureate sermon before the Centralia High School, June 13. Mr. Swift recently left the Centralia work to assume the duties of pastor at Carthage.

—C. C. Morrison talked on his recent experiences at Panama Congress and in the South American Regional Conferences at Memorial church, Chicago, on May 17.

—W. E. M. Hackleman led the music at the Ohio convention, held at Mt. Vernon, May 23-25. Mr. Hackleman will assist in the dedication services of the remodeled church at Madison, Ind., John W. Moody, pastor.

—H. G. Burgess, Canton, Mo., pastor, has given a lecture at the Canton High School once a week during this year, and will deliver the baccalaureate address next month. Mr. Burgess recently gave an address before the local chapter of Knights Templars.

—Drury college, located at Springfield, Mo., has recently raised $70,000 in Springfield as additional endowment fund.

—E. L. Day rejoices in a Bible school increased in attendance from 150 to 600 during his five-year pastorate with North Side church, Indianapolis.

—G. L. Snively raised nearly $11,000 at Thorntown, Ind., to cover a building indebtedness of $7,500. R. E. Callithan and the congregation at Thorntown deserve credit for the erection of this $25,000 church home in a town the size of Thorntown.

—Butler, Pa., church will build a Bible school and Community House plant at once.

—There is a men's class of nearly three hundred members in the church at Mt. Vernon, O., which entertained the Ohio Disciples in state convention. The new $45,000 home in which the convention was held is reported to be the finest church building in the county. J. A. Long is the Mt. Vernon pastor.

—"A new $15,000 church home by September," is the slogan at Tenth Street church, Paducah, Ky.

—There are more men than women in G. W. Morton's church, at Beardstown, Ill. Nearly a hundred members have been added in the past year.

—D. B. Titus, of Idaho Falls, Ida., led his church in a four weeks' missionary educational campaign preparatory to making the every member canvass.

—The following are Pacific coast convention dates for this year: S. California, July 20-30, Long Beach; N. California, July 10-16, Santa Cruz; Oregon, July 8-16, Turner; W. Washington, July 5-7, Tacoma; Inland Empire, June 26-29, Rosalia, Wash. E. Oregon, June 21-25, Pendleton; S. Idaho, June 19-21, Payette; Montana, June 6-8, Bozeman.

—Chas. H. Hulme, pastor at Bartlesville, Okla., led in a successful financial campaign, by which a building debt of $6,000 was cancelled.

—W. A. Fite, pastor at First church, Ashland, Ky., has published a little booklet on "God's Plan for Financing the Church" which would be of value to any church in the country.

—C. H. Hood, pastor at Coshocton, O., reports that "the aged and infirm were brought in automobiles and carnations were provided for all mothers"—at the special Mothers' Day service held at this church. There were three additions at this service.

—W. S. Athearn will take special work in the University of Chicago this summer.

—H. E. Wilhite, former evangelist, has gone into business in Southern California.

—"The Women's Hour" is a feature in the program of Bethany Assembly. There will be "Ten Lectures by Ten Hoosier Women" for women only, one lecture being given each day, Aug. 8-18, except Lord's Day. Religious subjects will not be discussed primarily. The lectures will deal with those things that are of peculiar interest to women. The speakers are: Mrs. Grace Julian Clarke, Mrs. S. R. Artman, Mrs. Felix T. McWhirter, Mrs. Effie Cunningham, Mrs. J. M. Stearns, Mrs. O. H. Greist, Mrs. Dr. Amelia Keller, Mrs. Demarchus Brown, and Miss Lella Gaddis. All of these women have become well known through their work upon the chautauqua platform and elsewhere.

—A $1,200 mortgage was burned at Elyria, O., church on Easter Sunday.

—The following letter from W. J. Carry, of Crookston, Minn., indicates real growth religiously in a difficult home mission district: "The largest attendance at Bible school in its history at Crookston was reached during April, having 91 in attendance the first Sunday, and 101 the third Sunday. We were not able to push the work in the revival meeting as much as we wanted to, on account of preparations for the union meeting. I helped seven days as carpenter on the tabernacle, as well as attending committee meetings, etc. Made eighty-eight calls during the month. Nine of our Endeavorers passed the examination in the C. E. Expert work."

At Transylvania and Hamilton

The annual commencement season of Transylvania and the College of the Bible, including Hamilton College, the Junior College for Women, will begin on Sunday evening, June 4, and continue through Thursday, June 8.

While all alumni and former students are cordially invited to attend these exercises, the classes of 1911, 1906, 1901, etc., are especially expected to return for the fifth year anniversary.

One of the dormitories of the Ewing Hall group will be available for the use of former students and alumni, where they will be guests of the college.

The commencement sermon will be preached at Central church, Sunday evening, June 4, by F. D. Kershner, of St. Louis. Edgar DeWitt Jones, of Bloomington, Ill., will deliver the commencement address for Hamilton College on Wednesday evening, and Col. Miles M. Dawson, of New York, will give the commencement address for Transylvania and the College of the Bible on the morning of the 8th.

Following is the program for the week:

Sunday, June 4, 8 p. m.—Commencement Sermon, Central church, F. D. Kershner, St. Louis, Mo.

Monday, June 5, 8 p. m.—Play by Marlowe Club, Hamilton College Chapel.

Monday, June 5, 8 p. m.—"Fortune Hunter," by Dramatic Club of Transylvania, Opera House.

Tuesday, June 6, 8 p. m.—Annual Concert, Hamilton College Chapel.

Tuesday, June 6, 8 p. m.—Ossolia Society, Morrison Chapel.

Wednesday, June 7, 10 a. m.—Class Day, Hamilton College Lawn.

Wednesday, June 7, 1 p. m.—Alumnae Banquet, Hamilton College.

Wednesday, June 7, 3:30 p. m.—Class Day, Morrison Chapel.

Wednesday, June 7, 5 p. m.—Alumni Banquet, Ewing Hall.

Wednesday, June 7, 8 p. m.—Hamilton College Commencement, Opera House. Address, Dr. Edgar DeWitt Jones.

Thursday, June 8, 10 a. m.—Commencement Transylvania and College of the Bible. Address, Col. Miles M. Dawson, New York.

Church Extension Notes

At our board meeting May 2 the following loans were granted: Merced, Cal., $300, 4 per cent; VanAlstyne, Texas, $4,000, 6 per cent; Council Hill, Okla., First church, $500, 4 per cent; Numa, Iowa, First church, $600, 4 per cent; Roswell, N. Mexico, First church, $4,000, 6 per cent; Fairmount, Ind., First church, $1,800, 6 per cent; Bloomington, Ind., Indiana Ave. church, $2,000, 4 per cent; Hayneville, Ala., $200, 4 per cent; Spur, Texas, First church, $800, 4 per cent; Haddam, Kansas, $1,500, 4 per cent; Moody, Texas, First church, $400, 6 per cent; Mulberry, Kansas, First church, $600, 4 per cent; Newbern, N.Car., First church, $500, 6 per cent; Lonoke, Ark., $1,000, 4 per cent; Booneville, Mo., $3,500, 6 per cent; Vicksburg, Miss., $1,000, 4 per cent and Palestine, Ill., First church, $3,500, 6 per cent.

The following loans were paid during April as the buildings were completed; Okeene, Okla., (George F. Rand Fund) $500; Robersonville, N. Car. (Christian Church Sunday-school Fund) $3,500. Chickasha, Okla., Shepard St. Col'd Church (J. C. Mason Fund) $250; Dugger, Ind. (T. W. Phillips Fund) $4,000; Jefferson, Iowa, (Annuity) $6,500; Greentown, Ind., (Lizzie P. Chapman Fund) $2,000; Roanoke, Va., Belmont church (Frankfort, Kentucky Church Fund) $2,500; Mt. Pleasant, Iowa (J. W. Cassell Fund) $2,000; Merryville, La., (Annuity) $400.

During the month a Name Loan Fund was established by E. M. Austin and wife of Litchfield, Ill., as a memorial to their son, Paul Austin. It will be known as "Paul Austin Memorial Fund." The $5,000 was paid in cash.

A bequest of $500 was received from the estate of Mary S. Bunting, of Rock Valley, Iowa.

During the month the churches sent $1,418.11 and individuals $6,838. This is a gain over April, 1915, of $7,066.60.

There are great opportunities before the Board of Church Extension at the present time and many applications should be answered because the congregations want to build churches during the summer months.

John H. Booth is with the Men and Millions Team during the month of May. He will attend the Northwestern and the California conventions in the month of June and July, also visiting many of the churches in that territory during that time.

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THE CHRISTIAN CENTURY.

Vol. XXXIII June 1, 1916 Number 22

"The Protestant Advance"
A Chilean Editorial

Children's Day and the Child
Editorial

The Gospel of the Guns
By Herbert L. Willett

Ministers and Militarism
By Simeon Strunsky

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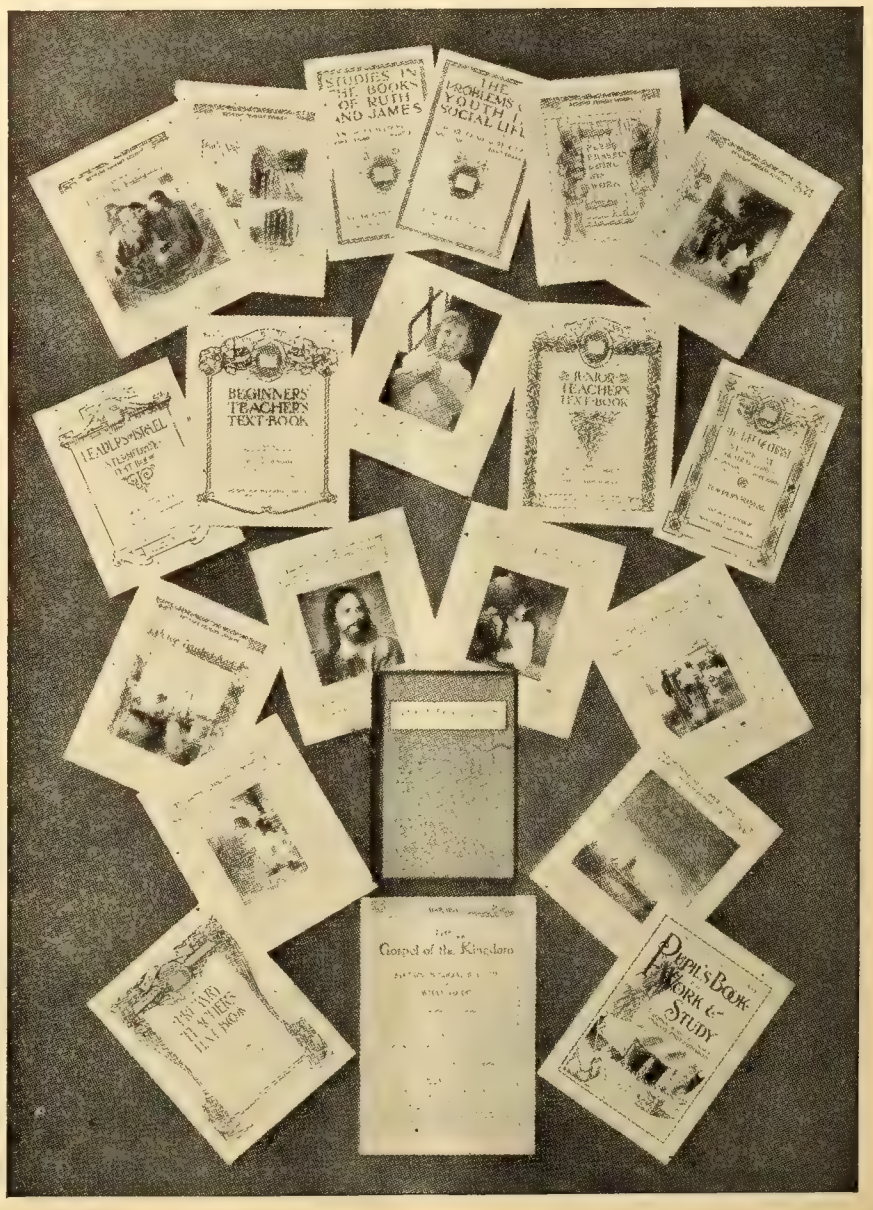
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JUNE 1, 1916 Number 22

"The Advance of Protestantism"

MANY inquiries have come to me from readers of the current series of articles on the Regional Congresses in South America, asking how the presence of our deputation in these cities was regarded by the general public and what was its attitude toward our Congresses. In response to such inquiries I have decided to publish this week the following account of our theater meeting in Santiago, the capital of Chile, a city of something over a half-million people. This account appeared in the daily newspaper, "La Union," which is known to be the mouthpiece of the Catholic Church in Chile, subsidized by the Church and carefully guarding its interests in the public mind. I could make quotations from other newspapers in Santiago which would reflect the freer attitude of public opinion toward Protestantism, and I may do so at another time, but this typical newspaper "story" seemed to all the members of our deputation strikingly significant, not alone for the fact that it appeared in the most conservative paper in the Republic, but because of the clever reportorial qualities that are disclosed by it. In the main the story is true to fact, though the writer exaggerates the emotionalism of the audience. An Anglo Saxon audience could not have been more self-controlled than was this vast assembly of Latin Americans in the Chilean capital. Next week I will take up again the thread of our narrative, telling of our voyage to Valparaiso from Lima and of our experiences in Santiago which is situated about eighty miles inland from Valparaiso.

C. C. M.

THE PROTESTANT ADVANCE

SOME of the daily papers gave notice, recently, of the arrival in this country of certain delegates to the Congress on Christian Work which was recently held in Panama. For this reason there was to be held in a theater of this city a great meeting to which all the Evangelicals of Santiago were invited, in order that they might hear the message of these delegates and come to know of the decisions formulated in that great assembly. This invitation provoked our curiosity. We had heard mention of this Protestant sect which our people had christened with the picturesque name of "Canutos."* We had the impression that the Lutheran religion had gained some ground among us, thanks to the persevering labor of the Salvation Army which under pretense of fighting alcoholism is carrying forward a formidable propaganda in favor of Protestantism. In a word, we were convinced, beforehand, that Protestantism, in spite of its exotic character as regards the mentality, the mode of life and the religious traditions of our people, had gained a few adepts among the Chileans.

But we never thought that the thing might assume greater proportions. In going to the Comedy Theater, we imagined that we would find it more or less filled with foreigners, numerous misses and ladies, a few Chileans more or less curious like ourselves, a few women of our land, and a very, very few specimens of the male citizens of the native land of O'Higgins, and Arthur Prat, who, as is known, are ardent devotees of the Virgin of Carmen.

Our surprise, therefore, was great, when we found the theater full from the pit to the highest gallery, all the seats occupied by a gathering that, it is true, was cosmopolitan, but in which the national element predominated. In the main floor numerous foreigners were to be seen, both men and women. There were also present a good number of Chileans, and of Chilean women, in particular. The same may be said of the boxes. But when we came to the galleries there was a complete dearth of foreigners. The creole element filled them completely! Men and women were crowded together in them, like clusters of grapes, without showing the slightest weariness in that ill-smelling thick atmosphere. One might think that we were to witness the debut of some famous production, and that in anticipation of the coming pleasure no one paid the slightest attention to the inconveniences of the moment.

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Thus the moment came for the opening of the program. The curtains were drawn and the platform came into view occupied by the desk of the president, and behind this, a group of ladies and gentlemen who, as we afterwards saw, formed the chorus of singers. In the front row there were a number of gentlemen who wore the high collar and the frock coat which are the characteristic dress of the Protestant pastors and professors in the colleges which the sect has among us. At one extreme of the platform sat Colonel Bounett, the head of the Salvation Army in Chile. And scattered over the platform were brigadiers, soldiers and female soldiers of that same army, with their characteristic uniform.

The program was begun. A gentleman who occupied the place of president and who, we understand, was a Bishop, invited us in the Portuguese tongue to sing a hymn. It should be stated that as the people came in all received a small booklet full of religious songs. At first, we supposed it was a sort of keepsake, such as is given out at concerts, but we were to find out that it had a practical application. The booklets contained just the hymns which were to be sung. In this way, the audience could accompany the chorus on the platform and the singing soon assumed the character of a general invocation.

When the hymn was finished, the Bishop President gave us in a few words the object of the meeting. There were present three delegates to the Congress of Panama and they desired to speak to the Chilean Evangelicals. We were to hear three renowned orators, and they would speak to us, respectively, in the language of Shakespeare, of Camoens and of Cervantes, since one of them was a North American, another was a Brazilian, and the third an Argentine.

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Immediately he presented the North American, adding the consolatory notice that his discourse would be translated into Spanish by another Reverend. And so it was. The North American orator arose and with great emphasis began his discourse with a vibrant salutation to Panama, in which he dwelt on the great work of the Canal and described it as one of the great triumphs of human energy and skill. He then spoke of the meaning of the Congress at Panama, in connection with the religious ideals pursued by Protestantism. There were in that Congress twenty-one flags, which signified that there were just the same number of peoples who were thirsty for the Gospel. Those flags spoke of liberty, of wealth, of commerce, of power, and yet neither liberty, nor wealth, nor commerce, nor power was sufficient to make these peoples happy, unless, together with having these things, they lead a religious and spiritual life. It pained him to confess that not all those peoples were living according to the teaching of Christianity, among them his own land which he so dearly loved. But in order to live like a Christian it was necessary to snatch men from the darkness of ignorance. Therefore, one of the duties of the Congress should be that of aiding in the diffusion of knowledge in such a way that at the side of each temple there should be a school where mankind might learn

*Note. All Protestants in Chile are called "Canutos," the name being derived from that of Sr. Canut, one of the best known of the early preachers. The term is one derived, such a "Dowieites," etc.

to read in the great book, in the Book of Books, the Bible, where are to be found the destinies of humanity.

Such was the discourse of the reverend North American, which, thanks to the interpreter, was perfectly understood by all his hearers, although in the translation a good part of the emphasis and fervid eloquence was lost. The orator and the interpreter did not compliment each other, for in temperament they seemed to be diametrically opposed the one to the other. But in spite of this the matter was perfectly understood, and this was what interested us.

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After we had sung another hymn as before, the Reverend President announced that we were now to hear the language of Camoens, or, in other words, the Brazilian orator. He was a gentleman of venerable aspect, of splendid figure, and with long, white beard. By the terms in which he was introduced we learned that he was an eminent Presbyterian pastor in Rio de Janeiro. His language was essentially mystic. His discourse was really a sermon on the need of the spiritual life; that is the religious life, not only for individual felicity but also for the felicity and grandeur of the nation. He insisted, in particular, on the transforming power of religion. The sciences, art, riches, cannot in themselves regenerate the individual. Only religion has power to illuminate the conscience of the penitent thief and to place in his lips the redeeming word of pardon. Religion, the divine principle that fills it, was that which produced a reaction in Saul of Tarsus and converted him from an implacable prosecutor of the Christians into a formidable champion of the Church of Christ, into the great Apostle Saint Paul.

The orator becomes more and more enthusiastic, more and more fervid. His tropical imagination suggests brilliant similes. Taking a walk on Santa Lucia he found a strange inscription: "To those who are expatriated from Heaven and Earth." The place which is today one of the most enchanting parks in this city, was, at one time, a cemetery. In the same way ought religion to work in the soul, transforming it, purifying it, beautifying it. The human heart, too, is customarily a cemetery, in which lie faith and hope. That heart must be awakened to life, infusing into it the spirit of Christ. It must be converted into a garden, from which man can address the Creator with those immortal words, "Our Father, who art in Heaven!"

The assembly, carried away with its emotions, applauds wildly. A breath of mysticism passes through that theater which is called the "Comedy."

A still more fervent hymn is sung with the greatest unction, as a harmonizing echo of the discourse. Then the president introduces the Methodist pastor of Rosario, Argentine, who is to speak to us in the language of Cervantes.

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This orator shows from the very first moment that he knows the weak side of the Chileans. Consequently as soon as he advances to the front of the platform he takes out two flags, one the Chilean, the other the Argentine, and unfolds them interlaced. A thunder of applause greets this simple maneuver and when he salutes the flags, evoking the glorious days of Maipo and Chacabuco, we have no power to describe how the thunder is converted into a veritable tempest of applause.

The discourse of this orator is an apology for Protestantism. He makes it clear that this is the revealed, the only religion, founded by Jesus Christ himself. His striking gestures, his sonorous voice, his vigorous phraseology, his sober mimicry all give to the orator the air of one who is carried away by his passion, of one who is vehement, a fanatic. His conceptions are like his physical characteristics, instead of convincing he seems to crush down opposition. They, the Evangelicals, admit one only God, one only law, one only Lord. One only God, that is to say a loving Father, who does not punish his sinning son, but sacrifices himself to save him. Only one law, that is to say the Bible, which is the only code according to which the Evangelical ought to adjust his life, there being no human power which can oblige him to accept other rites or precepts. One only Lord, one only mediator, one only priest, one only way to reach God, that mediator is Jesus Christ, and with him there is no need of more.

This fervid discourse has produced a suggestion of mysticism. When the orator speaks of God there fall from the galleries such phrases as these uttered with trembling voices: "Hallelujah!" "Glory to God!" But little was lacking to produce symptoms of hysterics—cries, sighs, self-accusation. The atmosphere was saturated with these spiritual aspirations.

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The orator feels that he dominates the situation. His voice, far from becoming hoarse, in spite of the high pitch in which he speaks, seems to grow stronger and stronger. Protestantism not only interests itself in the soul, he says, it busies itself, too, in material things. It is a valuable ally to education and social progress. In it there is no human inequality. Inequality is an invention of man. God has all his children absolutely equal; and if there are beings who die of hunger and have no bread with which to fill their mouths, this is not because the common Father is a miser. The earth produces three times more than what humanity needs for its support. The trouble lies in the fact that man has forgotten that he is a brother of man, and that it is not lawful for him to build his happiness on a heap of corpses. But the benefits of Protestantism are not yet exhausted. It is under Protestantism that the arts and sciences flourish. The nations that march in the very vanguard of civilization are those which profess the Evangelical religion, and if it is true that some of those nations are now at war, it is perhaps that in them is being produced again the episode of Job, the Patriarch. Satan, who was zealous of his fidelity to God, overwhelmed him with suffering and disappointments. But inasmuch as his faith held true, the Lord recompensed him, returning to him more than he had. So in the present case! Satan, envious of the splendor which those nations, under the protection of the Gospel, had reached, has unchained on them the horrible plague of war. But surely they will rise above this trial and God will return unto them, with interest, that which they have lost in order that they may continue their glorious way!

Thus spoke the orator, and with a final hymn this meeting of the Evangelicals of Santiago came to an end. The congregation went out with a grave demeanor, receiving at the door a copy of "El Heraldo Christiano," which we understand is like an official organ of the sect.

For us, all this had been a revelation. Protestantism has advanced considerably among us. Its apostles, those who propagate it, its elements of action, are formidable. We propose to study, with all calmness, and with a spirit free from passion, that which the advance means for the country. We believe it involves grave peril for our social tranquility, for the harmony of the Chilean family. Far be it from us to suppose that its agents and propagandists deliberately pretend to create these disturbances. But their work is bound to have such an unfortunate result, because they aspire to the making of Protestantism the national religion; and this pretension, as history shows, has made seas of blood to run and has sunk in misery those peoples who have fallen into those abysses of misfortune known as religious wars.

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LLOYD-GEORGE ON TEMPERENCE

Mr. Lloyd-George has again shown that his heart is on the right side in the cause of Temperance reform. To "a deputation from the Temperance Council of the Christian Churches," at Hotel Metropole, London, he took strong ground and reiterated convictions long held and frequently expressed. Speaking of his hopes of eradicating the evil by elimination of the traffic and of even carrying the leaders of "the Trade" with him at least for the period of the War, Mr. Lloyd-George said:

"There are many changes which I hope we shall accomplish through this War, but this will be the greatest and most beneficial change of all if we succeed in carrying it through. If it is possible to convince the nation that the success of the great task which has been undertaken depends very largely upon removing this drag upon its efficiency, then I feel confident that we shall regard this, however successful we may be in a military sense, as the greatest triumph of all."

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RELIGION ABOVE THEOLOGY.

Opinions divide; purpose unites. Whenever Christians become fully aware of this truth, a long step will have been taken toward real Christian unity. So long as we strive for union on the basis of unanimity of opinion we will be doomed to disappointment. That which will bring in an era of Christian union is the dominance of a common purpose. Before we can hope for real purpose, at least a majority of Christians must reach the point where they put religion above theology, Christ above creed; but we will not reach that point until the divine purpose which actuated Jesus Christ—to make men in his likeness—takes precedence over the effort to induce men to conform to our opinions.—Presbyterian Advance.

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Let us learn that if we are bent on doing our duty we must be prepared to suffer for it. Never to suffer for doing our duty may be to fail in doing it at all.—Bishop Thorold.

The Gospel of the Guns

A Sermon Preached at the Memorial Church of Christ, Chicago.

BY HERBERT L. WILLETT.

OUR country is confronted at the present time by the most outstanding peril it has faced in our history. This is not the danger of invasion from without nor uprisings within. In spite of all alarmist reports, the nation knows in its heart that no enemies are likely to be encountered if left to their own initiative. Our danger is rather the arousal of a new and strange sentiment of militarism for which there is no analogy or precedent in our experience. A wave of excitement is moving over the United States. Instruments of public information are filled with disquieting rumors of the dangers which menace the nation. Newspapers of a certain type are filled from cartoons to editorials with the war spirit. Upon the screen the lessons of preparedness are portrayed in the most lurid colors. Banquet tables are the scenes of fervid oratory in behalf of military and naval efficiency, and even the public schools are invaded with the same spirit.

OUR RELIANCE NOT IN REGIMENTS.

In the past our army has been small, scarcely more than enough for emergency service in times of uprising against the law. This has been our deep pride. Our reliance has been placed not in regiments and cannon, but in the intelligence and the moral character of our citizens. Our navy has received far more attention, and though we knew that it did not in any manner compare with the navies of some of our transatlantic neighbors, we have been satisfied to allow it to take its place in the line of navies at a point where our dependence upon moral rather than physical forces would be illustrated. Our people have been respected in all corners of the world, not because of any military equipment but because of the nobler qualities of integrity, efficiency and good will.

Suddenly we are confronted by the cry for preparedness. This seems a good word, and most of the American people believe in it without argument. Yet, of course, one likes to know the meaning of such a term, and it is one of the perplexing features of our present discussion of the theme that there seems to be no agreement among its advocates.

There are those who demand that we shall have an additional fifty-thousand soldiers and ten battleships. Such people are denounced as cowards and laggards by those who think we ought to have a hundred-thousand more troops and twenty more battleships. And these in turn are only triflers and mollycoddles in the estimation of those who think that nothing less than two hundred thousand soldiers and forty additional battleships will suffice. It is a sliding scale of estimates. No one seems to understand where the limit is to be placed.

THE BURDEN OF MILITARISM.

It is quite proper that the United States should be prepared for national emergency. But does this mean, as many are saying and as the President himself, perhaps under pressure, has intimated, that our navy ought to equal those of the two strongest nations of Europe?

Nothing is more conspicuous in the recent history of both England and Germany than that after enormous and exacting outlays for military and naval preparation during the past ten years, both are now declared to have been essentially unprepared for the war when it began.

We wish to be ready for eventualities, but we ought not to go in for a program which has seemingly no limit, and which commits us to the insupportable burdens under which the nations of Europe have groaned during the past decade. Yet these burdens are now declared to have been insufficient to prepare for the event that was precipitated. Does America wish to take that curve?

If the menacing words of men who call themselves experts are to be taken seriously, then no amount of preparation short of the militarization of our entire life would suffice for adequate protection. Is that the avenue we desire or are willing to choose?

The menace of invasion is held before the alarmed vision of the American people. Pictures of war and its devastation, of the destruction of cities, and the outrages to be expected from foreign troops, are made vivid and threatening. From whom may these invasions be expected?

There are those who say Germany. But there is little logic in such an assertion regarding a nation already strongly represented in our population, and now ringed round by foes with whom it will take every atom of her strength and every ounce of her treasure to reckon. Japan, say others; forgetting the fact that the brilliant and progressive nation across the Pacific has everything to lose and nothing to gain by a war which would deprive her of the American trade, the one item of all which she most covets in the western hemisphere.

AMERICA'S NATURAL FOE.

If the United States has an enemy to fear it is Great Britain, with whom we have already had two wars and who is our nearest neighbor territorially. It is never with distant nations troubles of this kind arise, but with those close at hand, as the story of France and Germany, of the Balkans, of Greece and Turkey and of the present war abundantly prove. And yet the folly of apprehending any danger of war between the United States and Great Britain is admirably illustrated by the fact that since 1817 we have had no forts along the Canadian frontiers and no ships of war in any of the border waters. War with Great Britain is unthinkable. And yet she is our nearest neighbor and historic rival.

Should the American people under the spur of excitement and alarm depart from their time-honored attitude of constructive diplomacy rather than irritating aggression? If they should forsake the role of friendship and good will for all nations west and east, it would be the cause for the greatest disappointment to the enlightened sentiment of the world.

WHAT EUROPE THINKS OF OUR PANIC.

Already the European press of both contending parties and of the neutral nations expresses surprise at America's sudden military obsession. Eminent statesmen in the lands which on other grounds would be glad to see America intervening in the present conflict, utter sentiments of astonishment and chagrin that the one people who might set the example of self-possession and dependence upon the great moral forces of life should undertake to imitate the fanatical war spirit of Europe in the effort to prepare for eventualities. Already certain anti-American newspapers in Japan are using the pretext of America's war preparation to arouse their own people to the peril of an American invasion.

"Preparedness," in spite of all specious arguments, is the most irritating cause of war. The leaders in Europe's present tragedy are the best proofs of that statement. Preparedness, instead of offering a national insurance against war, is the assembling of inflammable and explosive material which needs only the match of excitement to wreck all hopes of peace.

WHO IS TO PROFIT?

And who is behind this gospel of the guns? First the military experts, who, as is natural, look at matters from the military point of view, see in the outbreak of war the opportunities for their own promotion, and magnify their branch of the service. It must, however, be acknowledged with satisfaction that some of the ablest of our military and naval experts have expressed themselves as completely satisfied that our present equipment of troops and battleships needs but modest augmentation; that our harbors are impregnable and that the futility of attempting to land forces on our shores at any point is completely demonstrable.

The second of the forces behind the guns is the maker and seller of munitions of war. It needs no argument to show that where enormous profits are made conscience has little voice. It must not be supposed that such men and companies, which are entirely international in their sentiments and therefore unconcerned as to what nations may fight, are necessarily desirous of war. Peace upon a militaristic basis is just as profitable as war and more enduring. Equipments soon become out of date. Ships have to be dismantled, and artillery grows archaic.

But the maker of war material is never out of employment as long as the spirit of preparedness prevails. It is not strange that great manufacturing plants like the Bethlehem Steel Company are glad to spend large sums of money in public protest to the American people against government manufacture of war material. The proofs that these companies have charged our government prices far in excess of those charged some of the European nations sufficiently account for their desire to keep such munition-making in private hands.

WHERE HAS THE MONEY GONE?

And while considering this question of war materials and their cost, one feels like asking why it is that after an expenditure during the past ten years of a sum for military and naval equipment considerably in excess of that which even Germany has contributed to the same items, the American people are confronted with the astonishing statement that we are pitiably unprepared for war? Making all due allowance for the higher

cost of living and for our larger population, there is still an astonishing discrepancy between our outlay during the last decade and the results as they are now described by the alarmists. Where has this money gone, and what assurances can be offered that the enormous sums which eager advocates of preparedness are now demanding would be spent with greater economy or to a more efficient end?

The most useful ally of the advocate of a vastly increased military and naval establishment is the terrified citizen, who reads alarming statements in his favorite newspaper, or looks upon appalling pictures of his country devastated by foreign invaders, or who listens to eloquent pleas in behalf of an armed nation, and believes that these are sober representations of fact.

It is apparent that a very considerable company of the American people have been greatly alarmed by the wave of information, or misinformation, which has flooded the United States. But sober second thought will remedy much of this. When the remoteness of actual danger is considered, when it is understood that nothing less than heavy taxation and some form of conscription can furnish the means and the men for the kind of preparedness demanded, there will be a slow but steady return of the tide and better judgment will prevail.

The American people wish to be ready for real emergencies, but they have no desire to rush into huge and extravagant expenditures for the profit of the promoters of war, munition makers and money lenders, and at the menace of phantom dangers.

UNDERMINING THE FOUNDATIONS.

The most serious of all the charges against the present militaristic propaganda is that it is a deep and sinister attack upon the very foundations upon which the Republic rests. Those foundations were the belief in the prevalence and efficiency of national justice, sobriety and virtue as the greatest safeguards of national life. Militarism is an affront to the entire Christian sentiment of our age. It is the trust in guns and forts rather than in character. Preparation of a reasonable sort is wise and timely. One believes in a police force and a fire department, but no one believes in arming a city in fear of a fancied attack, nor of putting pistols in the pockets of the population because of the dangers which the street offers.

The present clamor for war preparation is an insult to twenty centuries of Christian teaching. Its advocates are practically saying to Jesus, who believed in the supremacy of good will and the preparedness of brotherhood: "Master, you are wrong. We like your words when they are read in church, but your ethics and your social teaching will not work when applied to modern life." It is this bald scepticism, this crude denial of the practicability of Christian teachings, this cynical unbelief in the progress of the world toward justice and humanity, that constitutes the most serious indictment of the present preparedness hysteria. It is a shameful plunge into the infamy of force.

WHAT IS AMERICA'S TASK?

It does not take much courage in these days to demand a great army and navy. It is the way of popularity. Much braver are the men who are protesting with all their power against an obsession which is attempting to lead our nation backward into the twilight of the brute forces from which we had begun to boast of being emancipated.

Away from this madness of militarism the faces of the lovers of righteousness must be set. The task of America is higher. She should be a teacher of morals to the world. She has the power to be the healer of the afflicted, as she has proved herself a thousand times. She ought to be the beautiful pioneer in the vanguard of the world's progress toward democracy and peace.

It is for every citizen of the Republic to choose on which side of this issue he chooses to stand.

Ministers and Militarism

By Simeon Strunsky.*

EIGHT-AND-EIGHTY clergymen of New York addressed a memorial on preparedness the other day to the editor of the "Times." Being preachers, they were careful to set out from a text. But being men with a firm grasp on realities, they did not take their text from what Jesus said on a mount in Galilee, or from what the son of Amos said on a mount in Zion, but from what the president of the New York Life Insurance Company said at a dinner of the New York Chamber of Commerce.

* * *

The Church has grown restless under the charge that in the matter of efficiency it cannot compare with any one of our model steam laundries, and it has recognized that if it is to make any show at all against the movies it must enter into the common life. That is why the leaders of the I. W. W. quote from the Sermon on the Mount, and members of the Central Federated Union quote from Isaiah, and speakers at the Wholesale Furniture Dealers' Convention quote from Epictetus and the ethics of Confucius; whereas ministers of the gospel are given to quoting from the Statistical Abstract for the year 1914, unless it happens that the pulpit is occupied by a representative of the Navy League.

It goes without saying that the memorial of the eighty-eight was a plea for adequate preparedness. Not that the signers were in favor of war as against peace; only in common with the president of the du Pont Powder Works, the directors of Bethlehem Steel, the publicity manager of the National Security League, and Senator Fall, of New Mexico, they believe in arming for peace, for righteousness, and for the brotherhood of man.

Looking forward to the time when the swords shall be beaten into ploughshares and the spears into pruning hooks, they advocate as large an available supply of swords and spears as possible in order that the final operation may be all the more dramatic. I am not misquoting: "If we arm and say to Europe that we are ready at any time to disarm!"—so spoke the president of the New York Life Insurance Company, and thereby gave fitter expression to the conscience of the Church than the eighty-eight signers of the memorial could find in any other authority on life insurance either in earth or in heaven.

* * *

"The opportunity of a thousand years," the Prime Minister of Japan is said to have called the present war. He was thinking of the advantages lying open to Japanese ambitions in China. Today holds the opportunity of a thousand years for a thousand different businesses and professions and interests and movements; except apparently for the only going concern which is more than a thousand years old—the Church.

There is opportunity for Japan to establish itself in China, and for the National City Bank to establish itself in South America, and for dyestuffs to establish themselves in America, and for woman to establish herself in economic equality; opportunity for an American merchant marine and for an independent India and for government ownership of railways and mines; opportunity for the chemists who are now experimenting to their heart's content regardless of cost; opportunity for the orthopedists all over Europe who have revolutionized the science and art of artificial legs and arms; opportunity for the surgeons and for the serum specialists; opportunity for the gasoline and motor specialists. Hardly a trade, a profession, an industry, a branch of commerce which does not find in the great woe of today the material and the impetus to expansion and triumph.

Except the Church. Distrustful of its mission, timid in its methods, eager to placate rather than to convert, to be accepted by the crowd rather than to draw the crowd to itself, it faces the opportunity of a thousand years, blind or afraid or both. The chemist has no lack of faith in his formulas; and he synthetizes cheerily in his laboratory in response to the outcry from the General Staffs for rubber, cotton, copper, saltpetre. But the Church has not sufficient faith in its formulas of peace to attempt a synthesis of world-brotherhood. The surgeons, out of the mangled fragments of the human body, are building up new bodies, new organs, new functions. But the Church will not take up the sorrows and pities and crimes and repentances and longings for escape from the nightmare of today, and try to mould them into a new world conscience.

* * *

When the war is over science and commerce and labor and social organizations will have their new programs and methods. But the Church apparently will be content with its present formula, so well summed up in the memorial of the eighty-eight: "believing that the decision as to what form our preparedness shall take may best be left to the responsible officers of our government and that the rest of us will best fulfil our duty as ministers by earnest prayer and spiritual counsel."

That is to say, when it is a question of shaping the destinies of the world towards the murderous competition of arms or towards peace, it is proper that the responsible officers of our government

* This article is reprinted from The Evening Post Saturday Magazine, New York. Copyright, 1916, by The Nation Press, Inc.

shall be influenced in their policies by the Tammany Hall organizations of the Twenty-first Assembly District, but the churches of Christ have no opinion to offer.

To be sure, the Church believes in peace, but as a practical organization it cannot venture into rash experiments. These it must relegate to speculative and pioneering organizations like the American Federation of Labor, the Socialist Party, the Chautauquas, the Granges, and the Suffrage Societies. The history of the struggle for world-brotherhood in the year 1916, when it comes to be written, will show the names of Liebknecht, William J. Bryan, Samuel Gompers, Bernard Shaw, and Christabel Pankhurst. Only one name which people will look for is likely to be missing.

* * *

A great opportunity, and a great refusal such as Dante would have punished severely. An error from the spiritual point of view and a very bad mistake from the point of view of business. For if the signers of the memorial were to consult the president of the New York Life Insurance Company, that experienced man of affairs would be the first to tell them what an extraordinary chance for investment they are overlooking, at a comparatively small risk and with enormous profits in sight. He could tell them that if it is safe for labor unions and farmers' associations and Socialist parties to stand up for world peace, the risk is not too great for the Church. He might even tell that a great many people who are too timid to speak up for peace would find it only natural for the Church to stand up to a task for which they as simple men are too weak. He might tell them that the Church would be in more numerous company by summoning to its side than by running after the crowd.

At any rate, he might warn them to think twice in the future before asking plaintively, "What is wrong with the Church?"

Union Churches

Federation of Scio, Oregon.

A successful federation of Baptists, Disciples and Presbyterians exists at Scio, Ore. The initiative in the movement was taken by a Presbyterian evangelist, who found the three congregations practically inactive in the midst of a community spiritually dead. A revival meeting of two or three weeks so quickened the religious life of the community that a mass meeting was called, the outcome of which was federation. A Disciple minister, Rev. H. B. Iler, was called as pastor. The present situation is satisfactory to all parties. Mr. Iler writes that religiously the people consider themselves as now "living on the hills where there is honey in the rocks," and that there is progress in all departments. The Sunday-school has an attendance of from 65 to 75, and there are frequent conversions.

This church has not cut itself off from the fellowship of other churches in good works. It has a Missionary Committee of six members, two from each denomination, who are responsible for the missionary offerings of the church, and who divide the offerings equally among the boards of the bodies represented in the federation.

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Church Unity and Community Efficiency.

That there is an intimate relation between the denominational divisions of the church in rural communities and the social inefficiency of these communities is the testimony of Prof. Walter Burr, Director of the Rural Service Department of the Kansas State Agricultural College. In a recent letter to this department Mr. Burr says:

"Our department is not avowedly interested in the matter of bringing about union or the federation of churches. However, when we touch the rural situation in its relation to the church, we almost invariably discover that the divided condition of the Church is at the basis of much community inefficiency. Also I find that many of the people in the rural communities have definitely recognized this situation, and profess to be ready for some kind of church union. The consummation of such union proves not always such an easy matter when it comes to the decision as to what each faction will surrender. After considerable experience and observation in this field, I have come to the conclusion that church union or federation will not be brought about by eliminating differences, but rather by the people getting some grand new vision of a truth which will be to them so BIG that all differences will for the time being dwindle into insignificance. I believe that this vision will prove to be one of personal righteousness for the sake of community happiness as a means of approaching the Kingdom of God on earth."

The Minister's Wage Again

Attention is again drawn to the poor pay of ministers of this country by the recent desertion of one of their number in favor of the vaudeville stage. "I left the Congregational Church," says the Rev. Frank Walter Gorman, of Portland, Oregon, "because I felt that it was more honorable to work for an honest dollar singing in vaudeville to pay my debts than to sing psalms and dodge them."

The New York Times thus comments: "That this is sound ethics, and even sound religion, no one will dispute. Yet hundreds of poor ministers, in the same situation as the Rev. Mr. Gorman, are standing bravely by their posts in spite of the handicaps of which he complains. Their burden is great, but they feel, too, that their mission is high, and they would regard it a prostitution of their talents to turn from the earnest work of the Church to the spectacular role of the footlights. Mr. Gorman, perhaps realizing this, pleads that 'one reason for my taking this step is to focus the lime-light on the condition that makes it necessary.'

"The ministry is the most poorly paid profession in the United States. In the Congregational church, which may be taken as typical of the condition in other denominations, the average salary of preachers is under $800. 'Less than 2 per cent of the churches,' according to a recent statement of the Church Pension Congress, 'pay $3,000 and upward, more than half pay not over $1,000, and one-quarter pay not over $500.' For men who have prepared for their exacting duties by 'going through' college and a divinity school these are not alluring salaries. The average minister must wage a constant battle with poverty, nor can he look forward to a pension to take the place of his meager income when old age and infirmity come upon him. Until something is done to take the minister out of a position of humiliating dependence on charity, desertions from the Church to more lucrative professions may be expected to continue."

From a Possible Future President

FOR the banner over us is love; the motive that we cherish and illustrate is the motive of service; the gospel that we preach is the gospel for the whole world, which will never grow so old but it needs welcome the gospel of good will and brotherly kindness. Within the range of our activities is every soul that is hungry for a bit of gladness and sympathy, is every one that yearns for the touch of a true friend, is every community that yearns for honesty, that yearns for decency, is every one that can in his heart feel a true reliance that in the intense brotherly love and real capacity for mutual burden bearing is found the true significance of all that we prize in the government and the institutions of the United States.—Justice Charles E. Hughes.

THE CHRISTIAN CENTURY

EDITORIAL

CHILDREN'S DAY AND THE CHILD

CHILDREN'S Day for the sake of the heathen, we know about; but children's day for the sake of the child needs also to be understood. Everything the child does in the church and Sunday school fellowship is building up habits and ideals that will be powerful throughout later life. It may be convincing to talk about the thousands of dollars that the children gave last year, but it is far more significant to remember what this co-operation means to the church in the days to come.

The child is born into a narrow world and education is the task of bringing him into touch with every kind of reality. He grows out of his four walls and explores a front yard and perhaps runs away because of his intense desire to know what lies beyond. In religion, the garden gate has often been shut so the child never knew religion beyond the confines of a parish or a denomination. This child became the narrow-minded obstructionist of later years.

Children's Day is a special day in which the child is taught to look out on the big world from a religious viewpoint. The day which we use to emphasize the value of childhood in religion is also the day when we give the child a view of the great world field of humanity to whose service religion is consecrated.

It is not enough to instruct children. With every impression there must be corresponding expression. The Children's Day offering is to be justified from the viewpoint of religious education. Apart from what the money accomplishes in the big world—and that is important—there is the need that the child give expression to the interest that is begotten on Children's Day.

WHAT THE CONVENTIONS TEACH

MAY is the convention month of many of the great evangelical denominations of America. This year is one of special importance since the Methodist Episcopal church has its quadrennial conference at which questions of epoch-making importance are being considered.

The problems that are to the fore in these great gatherings are far different from those which engaged the attention of a previous generation. Only one deliberative body is engaged in any issue over doctrine, the Presbyterian. Here certain reactionary forces brought a heresy accusation against a whole presbytery; but this is after all a surface incident for that great denomination. The deeper currents are those which relate to a missionary policy that is outstanding for its wisdom, and to a social program which aims to reconcile the church with the alienated portion of our population.

The note of union is strong. There is demand for union within the denomination itself, as when the Baptists eliminated friction between two organizations engaged in home mission work. The broad spirit of the Methodist conference in meeting the plans for union with the Methodist Episcopal Church, South, is noteworthy and perhaps the most important religious event of the year.

Nor is there any plaintive note in these great organizations. The prophet who is always busy predicting the downfall of the church would find small comfort in these gatherings. The great evangelical bodies have grown. They are being entrusted with vaster sums of money than has ever been given them before. They are giving good account of their stewardship. They command the advice and sympathy of some of the greatest men of the country, who have visited these national gatherings to make addresses. The story of these meetings is one to give heart to the whole church of God.

PREPAREDNESS FOR CHRISTIAN WORK

WITH the wavering of battle lines each day, the new post-bellum period draws nearer. It is clear that when this time comes conditions will be changed in many important regards. Even now trade routes are being altered. Industries are being transferred from one country to another. The thought center of the world may soon be located in some new country.

Unless the church is alert, she will suffer much loss in this time of reconstruction. Constitutionally conservative as religion always is, it sometimes makes changes too late to secure advantage from them. There will be a need of change of method and even perhaps a change of message when the world struggle is ended.

The American church faces especially the problems of a greatly increased immigration. The causes of immigration are poverty, military conscription, and lack of religious liberty. Most of these causes will be more than ever operative when the war is ended. Unless immigration is restricted, there will be a tide of aliens flowing into this country at the close of the war which will eclipse every past record. The reason they are not coming now is that they cannot get here. This alien horde will challenge the best the church has.

There will also be need of a change of message. It is in time of peace that most can be done to make permanent the world's peace. The church will have a unique opportunity to point out the folly of war and the blessings of peace. The world has in the past placed its trust for peace in many things which have proven disappointing. Commercial self-interest, armaments, treaties, alliances have all proved impotent.

The final peace of the world will rest upon a sense of brotherhood. This the church alone is able to create and maintain.

THE CHURCH AND PLAY

IN THE minutes of the Methodist Conference of 1796 there is a long list of rules for students in Methodist institutions and at the close is the general direction: "The students shall be indulged with nothing which the world calls play. Let this rule be observed with strictest nicety; for those who play when they are young will play when they are old."

Something like this was the attitude of many Christian communions in that period. Now the Christian college has gymnasiums, football, baseball and many other popular forms of recreation.

A change has come in the church's attitude toward play. In this twentieth century, the church building itself, like the Disciples' church at Danville, Ind., may use much of its roof to cover a gymnasium. The old-time attitude that play in itself is wrong has yielded to the healthier view that to deprive a child of play is sinful, and that even the adult ought to find time for play.

The church in handling the social problems of its young people has opportunity to show discrimination in amusement. The young people of the cities often spend evenings

in theaters of low grade, in dance halls of questionable repute and in other places hurtful to their young life. Play is educative when it is good play, and the church that is concerned with human life will take into account the standards and ideals of amusement.

CHRISTIAN LAYMAN PRODS THE MAYOR

WHEN Mr. E. J. Davis asked Chicago's mayor to accompany him on a Sunday visit to saloons that were open in defiance of the law, he showed up that portly gentleman as a sham reformer. His honor, William Hale Thompson, has received much credit for closing the city's saloons on Sunday, after they had been open in defiance of law for half a century. Some skeptical minds charged at the time that the mayor was more interested in a threatened indictment directed against him than in any notions of cleaning up the city.

Mr. Davis and his helpers in the Anti-Saloon League have recently been finding a good many saloons open on Sunday. On May 21, he called on the mayor to inform him of these saloons in operation. His excellency was not to be found. Then he called on the chief of police and found him lukewarm. Mr. Davis is now being interpreted by the mayor to the city as a secret friend of distillers and brewers. This Christian man, with a long record of service in the Englewood Christian church as elder and leader, can afford to have this ridiculous charge made against him.

In a general way, the conditions in Chicago have gone backward under the present administration. Vice grows more confident. The administration attitude in most of the labor struggles has been so noticeably in favor of the employers as to be a source of irritation and trouble. What Chicago needs is neither a "political" administration, nor a "business" administration, but a government that shall be at once moral, efficient and democratic.

MAYOR ANTAGONIZES HIS OWN CHURCH

MAYOR Mitchell of New York is now engaged in acrimonious controversy with some of the high dignitaries of the Roman Catholic church of his city. A city commission appointed by the mayor to investigate the institutions for public welfare brought in an unfavorable report on certain Roman Catholic institutions. Instead of profiting by his criticism, the Catholic leaders tried to have the report whitewashed. In this they have signally failed.

Roman Catholics have done far more in the way of philanthropy than have Protestants. While a new social movement in Protestantism is moving evangelical churches to many new enterprises, the Catholics have for centuries conducted hospitals, cared for orphans and the aged. This service is an honorable one, but the methods used are in sorry need of revision from the viewpoint of the new science of sociology.

The criticism of Roman Catholic institutions has proceeded in large measure from within the church. The Poles of America have been vigorously protesting the work of the parochial schools. In many cities the homes for erring girls conducted by the Catholic church have come in especially for investigation and criticism. No right-minded man could wish the Roman Catholics to do less in the way of human service, but certainly the community will never allow any church to conduct institutions that are not open to public inspection and that are not being operated upon a modern basis. Mayor Mitchell has everything to lose and little to gain in his contest with ecclesiastics. His stand entitles him to the respect of good citizens everywhere.

CHURCH RECOGNIZES NEW CONDITIONS

THE church at Hannibal, Mo., recently raised the salary of its pastor, Rev. George A. Campbell, seven hundred dollars. An event of this sort is usually the occasion for congratulations to both pastor and people.

By some, however, this will seem the lavish giving of a big church that does not know what to do with its money; it is in fact the recognition by a congregation of its obligations in the face of new conditions.

In the last ten years many of the staple articles of living have doubled in price. This change of economic conditions has occasioned advances in many kinds of labor. Carpenters in many cities are receiving twice the wage they did ten years ago. It is a sad truth that in many communities they are now better paid than the Protestant clergy, though the clergy have much greater expense in meeting the public demands made upon them. Some day it will be recognized that it is just as iniquitous to hire a minister for less than he needs for a living as it is to hire an ironmoulder or someone else on an unfair basis.

In every great city there are a few ministers with large salaries—though not often with a salary that does more than meet the man's increased social responsibilities. In the same cities are many ministers on low salary. It will be seen, by a glance at the year-books, that the men who stay on their jobs are the men who are free to do their work without economic worry. Churches which pay living salaries find like all employers of labor that it actually pays to be just.

RECONSTRUCTION IN THE SUMMER

THE churches are quite conscious of the people who move out of the parish in the summer, but they are too little conscious of those who move in. There are the people who come to town to visit old friends, sometimes for several weeks. There are the many thousands of students returning from the universities and colleges.

These and many other facts should teach the church during the summer to look to these newcomers as a force to be organized and utilized in Christian service.

Lord, forgive us! Still we fling
All aside Thy offering;
Still we thwart Thy righteous plan,
And assail our fellow man;
Still we raise our bloody hands
And oppose Thy just commands;
Still Thy counsels we deny,
And Thy Christ we crucify.
Lord, forgive us! Lord, forgive!
Let earth's recreant nations live!
Still withhold Thy avenging sword;
Still we crave Thy mercy, Lord!
Still we ask for clearer ken,
And that soon may reign again
"On earth peace, good will toward men."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Honor Sermon Editor.

The Brooklyn Eagle, of New York, is well known for its Monday edition containing the sermons of the leading clergy of the city. The editor of this feature for the past twenty-five years has been Colonel F. P. Sellers. To mark the quarter of a century service, a dinner was given in his honor by newspaper men and the clergy.

Dr. Grenfell Visits Boston.

Dr. Wilfred T. Grenfell visited Boston recently and when not visiting hospitals, he was in demand as a speaker before various organizations. He spoke for two hours before a large audience in Huntington Hall and told of the sanitary conditions in the army life of Europe . Dr. Grenfell thinks that a great many men in the army have been physically benefitted, in spite of the dead bodies of men and horses to pollute the air. Those that were stoop-shouldered have been taught to stand up and the open air life has taken away the anaemic condition of others. Dr. Grenfell told of many cases of German frightfulness that he had personally come in contact with.

Death of Well-Known Clergyman.

The death of Dr. Nancy McGee Waters, pastor of the Tompkins Avenue Congregational church, of Brooklyn, removed the pastor of the largest Congregational church in this country. He suffered a broken hip this spring and following this accident, pleurisy and heart failure ended his career. He was widely known through his Chautauqua service and in other ways.

Dr. Carroll Gives Price of Converts.

According to the statistics furnished by Dr. H. K. Carroll the home expenses of the Baptist denomination are $221.97 for each net increase of one in their membership; the Presbyterians spend $514.95; the Methodists, $328.08; the Episcopalians, $818.09 and the Congregationalists, $1,587.78. There are some other things accomplished with this money besides making converts, however, and there is some difference in the quality of the new members, say those who reply to deductions drawn from these figures.

Open Forum Council Meets.

The third annual gathering of the Open Forum Council met in Calvary Presbyterian church, Buffalo, May 7-9. Mr. George W. Coleman is father of the modern forum movement. It is an effort to bring together the church and the humanitarian idealists. Churches operating the forum on a Sunday evening throw the meeting open after a lecture for popular discussion of the thesis. The fourth annual convention of the movement will be held in Chicago next year. The Buffalo meeting brought together about seventy-five representative people from all parts of the country, among whom were Jews, Catholics and Protestants as well as some who are still outside the pale of organized Christianity. When the sessions came to a close they all united in the Mizpah benediction.

Christian Union in Giving.

The secular press has been much impressed by the act of Mrs. D. Willis James in leaving large sums of money for the aged ministers of three denominations. Herself a loyal Presbyterian, she gave by will $750,000 to each of three boards, Presbyterian, Methodist and Congregational respectively. These royal gifts will help the denominations named far on the road to the goal they have set for endowing the support of their aged ministers.

Methodist Union Nearer.

So far as this present General Conference of the Methodist Episcopal church could act, Methodist reunion has been brought forward to realization. A commission is appointed to confer on details with the Methodist church, South. This commission has power to convene the General Conference two years hence.

Imperial University will Study Christianity.

It is reported that the Imperial University of Japan will shortly put into its curriculum a course of study on Christianity. Baron Morimura, a Christian prominent in the empire is said to be behind the movement and is arranging to finance it. Wanda University has a Baptist missionary giving instruction in the Hebrew literature. These are but a few of the evidences of an increasing friendliness toward Christianity.

Centenary of Wittenberg Theses.

On October 31, 1517, Dr. Martin Luther nailed up the theses on the door of the church at Wittenberg which became the starting point of the Protestant reformation. This historic event will be remembered next year and five Lutheran bodies have already formed plans for a proper celebration of the centennial. The Lutherans express the hope that no animosities born of the present war may prevent America from doing the great reformer justice.

Virgin Birth an Issue With Presbyterians.

The Cincinnati Presbytery of the northern branch of Presbyterianism has made an overture to the General Assembly to have the whole New York Presbytery thrown out of the church for alleged heresy. Three young men were ordained this spring who are said to be weak in their attitude toward the doctrine of the Virgin Birth. These young men drew up and signed a statement of their beliefs. The statement is:

The essential religious conviction which I understand the Christian Church to have asserted in the doctrine of the Virgin Birth is a conviction which I hold with all my mind and heart, and which I desire joyously to preach to others, viz., that throughout his entire existence Jesus Christ was in the most intimate, vital relation with God the Father. His whole career was one of stainless purity and of utmost sacredness. I revere Jesus Christ because he has been to me the most complete manifestation in human history of the perfect character of God. I can account for him only on the basis of his having been continually in the power of God.

More specifically with regard to the doctrine of the Virgin Birth: the evidence in the New Testament is, at best, relatively slight. I recognize that there are many Christians who hold as precious the view that Jesus had no earthly father. That sentiment is unassailable, inasmuch as no person now can prove that Jesus did have a human father. On the other hand, I recognize that there are many Christians, not lacking in piety or intelligence, to whom the view is not acceptable. I see that the earliest and simplest Gospel, viz., the Gospel according to Mark, makes not the slightest reference to the matter. I see that the latest, the most profound, the most speculative of the four New Testament biographies of Jesus, viz., the Gospel according to John, similiarly makes not the slightest reference to the manner of the birth of Jesus. Peter, who perhaps first discerned the Messiahship of Jesus, and who is regarded by many Christians as the official head in the foundation of the Christian Church, makes not the slightest reference to the birth of Jesus. Paul, the most active missionary leader of the early Christian Church, and the most extensive expositor of Christian doctrine within the New Testament says not a word in favor of the Virgin Birth.

Consequently what two of the four Gospels omit, I cannot hold as essential. What Peter and Paul and the beloved disciple John never referred to, I cannot hold as essential. What our Lord himself never referred to, I certainly cannot hold as essential. In all my thinking and in all my Christian ministry I must keep this subject in the same proportion as does the New Testament itself.

Frankly, I do not know what happened at the beginning of the formation of the body of Jesus, and I do not feel disposed to speculate. But this I do know, viz., that far more important than physiological processes are the life and character and influence of Jesus. These facts are for me a constant, even an increasing, wonder and inspiration. Jesus is the highest that I know in human life. The theory that he had no earthly father does not make him for me any more adorable, and the denial of that theory does not lessen for me his absolute supremacy above all the sons of men. However he began to be, Jesus is for me the unique Son of God, my Lord and Master.

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Attendance by Denominations at the Recent Laymen's Missionary Congress at Washington.

Baptist, Northern	107
Baptist, Southern	20
Baptist, Seventh Day	5
Congregational	109
Christian	22
Disciples of Christ	18
Evangelical Association	2
Friends	18
German Evangelical	10
Lutheran, General Council	9
Lutheran, General Synod	36
Lutheran, United Synod	15
Methodist, North	240
Methodist, South	47
Methodist, Free	3
Moravian	1
Presbyterian, North	154
Presbyterian, South	90
Presbyterian, United	20
Protestant Episcopal	174
Reformed in America	13
Reformed in U. S.	78
United Brethren	6
Unclassified	90
	1,287

The Sunday School

Lesson for June 18.
THE PHILIPPIAN JAILOR.

Golden Text: Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. Acts 16:31.

Lesson Acts 16:16-40: verses 19-34 printed.

Memorize verses 33, 34.

(19) But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, (20) and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, (21) and set forth customs which it is not lawful for us to receive, or to observe, being Romans. (22) And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. (23) And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: (24) who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. (25) But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; (26) and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. (27) And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. (28) But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. (29) And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, (30) and brought them out and said, Sirs, what must I do to be saved? (31) And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. (32) And they spake the word of the Lord unto him, with all that were in his house. (33) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. (34) And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

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VERSE BY VERSE.

19. **Her masters.** There seems to have been joint proprietorship in these unhappy ministries to public superstition. Read also vs. 16-18.—**The hope of their gain was gone.** The opposition came from the low motive of profit. Just as soon as business was damaged the teaching was wrong.—**Into the market place before the rulers.** The agora or forum, where business was done, social life centered, and the magistrates administered justice.

20. **Unto the magistrates.** There were two chief magistrates in every Roman colony.—**Being Jews.** The Romans held the Jews in great contempt.—**Do exceedingly trouble our city.** The trouble was not in the city, but the pocketbook.

21. **Which it is not lawful for us to receive.** The Jewish religion was permitted. These men were preaching other things.—**Being Romans.** This in proud contrast to the "being Jews" in v. 20.

22. **The multitude rose up.** An appeal to race prejudice is most likely to create a mob.—**The magistrates rent their garments off them.** The Greek word indicates that Paul and Silas were stripped, not just their backs bared for the rod. No chance given to plead Roman citizenship.

23. **They had laid many stripes upon them.** The professional scourgers were called Lictors, and their rods consisted of a number of small rods bound together.—**Cast them into prison.** Possibly for further trial.—**Keep them safely.** This charge the jailor interpreted to mean more punishment.

24. **The inner prison.** The dark cavern-like cell below the ground floor of the prison.—**Their feet fast in the stocks.** Consisted of two planks with depressions for the ankles; the upper was lifted and the prisoner's ankles put across, then it was fastened down.

25. **About midnight.** It seems from Acts 20:7 that this hour was not unusual and this may have been the usual devotions.—**Praying and singing hymns.** This may have been one act such as the singing of Psalms as a prayer.—**The prisoners were listening to them.** No wonder the prisoners listened, for they had not been accustomed to praise in the house of pain. Oaths but not prayers were familiar.

26. **A great earthquake.** The place and the time were noted for violent earthquakes (Prof. Lindsay.)—**Doors were opened.** The quake caused the fastenings to become loose.—**Bands.** These crude fastenings could easily be loosed by the earthquake.

27. **The jailor.** He was probably a centurion.—**Was about to kill himself.** Knowing that he must suffer death for the escape of his prisoners. The same death as of the prisoners who escaped.

28. **Paul cried with a loud voice.** Paul may have heard the cries of the jailor.—**Do thyself no harm.** These words of kindly interest must have sounded strange to the jailor. They show what the spirit of Jesus can do for one in trial.

29. **He called for lights.** He called for more than one light so as to be able to see everywhere. See the damage and the prisoners.—**Fell down before Paul and Silas** He saw in the earthquake the power of God and in the men the messengers of God.

30. **What must I do to be saved?** The jailor remembered that these men had been preaching salvation in the name of God. He wanted to make their God his God.

31. **Believe on the Lord Jesus.** Paul's reply called the jailor's attention to the source of salvation.—**Thy house.** Thy house through his influence.

32. **Spake the word of the Lord.** These were words answering the questions about salvation that were in the jailor's mind.

33. **Washed their stripes.** He washed the blood from their bodies. Sought to make them more comfortable.—**And was baptized.** At a place suited for the rite. It was common for houses to have such places.

34. **Into his house.** It may have been above the court of the prison.—**Rejoiced greatly.** He does just as every one will do when he obeys the best within him.

* * *

TEST QUESTIONS.

1. What was the real cause of Paul's imprisonment?
2. What was the pretended cause?
3. Why did they not give the real cause?
4. What was the condition of the slave girl?
5. How were Paul and Silas punished?
6. Describe the condition of an ancient prison.
7. What are stocks?
8. Why was the jailor about to kill himself?
9. How did Paul and Silas leave the prison?
10. What was the jailor's question?
11. Explain Paul's conduct at this point.
12. What famous Roman committed suicide in Philippi?
13. How did Paul know what the jailor was doing?
14. What bearing has the lesson on our conduct?

Motives to Religion

The Lesson in Today's Life.

BY ASA McDANIEL.

An earthquake is shaky foundation for a religious resolution. It worked well in the case of the jailor. He came into the kingdom moved by fear. It may be a question as to just how much of this feeling should be used in forming religious conviction, but most of us are willing to give it a place. As the individual grows older he becomes wiser and fear is less and less needed for the formation of religious conviction. He places his religious life on a higher plane. When the great hopes and promises of the gospel fill and move our hearts we have no need of fear. If the love of God, like the summer's atmosphere full of sweet odors, should enfold our spirits in its warm embrace, the feeling of fear would be like the blasts of winter on the sensitive soul. Does gratitude stir our hearts so that to lay our powers and possibilities at his feet is only a grateful and easy task? Then away with fear! But if none of these higher motives control, then as we love our highest life we ought not to allay our fears in any other way than by seeking the grace of God to save us from the danger which occasions fear.

* * *

All life is emotional. The emotion of fear is not the only emotion taking possession of the jailor. Confused and tumultuous feelings rushed and crowded in upon him. They were emotions which he did not stop to analyze or question, and which he could not control. If this seems to any one the commitment of life to the emotions, let him remember that irreligious experience has its controlling emotion also. The publican who smote upon his breast was an emotional man, no doubt, but he was not any more under the power of emotion in his penitence and humility than the Pharisee was emotional in the self-complacency which prompted his useless prayer. There was at least this difference: The Pharisee's emotion was narrower and meaner, an emotion occasioned by the thought of self, while the publican's emotion grew out of the thought of God. The religion which God honors and uses is one which not only convinces the intellect but which mightily sways the heart. The religious heart that never sings or weeps has not climbed the mountain of Christian experience where the atmosphere is clear and fragrant with the presence of the Holy God.

* * *

In these last days when our habits of thought are evolutionary, we are in danger of losing these finer emotions. We look upon character as a slow and steady growth, the result of education and training, and forget that these are full of emotion of the nobler sort. The character of today grows out of the experience of yesterday, and tomorrow grows out of today. Let us cultivate these holy emotions by increasing our knowledge of God the Father through Jesus our divine Lord and Brother.

Disciples Table Talk

Summer School of Religious Education at Canton, Mo.

The second session of the Summer School of Religious Education at Canton, Mo., will be held this year as last at Canton-on-the Mississippi, June 20 to July 4. This is not a state nor district assembly, but is offered to all on equal terms, and possesses equal significance to all in subject matter presented, writes Chas. A. Lockhart, the secretary. Lectures will be given on Old and New Testament teachings, religious pedagogy and psychology, organization and equipment of the church school, and Christian sociology and ethics. These subjects will be treated by college teachers and specialists. The faculty for the two weeks' session will consist of such men as J. P. Rowlison, Dr. H. B. Robison, Prof. H. M. Garn, Prof. A. W. Taylor, and Chas. A. Lockhart. The tuition for the entire period will be five dollars, and the splendid dormitories of Christian University will be thrown open for the entertainment of students while there. Much less than the average rates for board and room will be charged. The entire cost of transportation and entertainment should be less than twenty dollars for the two weeks of the school. The sessions will be held in the college building, which is in the center of a campus of twenty acres, a hundred feet above the city and river. The Summer Normal School will be in session, and the North-East Missouri Ministerial Retreat will be held the last week of the school. Many ministers will avail themselves of the advantages of the entire period, and young people can profit by the lectures between sessions of the teacher's course. A hearty welcome is awaiting everyone who wishes to combine pleasure and profit in a short vacation and inspirational religious study.

A Remarkable Bible Class in Litchfield, Ill.

It is a remarkable class taught by E. M. Austin, at Union Ave. church, Litchfield, Ill. The Loyal Sons' Class, with an attendance of from 75 to 150 young men, has won almost a nation-wide reputation. Over a hundred persons from a half dozen states visited the class last year to study its methods. A great service and a large attendance were reported on Mothers' day. A remarkable fact about this class is that it draws its attendance from five different towns, and the daily papers of Litchfield, Hillsboro, and Montgomery gave half-page reports of the great Mothers' day service. E. M. Austin, father of the late Paul Austin, of the "Paul Austin Church Extension Memorial," deserves great credit for his remarkable work in the difficult field of youth.

Men and Millions Leaders Win Success in Hoosierdom.

One who was close to the work of the Men and Millions leaders, in their campaign in Indianapolis and environs, reports their work as follows: "From the first day of the preliminary meetings it was evident that Indianapolis and Central Indiana were stirred profoundly by the spirit of prayer that pervaded the whole movement. The emphasis was upon the life appeal. One of the greatest meetings of this kind was held at the Downey Avenue church. This was followed by a great meeting at the Butler College chapel. The entire team participated. For two hours the men and women of the team held the students in close attention to the appeals of the several fields. Then the life work cards were signed. One hundred and forty of the Butler young people promised on these cards to study seriously the life work and decide it in the interest of the Kingdom of God. The young people represented many denominations, and will strengthen by their consideration the work of many religious bodies. The movement brought together pledges for a large sum of money, but in the language of one of the pastors, it left us richer than it found us. The benediction will rest upon us for many years."

Myron C. Settle Reports Work of Gary Religious Day School.

Myron C. Settle completes his second year's work as director of the Religious Day school, in Gary this month Two years have given time to work out some experiments. The work as a whole is very encouraging. It is thought now that there is very little reason why this same work cannot be carried on in most any community where the



Myron C. Settle, who has proved that "a week-day school of religion is feasible."

churches and public schools can get together. A brief statement prepared by Mr. Settle follows: "Enrollments—Central church, 93; Glen Park, 80; Tolleston (not in session this year). The attendance has been most satisfactory. I see no diminution in the interest on the part of the children. It is just as good as it was at the beginning, and this in spite of the fact that the boys and girls are coming on their play ground time this year. The parents who all along have supported the school continue to give hearty co-operation, especially in enforcing some few indifferent ones to attend regularly. We have found, to my satisfaction at least: 1. That children can be interested in weekday religious instruction. 2. That parents can be so interested. 3. That a week-day school of religion is feasible.'

Money Needed for New Alaska Missionary.

The money which makes possible the sending of Harry C. Munro to Alaska next month is supplied by R. A. Long, reports R. M. Hopkins. He will pay his salary this year and necessary expense of travel. Mr. Munro will need immediately upon his arrival a lot on which to build the first building. The money for this is expected to be supplied by the Bible schools. An Alaska Equipment Fund of not less than One Thousand Dollars is needed to purchase lots in Seward and perhaps Anchorage. One hundred organized classes are asked to give ten dollars each to this Fund. Tulsa, Okla., had the first chance at this, writes Mr. Hopkins, and seven classes responded in less than seven minutes. "Who will be the next?" he asks. This is a special fund called for this year only and it should all be in hand by July 1. Send pledges or cash marked "Alaska Equipment Fund," to Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

Special Campaign Closes at Lima, O., Central.

A campaign of ten specialized Sundays has just closed at Central church, Lima, O., with a big home-coming day. At least 16,000 people were at the various services. There were good sized delegations from the churches of the county and many former members came from abroad. The following ministers were present and made addresses: W. A. Brundige, Bluffton; Charles J. Richards, Lancaster, W. D. Fletcher, Vaughnsville, all of Ohio; George W. Watson, La Fayette, Indiana, and Prof. Errett Gates, Chicago Ill. A fellowship dinner was served at the noon hour. A. B. Houze, pastor at Central, was master of ceremonies. He writes that he believes that this special campaign has resulted in more lasting good to the church than could come from the average high pressure evangelistic meeting.

J. C. Todd Reports Progress of the Indiana University Bible Chair.

On the first of April the Bible Chair at Bloomington, Ind., began its sixth year. W. S. Rounds opened the work April 1, 1911. It had had a corporate existence since October 1, 1910. Two forms of work have been attempted, personal and class work. In addition to this much field work has been done, writes J. C. Todd, who is in charge of the Bible Chair. "For two years of the five," Mr. Todd further reports, "no class work was attempted, so we have had three years of class work, five years of personal work, five of extension work and five of financial work. In this time over one hundred students have been given systematic class room Bible study work, many hundreds have been touched in personal interviews, and the effectiveness of this type of work clearly proven. Two hundred and fifty churches have been visited and spoken in by the Bible Chair representative, and over six hundred addresses delivered on Christian Education, Christian Stewardship, Missionary Vision, and Life Consecration. More than two thousand personal interviews have been held with members of the church over Indiana relative to their support of the work and concerning the Christian's attitude toward wealth. More than $50,000 has been secured in cash, notes, property and pledges for the Maintenance Fund and Permanent Fund. The Bible Chair now has assets valued from $35,000 to $40,000, the variation depending on the valuation placed upon two properties in Bloomington, and a farm in Hancock County. There is an indebtedness on the Permament Fund of $4,000 and against the Maintenance Fund of $1,000. Part of the indebtedness on the Maintenance Fund is due to transferring funds from the Maintenance Fund to the Permanent Fund for the purpose of purchasing the present Bible Chair Hall across the street from where the old hall burned. The work of the five years represents large results considering the limited force at work, the money condition of the country during our period of existence, and the perplexing problems due to the pioneer nature of our work. We rejoice in seven young men committed to the ministry, three this year, several to the mission field, and many young lives consecrated definitely to real service for the Kingdom of Jesus Christ wherever their lot may fall."

Third District, Missouri, Meets at Eldorado Springs.

A P. Cameron, recording secretary, reports a most successful convention of Third District, Missouri. For the C. W. B. M. period C. C. Garrigues and Mrs. O. W. Lawrence were the chief speakers. The discussion of the work of the district took up most of the time. F. L. Moffett, Newton Bundy, W. J. Lhamon. Chas. H. Swift, James Miller, D. W. Moore, J. Will Walters, and others had part on the program. The

work of the young people was represented by Frank Lowe, Jr., of Kansas City, National Field Secretary, and he brought a great message, Mr. Cameron reports. The work of Religious Education occupied the last afternoon of the program. The speakers were C. C. Garrigues, James Miller, Newton Bundy, A. P. Cameron and W. J. Lhamon. The convention closed with a Christian Endeavor banquet. The speakers were R. W. Hoffman, of Springfield; A. T. Mahanay, Richland, and R. W. Funderburk, of Nevada. Next year the convention will be held in Joplin and will meet with South church. The newly-elected officers of the district are as follows: F. L. Moffett, Springfield, president; C. C. Garrigues, Joplin, vice-president; T. J. Moore, Springfield, secretary and treasurer; D. W. Moore, Carthage, and A. P. Cameron, Bolivar, members of board at large. The convention unanimously endorsed J. H. Jones again for District Superintendent of Missions of the district. It is due to his efforts, writes Mr. Cameron that the convention was a success. He has been sick for several months, but in spite of that fact has cared for his work.

—J. Kelly Pool, president of the Missouri Press Association, and a candidate for Missouri's secretary of state, is teacher of a large Bible-class in Jefferson City. This organization is said to be one of the largest and strongest in the state.

—T. L. Lowe, of Columbus, O., preached the convention sermon at the recent Ohio state meeting, held at Mt. Vernon.

—E. T. Cornelius and his congregation at Princeton, Mo., have just completed a new $25,000 church home. Mr. Cornelius reports an increased membership—from 180 to 386—since he began work at Princeton. He was formerly pastor at Freeport, Ill.

—The church building at Streator, Ill., is soon to be rededicated, Charles D. Hougham, of Normal, Ill., being in charge of the exercises.

—The new church home of Central, Peoria, Ill., H. E. Sala, pastor, represents an expenditure of $61,000. It has been announced by the pastor that there will be no call for money on dedication day. Evangelistic services are now being conducted at Central, Mr. Sala preaching and William Leigh singing.

NEW YORK

A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—One of the most interested attendants at the recent Danville, Ind., convention was Mrs. Ira J. Chase, the widow of the former Disciple pastor and Governor of Indiana. Mrs. Chase is over eighty years old, and lives with her daughter, Mrs. Horace Murphy, at Muncie, Ind. Mrs. Chase, although confined to a wheel chair, was the first to register at the convention and did not miss a session.

—George W. Brown, a Disciple Bible-school leader, as well as public school executive, whose worth is well known at Paris, Ill., where for several years he was one of the most useful of citizens and church workers, will go next year to the State Normal of Nebraska, located at Peru. Mr. Brown will take charge of the Department of Country Life and Rural Education. During the past year he has served as superintendent of schools at Pana, Ill.

—Northwest district, Indiana, has been divided, and S. R. Hawkins has been placed over the second section as evangelist. Mr. Hawkins has been pastor for some time at Oxford, Ind.

—The Oklahoma Disciples at the recent convention appointed a committee of ten members to bring the 1917 national convention of the brotherhood to Oklahoma City. The state's governor, the mayor of Oklahoma City and other leaders have promised to help win the meeting for Oklahoma.

—J. R. Perkins, pastor at First church, Sioux City, Ia., delivered five special addresses during the last two weeks of May. Four of these were addresses before high schools, and the fifth a memorial day speech. One of the commencement addresses was given at Council Bluffs, Ia.

—That Claude E. Hill, new pastor at First church, Chattanooga, Tenn., has made a good impression in the city, is evidenced by the following statement of a Chattanooga daily, made in reporting Mr. Hill's first service in the field: "The First Christian Church congregation which filled the church Sunday was more than pleased with both the personality and address of the new pastor."

—The stockholders of Bethany Assembly met at Indianapolis, on June 1, to consider a lease that has been prepared by the Board of Directors under legal supervision, the same to be issued to a stock company, for the purpose of erecting a $50,000 hotel and sanitarium on the crest of the hill overlooking the lake. The friends of Bethany Assembly will rejoice in this forward step that will make Bethany one of the most attractive places in the country. Other improvements are already under way that will add to the beauty of the Park and the comfort of the guests.

—The Endeavor Society at Elsberry, Mo., deserves special mention because of its abiding interest in the Orphanage at Damoh, India. These young people have supported one of the boys since the very beginning of the orphanage. Hiralal is the name of the boy cared for at the present time.

—At the close of a recent Sunday morning session at First church, Hutchinson, Kan., six young people of the congregation—three young men and three young women—came forward and volunteered as life recruits for the ministry and mission fields.

New Mexico-West Texas Convention

The annual convention of the New Mexico-West Texas Christian Missionary Society, marking the end of the ninth year of our co-operative work in this territory, was held at Albuquerque, May 15 to 18, inclusive. The attendance was not large owing to the fact that while Albuquerque is centrally located in New Mexico it is not centrally located for our churches and the distances are very great. The people who attended, however, were those most vitally interested in our work, and in program and spirit, if not in numbers, the convention was a big one.

The past year has been marked by steady progress in practically all of our missions. Two splendid church buildings, one at Albuquerque and one at Clovis, have been erected, placing these two missions in a position to become self-sustaining in a very short while. At Raton, where our cause has been seriously hindered and handicapped by division and debt for a number of years, we are happy to say the differences have all been adjusted and the various bodies, organized as churches at one time or another, have come together and are worshiping harmoniously and happily in the building that was erected a number of years ago. The church at East Las Vegas has practically cleared itself from debt on its property and looks forward to a new and better building in a not distant future. During the year 356 people have been added to our mission churches, and the independent self-sustaining churches have all had encouraging growth. The church at Pecos has joined our New Mexico-West Texas group and is lending itself in a very helpful way to our co-operative work. This church supports a missionary in its own and adjoining counties and assists also in supporting a missionary in Eddy County, New Mexico.

We are pleased to report that during the past year our missionary force remained intact to an unusual degree. All of the missionaries, with the exception of two, who were present at the 1915 convention remained on the field throughout the year, and one of the two who left remained for eleven months of the year. This fact is one of the most significant we have to record. During the year the Rocky Mountain District was created and C. W. Dean, of Denver, was appointed as Missionary Superintendent. This district includes our territory, and Mr. Dean has lent valuable assistance to our work since his appointment.

The convention program was well conceived and carried out with a high degree of effectiveness. Grant K. Lewis, representing the A. C. M. S., Otis Hawkins, representing the National Benevolent Association and Miss Bertha Lacock, representing the C. W. B. M., graced the platform and presented messages with telling effect. The Albuquerque church, with Randolph Cook as pastor, performed the part of host in a most admirable manner. The convention took action toward some work among the Spanish-speaking people who reside within our territory in large numbers. Anticipating the ability of several of our missions to become self-supporting we made some plans also looking toward the better support of some of our missions that have in the past been quite sadly neglected. We are hoping that one or two churches will undertake the support of county evangelists, especially in counties where we now have a number of small missions.

The officers in charge of the work were re-elected, and the various missionaries went back to their several fields in high spirit. Clovis was selected as the place for the next annual convention.

Perry J. Rice,
President of the Board.

Facts & Figures from Disciples Fields

CALLS.

P. Y. Pendelton, to Valparaiso, Ind. Accepts.

G. W. Zink, Flanagan, to Onarga, Ill. Accepts. June 1.

Chas. A. Stevens, to Flanagan, Ill. Accepts.

Chas. L. Thornton, to Peabody, Kan. Accepts.

C. E. Rostifer, Chester, Va., to Beckley, W. Va. Accepts.

I. H. Beckholt, Topeka, Kan., to Moline, Ill. Has begun work.

W. C. McDougall, to Waukegan, Ill., First. Accepts.

T. L. Lowe, to Fourth Avenue, Columbus, O., to First, Portland, Ore. Declines.

W. M. Haushalter, East Orange, N. J., to Wilson Ave., Columbus, O. No decision.

G. E. Williams, to Lebanon, Ore. Accepts.

J. B. Dickson, to Glouster, O. Accepts.

Otto Shirley, Great Bend, to Marion, Kan. Accepts.

RESIGNATIONS.

H. C. Williams, South Joplin, Mo. Will move to Lincoln, Neb.

M. A. Elkins, Lebanon, O.

H. A. Pearce, Herington, Kan.

W. W. Wharton, Roodhouse, Ill.

Benj. Smith, Payette, Ida.

N. T. Reasoner, Palisades, Colo.

J. C. Ghormley Ore., Montavilla church.

S. E. Childers, superintendency Inland Missionary Society.

EVANGELISTIC MEETINGS.

Harrison, Ark., F. M. Cummings, pastor; C. M. Sharpe, evangelist; 49; closed.

Pontiac, Ill., Ernest Reed, pastor; F. B. Thomas, evangelist; 89; closed.

Peoria, Ill., Central, H. E. Sala, pastor, preaching; Wm. Leigh, singing. Began May 21.

Colorado City, Colo., E. O. Sharpe, pastor; W. T. Brooks, evangelist; began May 22.

Madisonville, Ky., F. B. Thomas, evangelist; begins June 4.

Quincy, Ill., East End, L.A. Chapman, evangelist.

—The new officers of the Indiana state society. are: President, A. L. Ward, Lebanon; vice-president, L. E. Murray, Richmond; secretary, William Smith, Edinburg; directors, W. H. Book, Columbus; U. C. Stover, Indianapolis; C. M. Yocum, Rushville; O. E. Tomes, Ft. Wayne; Elmer Cole, Huntington; M. T. Reeves, Columbus, and O. E. Kelley, Terre Haute.

—In consideration of the value of paper today, over a hundred families of Osawatomie, Kan., church are saving all the paper that comes their way; this will be sold for the benefit of the church fund.

—P. J. Rice, of First church, El Paso, Tex, presided at the first session of the New Mexico state convention which met at Albuquerque.

—The Phillips University Bulletin, published at Phillips University, Enid, Okla., came out recently in the form of a "Zollars Memorial Number," in memory of the late E. V. Zollars, at one time president of the institution.

—A brotherhood has been organized at Owosso, Mich., church, with about fifty men enrolled. J. Frank Green is acting pastor at Owosso.

—H. Clay Trusty, of Seventh church, Indianapolis, presided at the Ministers' banquet at the Indiana convention; 300 persons were present.

—At First church, Bloomington, Ill., about seventy workers undertook the every member canvass and made about a thousand calls; the annual pledges were largely increased by their work. Edgar D. Jones, pastor at First, reports great enthusiasm over this "epoch-making event" in the history of the church.

—The church at Decatur, Ind., reports itself out of debt, with sufficient money on hand to care for some needed improvements. A new pastor has come to this church, Rev. Mr. Mavity, of Marion, Ind.

—The new management of Juliette Fowler Home for Orphans and the Sarah Harwood Home for the Aged, located in Texas, is planning to erect a large addition to the orphanage in order to take care of double the number of children now in the home.

—"The Christian News" is the name of a little paper that has been started by F. Lewis Starbuck, pastor of Howett street church, Peoria, in the interest of that church and of the Proctor Recreation Center and other institutions in that section of the city.

—The congregation at Downey Avenue church, Indianapolis, gave a reception to its pastor and his wife, Mr. and Mrs. C. H. Winders, who have been celebrating their silver wedding anniversary. An inscribed silver serving tray was presented by the congregation to their much-appreciated leaders.

—There were 350 present at the Bethany Assembly Banquet at the state convention at Danville on May 17, and 14 addresses were made covering the great features of the program and the mission of the Assembly together with its plans for the future.

—First church, Norfolk, Va., has organized a War-Sufferers' Relief Club. The women of the church and community are meeting regularly to provide clothes for victims of the war. The last few weeks brought 34 new members into First church, reports the pastor, Charles M. Watson.

—A school for the training of pastoral helpers has been organized at the Bellefontaine, O., church to which Traverce Harrison ministers.

—H. H. Peters, of Paris, Ill., First, gave the address at a recent banquet of the young men and boys of Central church, Terre Haute, Ind. Several hundred persons were present.

—First church, Lima, O., recently held a home-coming, at which G. W. Watson, former pastor at Lima, but now at LaFayette, Ind., was a specially honored guest.

—C. C. Garrigues, of First church, Joplin, Mo., gave the commencement address at Eldorado Springs, Mo.

—Canton, O., school had an attendance on May 21 of 3,207.

—The Home Society sends the following report of offerings received for home missions: Chardon, O., $19.41; Edinburg, Va., $28; Glenwood avenue, Buffalo, N. Y., $25; Lewistown, Mont., (a home mission point) $12.50; El Reno, Okla., $12.50; St. Clairsville, O., $5.50; Auburn, N. Y., Division St, $50; Fayette, Mo., $50; Uniontown, Pa., Central, $360.

—W. B. Morris, pastor at Worthington, Ind., has been selected by the Worthington high school graduating class to deliver its baccalaureate sermon.

—The school at Owosso, Mich., has a Boys' Brigade; Victor L. Hollis is "Colonel of the Brigade." A banquet was given a few days ago, at which fifty boys were present.

—T. J. Golightly, who has been selected to succeed Professor Athearn at Drake university, wil spend the summer at the Disciples Divinity School of the University of Chicago. It is reported that several Drake men are coming for the summer quarter.

—F. M. Cummings, pastor at Harrison, Ark., writes enthusiastically of the evangelistic meeting conducted at Harrison by C. M. Sharpe, of the Divinity House of the University of Chicago. A fine impression nas been made upon the community, writes Mr. Cummings. This fact has brought especial pleasure to the Harrison pastor, as in this part of the "country" the influence of the Christian churches for good has been greatly injured by unwise and intensely sectarian preaching. Mr. Sharpe is highly commended "to any community desiring spiritual and constructive evangelism." Forty-nine persons were added to the church membership by the late campaign.

—In his address at the Indiana convention at Danville, O. F. Jordan created somewhat of a stir by his statement that "every minister should have six months' training in pedagogy and six months' work in a newspaper office to learn the value of printers' ink." The statement has gone out to the papers of the state, and a Logansport daily came out with a leading editorial backing up Mr. Jordan's declaration.

—M. Lee Sorey, pastor at First church, Hutchinson, Kan., delivered the commencement address at Spearville, Kan.

—I. E. Reid, of North Tonawanda, N. Y., was a chief speaker at the annual banquet of the local high school debating society. Mr. Reid recently exchanged pulpits with Ira L. Parvin, of Niagara Falls.

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—Since J. J. Tisdall came to Norwood church, Toledo, O., six weeks ago, there have been 17 accessions to the membership.

—Prof. A. W. Fortune, of Transylvania college, will deliver the baccalaureate sermon to the graduating class at the University of Kentucky. The services will be held in Central Christian church, Lexington. The choice of Professor Fortune is indicative of the increasing cordiality and good feeling between the University of Kentucky and Transylvania.

—Last year the Bible schools gave $93,688 on Children's Day. The Foreign Society expects this year's offerings to go beyond $100,000. The Society's headquarters were reported floded with orders for supplies.

—A union evangelistic meeting held at Irvine, Ky., by the Roud evangelistic company, closed with 64 decisions.

—Frankfort, Ky., church, R. T. Nooe pastor reports a two weeks' home force meeting with 69 additions.

—The Christian Endeavor Society at Englewood, Chicago, has contributed liberally to foreign missions for a number of years. It is now assuming the support of Eale, an evangelist at Monieka, Africa, under the Foreign Society.

—President Joseph A. Serena, of William Woods College, recently made a trip through Oklahoma, visiting the High schools in several cities. There are good indications for a record enrollment next fall, President Serena reports.

—Richard W. Gentry, pastor at Winfield, Kan., has been invited to deliver six commencement addresses: at Latham, Udall, Hazelton, Burden, Atlanta and Dexter, Kan. He delivered the memorial address for the Odd Fellows of Winfield on Sunday, May 21, and has for the third time been elected platform manager for the Winfield Chautauqua. Mr. Gentry's church is planning to hold a meeting this fall and is trying to secure the best evangelist possible.

—Kimberlin Heights, Tennessee, sent in the first Children's Day offering this year —one of $18. This is the first time this school has observed Children's Day, reports Stephen J. Corey.

—Frank W. Allen, of Springfield, Ill., delivered the commencement address at Illiopolis.

—Andrew Scott, pastor at Fisher, Ill., preached the baccalaureate sermon at the local high school.

—The Brotherhood class at the Galesburg, Ill., school gave special celebration to Mother's day. About seventy-five men were present at the session. This class makes it a rule to give $50 to the nearest relative of any class member who dies; it also cares for its sick and looks after the man without a job.

—Among the speakers at the Southern Christian Congress, to be held June 15-23 at Shreveport, Miss., are the following: Chalmers McPherson, president Brite Bible College, Fort Worth; H. E. Van Horn, pastor First church, Oklahoma City; James T. McKissick, of Harriman, Tenn.; O. P. Spigel, of Montgomery, Ala.; J. T. Boone, of Jacksonville, Fla.; J. B. Holmes, of Galveston, Texas, and W. S. Lockhart, of Houston, Texas.

—The men's classes of the Uhrichsville, O., and Bellefontaine, O., schools are in a contest for membership increase.

—Butler college reports thirty-two graduates this year. There are 362 undergraduates; 622 being enrolled in all departments, a gain of 49 over last year. Thirty-nine of the students are from other states than Indiana and ten are from foreign countries.

—W. R. Walker has been appointed to the deanship of the Bible College of Valparaiso University, at Valparaiso, Ind. J. O. Rose, of Angola, Ind., has been elected to the faculty.

—May 14 was observed as "Anniversary Day" at First church, Lincoln, Neb., this being the anniversary of the coming to this pulpit of H. H Harmon. On this day of celebration there were 656 persons present in the Bible-school, there being 101 men in the men's class. A tent has been provided for this organization, which is taught by L. C. Oberlies.

—Geo. L. Peters has added over 200 to the membership at North Side, Omaha, Neb., in the two years of his service there as pastor.

—W. C. Pearce will be a star speaker at the Lexington, Ky., School of Principles and Methods, to be held at Central church, Lexington, June 8-16.

—It is reported that Texas Christian University is still trying to induce First church, Fort Worth, Tex., to release its pastor, L. D. Anderson, that he may assume the presidency of this Texas school.

—A new society has been formed at Drake university the membership of which is limited to sons and daughters of former "Drakes."

—The "Iowa City group of churches" will be in convention this year at Kalona, on June 8.

—C. C. Chapman, of Southern California, has been chosen by his political party as a delegate to its national convention.

—A. W. Kokendoffer has completed eight years at First church, Sedalia, Mo.

—I. N. McCash, president of Spokane University, Spokane, Washington, who has accepted the presidency of Phillips University, will assume the duties of his position August 1.

—Bethany Assembly will devote several days to Rural Life Work. Professors Christie, Hall, Grier and Mesdames Geddies and Sewell, all of Purdue University will be on the program, as will others, who are specialists on rural problems. O. E. Kelley, Terre Haute, Ind., has prepared this part of the program with great care. Governor Ralston will speak one evening on "The Fundamental Importance of Rural Life." Great interest is being manifested by the ministers of the state in this Rural Life Conference. Remember the dates, July 26 to August 2.

—Henry W. Hunter, pastor at Wellington, Kan., has had published a most attractive and helpful booklet of brief sermons on the general theme, "With Jesus the Nature Lover." In these little essays Mr. Hunter reveals a poetic touch and literary style that lend distinction to his work. Mr Hunter's "Character Talks" are proving a popular feature of "The Conquest," our weekly for young people.

Indiana's State Convention

Hoosier Disciples had 849 registered attendants at their 77th annual convention to which the Danville congregation was host May 15-18 It was a truly great convention for Indiana Discipledom, having the crescendo relation to other conventions of recent years. The convention had three distinctive features, viz:

The statistical: The state organization is at present in the most efficient status of its history. Under the lead of State Secretary C. W. Cauble and his loyal corps of district evangelists and state board members a survey of the state forces had been completed for convention presentment. It reveals the fact that every county in Indiana has one or more Christian churches, to a total of 848. Of that number 672 are co-operating; 131 non-co-operating; 34 have closed doors and 11 are missions. Last year's budget totaled $16,943.04 and the state treasury had a balance on hand of $96.69. Ninety counties of the state are organized for co-operative work, leaving but two that are not in vital touch with state or district headquarters. Co-operating churches show a membership of 132,441 in the state and the Bible schools show an enrollment of 109,265. The test of the past three years' effort culminating in this state of "preparedness" will now come in an increasing activity, benevolent and evangelistic.

The program: It was par excellence. It had no over-topping epochal features; it was simply high class right straight through. The Hoosier state can put up a program of national worth in weight any passing year, but she does like the fellowship and vision of stars from other firmaments than her own: and so the special features aside from Hoosier talent were afforded by H. H. Peters in the morning devotional studies. O. F. Jordan, W. F. Richardson and F. D. Kershner. These men have a well established habit of "getting across" with their messages on whatever occasion and they did it in a proper way at Danville. Of the addresses of the women, Misses Lemen and Maus and Mesdames Harrison and Stewart the same is true. No session of the convention was sparsely attended: whether State Society, C. W. B M., Ministers' Association, Bible School, Christian Endeavor, or departmental meetings, the seekers after light on methods and inspiration for work were there.

The fellowship: Always a convention's best reward. The Danville spirit is famously hospitable; it over-reached Christian church homes and centered in Methodist, Presbyterian and Quaker homes as well; and the meal services in the church were far above the average in quality and service. In fact, it was a common remark that the Danville organization cared for its responsibility with more completeness and dispatch than the average convention is accorded. To Chas. O. Lee, the pastor, Otis Gulley, efficient elder, and Mrs. Lee Barnett, all of the local congregation with their fine corps of workers is due credit for the opportunity afforded the fellowship feature. It ran riot in gladness in the ministers,' the Butler, and the Christian Endeavor banquet hours, while Bethany Assembly's hour at the table under President W. E. M. Hackleman revealed the coming of the Assembly's best year in July and August.

The church plant of course is exceptional: not merely institutional in theory but in fact: it is a "servant of the community," and is destined to be more so under the present capable pastoral direction.

There is too much "doing" on the program of the average convention. The people are surfeited with inspiration; more chance for business and fellowship should be had. Kokomo gets the plum in 1917.

E. F. Daugherty.

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Summer Quarter, 1916.

1st Term June 19-July 26—2d Term July 27-Sept. 1.

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700 East Fortieth Street **CHICAGO, ILL.**

THE CHRISTIAN CENTURY.

Vol. XXXIII June 8, 1916 Number 23

Do You Care What Happens to our World?

Editorial

The Union Church of the Canal Zone

Catching up With the Church

By Lewis Wallis

"Out in the Open"

Poems by Thomas Curtis Clark

CHICAGO

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JUNE 8, 1916 Number 23

Do You Care What Happens to Our World?

"WE WILL BE A LONG TIME DEAD!"

These are the reckless words of a sensualist who is proposing for himself some new indulgence in defiance of moral law or of good sense. He represents the point of view of many who are indifferent to the rights of others now living and above all indifferent to the rights of those who are about to be born.

"What do you care what happens after you are dead?" asks the cynic of the man who labors to lay the foundations for a good future. You and I will not be here to enjoy it. Is he not a wise man who lives his life and snatches what he can from a world which seems to offer all too little of human pleasure?

This question of what kind of a world will be here after we are dead has divided both pagan and Christian minds. We speak not of pagans in far off countries, but of the pagan-minded people of New York or Chicago, or of our village. On every hand we see people who despise the rights of posterity in the most shocking way.

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Recently American public opinion was much stirred up over conservation. Attention was called to the ruthless men who were denuding forests without regard to how people should build houses in days to come. All of our natural resources are being used up in the same senseless and wicked fashion.

Yet it is not only in the realm of the material that men have shown themselves heartless individualists without any vision of consequences.

Men lay their profane hands upon religion. An Ingersoll laughs while he tears the faith of thousands to tatters. Humanity has lived on this faith for many centuries. Perhaps a bigger and better faith is needed. But the iconoclast who destroys, and places not a single stone in the new wall that must be built, is a visionless man with no sense of responsibility to the age to come.

It is not only the pagan-minded man who has despised the future, however, but sometimes the Christian man as well. Monasticism professed to despise this world both present and future. Reforms seemed but idle enterprises, for should not a man live as though he were a citizen of another city, a heavenly? It was the mistake of the monk to believe that by despising the future of this world he was loyal to the heavenly world which he sought.

Nor is this attitude of mind confined to the monk. There is the devout and uninstructed Christian of today who looks upon the world as so much kindling wood. He loves to tell us of the time when the earth shall melt from fervent heat and the heavens shall be rolled up as a scroll. He undertakes, therefore, to despise a world so transient and awaiting so evil an end.

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But What If It Should Please God To Continue Human History On This Earth A Hundred Millenniums More?

Suppose we are not at the end of human history, but only at its beginning? May not other generations read our history and curse our selfishness and lack of foresight?

There are, of course, the people who prize the future of our earth. Some pagans do. A farmer amassed a fortune in good Illinois land and hated to die and leave it. He deliberately tied up his estate with legal complications so that for as long a time as possible, it should bear his name and the operations on that farm should continue to be carried on as nearly as possible as they were in his lifetime. Reaching his bony fingers out of the grave this man still tries to operate this farm for which he gave his life and for which he endangered his soul's salvation. It is not this we mean when we talk of living for the sake of the future of this world.

The Christian that knows God best understands that creation is still going on. If we need a text for that it is found in the words of Jesus, "My father worketh even until now, and I work." It is the high privilege of the Christian to know something of the Divine creative purpose, for we are no longer called servants, but friends. If we are to be anything more than hired men in the vineyard, we must know the results which the Father is undertaking to produce. The New Jerusalem that is promised in Revelation is a city that is "coming down out of heaven." It is ultimately to be realized upon earth.

Socially, our world is yet in the dawn of the creative period. In the family, monogamy is still in the minority instead of the majority in many sections of the world. In the evolution of government we are still uncertain whether we wish the state simply to restrain evil-doers, or whether we wish it to undertake industrial enterprises, and be a father to every soul within it. It is this political uncertainty that makes our legislatures enact ridiculous legislation. Our social evolution clearly leads us not only to the place where a man can no longer starve to death within civilization, but to the place where his welfare in every way is a matter of social concern.

The social mind allows to no man the right to damn himself.

It is to the future of religion in a deeper sense that we turn with greatest interest.

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Will Our World Continue To Find Help In Jesus Christ?

It is the faith of his followers that it will do so and increasingly.

Criticism of the gospels has only made Jesus take a more central place in modern thought. Not all men call him Lord, but they find new ways of honoring him. As in ancient days, men who begin by hailing him as teacher and prophet tend to advance to the place where they call him Christ, revealing the Father and leading men to Him. We prepare for the future by exalting Jesus Christ.

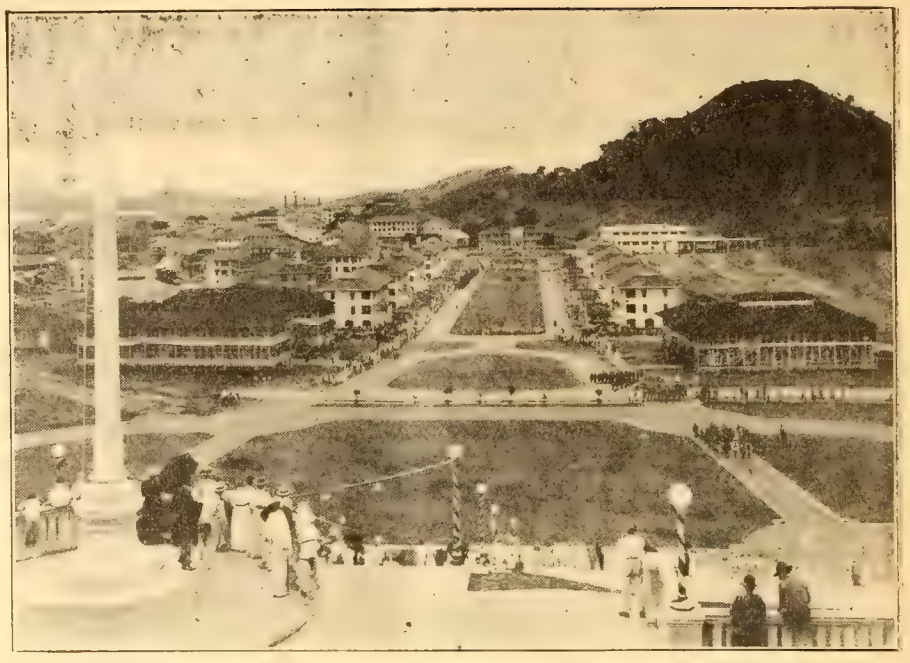
Confidently we may say that in preparing the world for its better future after we have passed out of it, we have the deepest of all obligations to pass on the Christian experience undimmed to the generation that follows. In the apostolic succession of Christian experience we must not fail, but help forward the progressive realization by humanity of the religious life of Jesus Christ.

May Our Great-Grand-children Possess All We See In Vision!



CHAPEL ASSIGNED TO THE CRISTOBAL BRANCH, UNION CHURCH OF THE CANAL ZONE.

This is the only building assigned exclusively to any branch. It is so small that several Sunday-school classes meet in the court-house across the street. The building is in poor condition. There is no other church building for Americans in Cristobal.



THE PRADO, BALBOA, CANAL ZONE, FROM THE STEPS OF THE ADMINISTRATION BUILDING.

The wooden buildings in the foreground will soon be replaced by concrete buildings. The concrete houses are employee's quarters.

The Union Church of the Canal Zone

Note: As a contribution to The Christian Century's current series of articles on Union Churches the following description of Christian work in the Canal Zone is both interesting and valuable. Mr. Morrison has referred several times in his current travel articles to this chain of union congregations stretching across the Isthmus. Lest our pages this week seem to be unduly given over to Latin America we are taking the liberty of holding the Editor's promised article on his trip from Lima to Santiago until next week.—Office Editor.

ALMOST everyone knows about the engineering and sanitary features of the Panama Canal; how hundreds of millions of yards of earth and rock were excavated; how millions of yards of concrete were laid to form the locks and spillways; how the great Gatun dam converted the valley of the "Roaring Chagres" and its tributaries into a peaceful lake 170 square miles in area, where the destructive flood waters of that famous stream are now absorbed with hardly a ripple; how American communities were housed, governed and fed; how enormous sums of money were expended without scandal; and how the sanitary brigade made all this possible by banishing the plague-bearing mosquito and the typhoid germ.

But knowledge of the way the people are living on the Panama Canal Zone, since the canal is finished, is less general.

A BENEVOLENT DESPOTISM.

During the construction days communities were planted where the larger undertakings were to be carried out, and the people were housed, fed and doctored under that benevolent despotism which has become almost as famous as the canal itself. When particular parts were completed, these communities were rooted up and moved to some other locality almost on a day's notice, taking with them their houses, stores, clubhouses, social and fraternal organizations. No individual might be certain that tomorrow or next week would not find him planted in a new community, assuming new duties, and taking up new social relationships. Hence no homes were permanent, and no social groups stable.

The institutions sacred to our civilization were organized and nourished, though often in forms varying greatly from those "at home." The comparatively few who in the hurly-burly of work and in the absence of home ties and associations cultivated the spiritual graces, founded Sunday-schools and churches, practically all union in character. These churches were truly spiritual and have survived, constituting with few exceptions the present Union Church of the Canal Zone.

With the completion of the canal, new elements entered into the life of the people. Several of the most populous towns were abandoned or turned over to the troops. Balboa was constructed as the permanent capital city of the Zone. Permanent houses were erected for employes and family quarters were provided to a much greater extent than was possible under construction conditions. Transfers from one part of the work to another were much less frequent. The American community began to appear more like it is "in the States."

A SHIFTING POPULATION.

The average residence of Americans on the Zone is short and much broken up by temporary absences. For recuperation from climatic conditions, a visit to a cooler zone is necessary at least once in two years. Many fail to return from vacation and are admittedly here only for a short time. In spite of this, the present operating condition finds communities at various points on the Canal Zone which are truly representative of United States civilization and home life and which exemplify our institutions to all the peoples meeting at this cross-roads of the nations. Many who will never see the United States will judge our nation by what they see on the Zone. What they see must therefore represent the best we have as a nation.

To facilitate defense of the Canal against possible assault by enemies all the land will belong to the government, and to guard against extortionate charges practically all the business of buying and selling will be handled by the government. Thus all "Zonites" are tenants at will of the government and no man or group of men may own land.

Churches, religious societies, benevolent and fraternal organizations and the few forms of business not monopolized by the government, are permitted to hold limited areas under leases revocable at the will of the government and must provide their own buildings.

NO PERMANENT CHURCH BUILDINGS.

An exception is made in favor of churches and fraternal societies in so far as they are willing to use the few small chapels remaining from construction days or the inadequate and ill-adapted community buildings provided by the government. These are generally used in common by various organizations, and are inadequate in size. Aside from being badly arranged, they are lacking in dignity, are of wooden construction, having limited life, and there is question whether they will be replaced when their limited life is over.

With the single exception of the permanent, but as yet uncompleted, building of one missionary society, there is no permanent or dignified church building on the Canal Zone. The Episcopalians have one organization of Americans using a small, wooden government chapel within the Ancon Hospital grounds; the Christian Scientists are erecting one small wooden building, and one small wooden building is occupied exclusively by the Union Church.

All other Protestant church services for Americans are held in buildings partly used for other purposes. The Catholic church has several small wooden churches and is moving rapidly to provide worthy permanent buildings.

DENOMINATIONALISM UNDEVELOPED.

Except as noted above, denominationalism is undeveloped on the Zone and the people realize the futility of working along denominational lines for lack of population. In five of the six towns there are no religious organizations except the Union Church and the Catholic Church.

The Union Church of the Canal Zone has now two pastors and will soon add a third. It numbers among its members adherents to practically all of the Prot-

estant denominations. There are now about 400 members, but even that number overtaxes present accommodations. The Balboa Sunday School has over 500 members, and even though two classes meet on a porch the total capacity of the building, including the use of the second floor lodge hall, is utterly inadequate. The Sunday School of the congregation using the one building exclusively assigned, holds some classes in the court house across the street.

The recent Panama Congress on Christian Work was not a legislative body, and passed no resolutions except such as were necessary to fix its procedure and to express its appreciation of the efforts of local committees to facilitate its work. Hence, as a body it could not formally endorse the Union Church of the Canal Zone. But a large number of its most representative delegates met in conference and under the chairmanship of Robert E. Speer, D. D., unanimously adopted the following resolution, proposed by Rev. Ira Landrith, D. D., of Boston, and seconded by Rev. Geo. W. Muckley of Kansas City:

"Resolved, That it is the sense of this informal conference of delegates to Congress on Christian Work in Latin America, that the Union Church of the Canal Zone deserves and is hereby accorded our endorsement and commendation as offering the best solution of the problem of evangelical Christian work under prevailing conditions."

WELL KNOWN LEADERS PRESENT.

Among those present were Rev. L. G. Abrahamson, Rev. S. H. Chester, Prof. Wm. Adams Brown, Rev. Ed. F. Cook, Rev. William Flammer, Rev. A. W. Halsey, Mr. Harry Wade Hicks, Rev. Ira Landrith, Rev. Archibald McLean, Rev. M. T. Morrill, Dr. John R. Mott, Rev. G. W. Muckley, Mr. Eben E. Olcott, Rev. C. J. Ryder, Bishop William O. Shepard, Rev. Charles E. Tebbetts, Rev. L. B. Wolf, Rev. George Alexander, Prof. Harlan P. Beach, Rev. Harry Compton, Rev. Silas Daugherty, Rev. Fred P. Haggard, Rev. S. G. Inman, Bishop A. T. Howard, President Henry Churchill King, Bishop Walter R. Lambuth, Mr. Joseph Ernest McAfee, Rev. Charles Clayton Morrison, Mr. Harry S. Myers, President Charles T. Paul, Rev. Frank K. Sanders, Dr. Robert E. Speer, Rev. Charles L. Thompson.

These delegates represented many denominations, including the following: Evangelical Lutheran, Methodist Episcopal, Methodist Episcopal South, United Brethren, Dutch Reformed, Presbyterian, Congregational, Christian, Disciples.

INFLUENCE OF CANAL TRAFFIC.

As the traffic through the Canal grows, more and more will the nations of the world be brought into contact with the American communities located on the Canal Zone, which have to do with the operation of the Canal and of those auxiliary activities such as feeding and housing the people, looking after sanitation and conducting the business operations necessary to victual and repair the shops making the transit of the Canal.

This population will be migratory as to individuals, but as a whole will be American, and as such will be typical of American family and religious life to thousands who will never see America. Its impress will be upon representatives of every nation whose ships pass through the canal, and upon every land to which those ships go. How important, then, that the American community on the Zone should represent the very best in American life and American civilization, and how necessary, therefore, that every means be provided for conserving and developing the highest spirituality. Upon the worthiness of this representation will depend, we believe, large questions of diplomacy and business and of moral and religious life.

How vast would be the effect upon non-Christians of an American community here, undivided by sectarian questions, working in harmony to spread the gospel, and outfitted with buildings and other equipment in a manner truly worthy of the best ideals of our American civilization and Protestantism!

Can the Protestant people of the United States afford to do otherwise than outfit their representative church in any other way than the situation demands? The opportunity is one in a century. No opportunity has ever presented itself to any nation for achieving such world-wide results with so small an expenditure.

DIFFICULTY OF SECURING MONEY.

The opportunity, in so far as it affects the residents of the Canal Zone, is not missionary in the ordinary sense. The people are able to provide for the current expenses of the organizations and to do much in actual missionary work, but having no title to land there is no security to offer for a loan, and therefore no chance for a church debt.

The Union Church being interdenominational, has by virtue of that fact not even a chance to borrow from the denominational church extension funds. Hence the money for buildings must be in hand before any work may be done, and six American civilian communities, with a total population of about 6,000, are without a single church building worthy the name. The component members of that population are of such temporary residence, and suitable buildings will be so costly because of building requirements that they cannot themselves furnish anything like the sum necessary to provide them. This says nothing of the military garrisons and of the colored people, who are mostly West Indians.

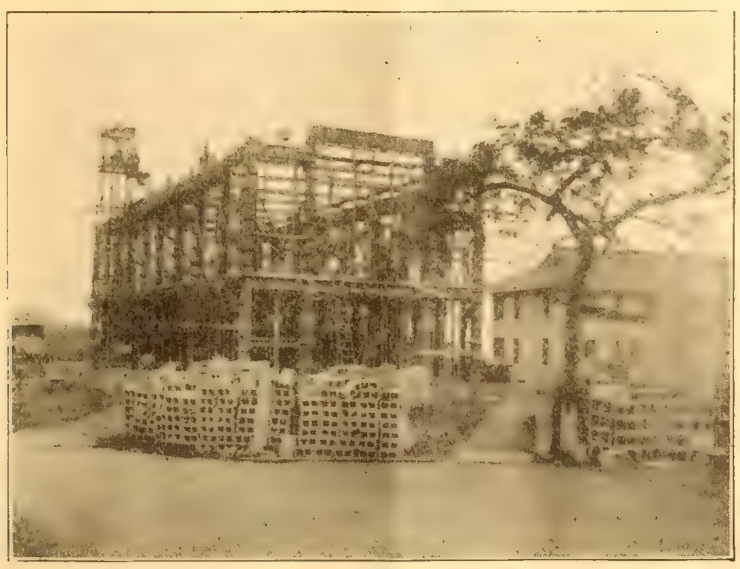
Surrounded as we are by Catholic countries in which the churches are the most notable buildings in the towns, we cannot for the sake of its effect on Protestant missions in Latin America afford to have any but thoroughly worthy buildings. They will cost at least $175,000. Until we obtain the funds, our civilization and our Protestantism are not being demonstrated as they should be and we are losing their effect on missions. During the construction period of the canal, every building was temporary and churches fared as did families and other organizations. But now that permanent homes and office buildings are being built, lack of permanent and suitable church buildings will excite comment and hinder the development of the spirituality of the residents on the Zone and the spread of the gospel to other nations.

BUILDINGS MUST BE HAD.

The need of these buildings is urgent. The local membership of the Union Church has already raised a considerable sum and will undoubtedly be able to provide at least $10,000. But this is insufficient to permit even a start to be made under conditions as they exist. The help of all who are interested in the spread of the gospel is needed. Questions as to the extent, character and aim of our organization will be gladly answered.

Checks should be made payable to the Building Fund of the Union Church of the Canal Zone and mailed to Mr. H. A. A. Smith, who is auditor of the Panama Canal and president of the Church Council, or to Mr. D. C. Nutting, who is the superintendent of the Mechanical Division of the Panama Canal and treasurer of the Building Fund. Either will be glad to answer questions or to supply further references.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.



ST MARY'S HALL, (CATHOLIC), BALBOA, C. Z.
The parish house of reinforced concrete is under construction. A church of similar construction is expected to be started soon.



COMMUNITY CLUB HOUSE, PEDRO MIGUEL, C. Z.
Union Church meets in the gymnasium. There is no other religious organization in town.

Daniel Webster's Confession of Faith

Editor's Note: The following testimony to the Christian religion is reported by Daniel A. Poling, Associate President of Christian Endeavor to have been unearthed by Mr. Chas. T. Page, of Concord, N. H. ..Mr. Webster, at the age of 25 years, united with the Congregational Church in Salisbury, N. H., his native place, under the ministry of the Rev. Thomas Worcester, September 13, 1807. The following letter was addressed to his pastor. From this Confession of Faith it is believed Mr. Webster never deviated at any subsequent period of his life.

The Letter.

Boscawen, August 8, 1807.

Dear Sir—The other day we were conversing respecting confession of faith. Sometime ago, I wrote down, for my own use, a few propositions in the shape of articles, intending to exhibit a very short summary of the doctrines of the Christian Religion, as they impress my mind. I have taken the liberty to enclose a copy for your perusal.

I am, sir, with respect,

Yours, etc.,

D. Webster.

* * *

Confession of Faith.

I BELIEVE in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the word of Revelation.

I BELIEVE that God exists in three persons; this I learn from Revelation alone. Nor is it any objection to this belief, that I can not comprehend how one can be three, or three one. I hold it my duty to believe, not what I can comprehend, or account for, but what my maker teaches me.

I BELIEVE the Scriptures of the Old and new Testaments to be the will and word of God.

I BELIEVE Jesus Christ to be the Son of God. The miracles which he wrought establish, in my mind, his personal authority, and render it proper for me to believe whatever he asserts. I believe, therefore, all his declarations, as well when he declares himself to be the Son of God, as when he declares any other proposition. And I believe there is no other way of salvation, than through the merits of his atonement.

I BELIEVE that things past, present and to come, are all equally present in the mind of Deity; that with him there is no succession of time, nor of ideas; that, therefore, the relative terms past, present and future, as used among men, can not, with strict propriety be applied to Deity. I believe in the doctrines of foreknowledge and predestination as thus expounded. I do not believe in those doctrines, as imposing any fatality or necessity on men's actions, or any way infringing free agency.

I BELIEVE in the utter inability of any human being to work out his own salvation, without the constant aids of the Spirit of all grace.

I BELIEVE in those great peculiarities of the Christian Religion, a Resurrection from the dead, and a day of Judgment.

I BELIEVE in the universal Providence of God; and leave to Epicurus and his more unreasonable followers in modern times, the inconsistency of believing that God made a world, which he does not take the trouble of governing.

(Dr. Sherlock.)

ALTHOUGH I have great respect for some other forms of worship, I believe the Congregational mode, on the whole, preferable to any other.

I BELIEVE Religion to be a matter, not a demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them. When the mind is reasonably convinced that the Bible is the word of God, the only remaining duty is to receive its doctrines, with full confidence of their truth, and practice them, with a pure heart.

I BELIEVE that the Bible is to be understood and received, in the plain and obvious meaning of its passages; since I can not persuade myself that a Book intended for the instruction and conversion of the whole world would cover its true meaning in any such mystery and doubt, that none but critics and philosophers can discover it.

I BELIEVE that the refinements and subtleties of human wisdom are more likely to obscure, than to enlighten the revealed will of God; and that he is the most accomplished Christian Scholar, who hath been educated at the feet of Jesus and in the College of the Fishermen.

I BELIEVE that all true Religion consists in the heart, and the affections; and that therefore all creeds and confessions are fallible and uncertain evidences of evangelical piety.

FINALLY, I believe that Christ has imposed on all his disciples, a life of active benevolence; that he, who refrains only from what he thinks to be sinful, has performed but a part, and a small part of his duty; that he is bound to do good and communicate; to love his neighbor; to give food and as far as in him lies, to promote peace, truth, piety and happiness, in a wicked and forlorn world; believing, that in the great day which is to come, there will be no other standard of merit, no other criterion of character, than that which is already established. By their fruits ye shall know them.

Our Readers' Opinions

"OUGHT WE TO BE OFFENDED?"

EDITOR THE CHRISTIAN CENTURY:

In your editorial, under above caption, of May 25, you seem to be in doubt as to whether the editor of Everybody's, in a recent editorial, is critical of the public for its ignorance of the Disciples or satirical of the Disciples for "counting so many and yet not counting for much." Perhaps he meant to be neither critical nor satirical since he dealt with statistics and not with ideals or advertising. He no doubt meant only to state his perplexity over the anomalous situation. He came, near to dispelling his perplexity, however, in the statement that "the Episcopalians take a great deal more of the limelight than they numerically deserve." Yes, they take it—they advertise. The Disciples do not take their share of the limelight—they do not advertise. A statement of this last fact by the editor of Everybody's, would have been a just criticism of the Disciples and would have, also, made it unnecessary for the editor of the "Century" to "guess." You say the public is interested in what it is interested in. Yes, but most of the public's interest in things is created by advertising. This is as true of religious bodies as it is of baking powders or automobiles. As to religious bodies, however, mere knowledge and talk about them do not indicate real interest. This is shown by the fact that the Unitarians and Christian Scientists are quite well known and much talked about all over the country and yet are few in numbers and are not growing. But they are great advertisers. They have their press bureaus and money for that special purpose. The growth and "numerousness of the Disciples of Christ," so astonishing to the editor of Everybody's, and that without advertising, certainly shows that the public is interested in the ideals and program of the Disciples when it comes to know of them. And yet you state that "the Disciples will claim public attention only as they deal in ideals or offer a program that the public is vitally interested in." Do the Disciples not deal in ideals? Is Christian unity not their program? Is the public not as much interested in Christian unity as it is in any other one thing you can mention. Tell us, Bro. Morrison. Is the failure of the Disciples to claim more of public attention due to lack of advertising or to lack of ideals and a program the public is vitally interested in? Don't leave us guessing.

A. N. GLOVER.

Van Alstyne, Texas.

At a critical time, when my own theology was going to pieces, there was one strong support to cling to,—"The stars keep their places, though men's heads run round." I trusted that, if I could ever find truth, it would not be smaller and poorer, but larger and richer, than my traditional belief. I said: "It is not likely that I have had too good an opinion of the Creator. I need not be afraid if the mystery of his nature should forever be impenetrable. My safety does not depend on knowing, but on faithfulness to the little light he gives."—Charles G. Ames.

Catching Up with the Bible

By LOUIS WALLIS

THE great social awakening, which now sweeps like a tidal movement over the churches of the nation, means that the world is at last beginning to catch up with the Bible. Not a work of man, but a work of God, breathing a new life into the churches at the very time when men were becoming discouraged about the prospects of organized religion. Thus, while the movement goes on around us, men feel its grip and acknowledge its power, and yet ask in bewilderment, "What is the social awakening?"

Jesus and the Hebrew prophets lead to the new day when they tell us about "the weightier matters of the law," whereof the foremost is justice. By the supreme test of Jesus and his forerunners are all religious leaders, teachers and authorities now being judged. "He shall set justice in the earth, and the isles shall wait for his law." Such was to be the historic work of the Christ, as foreseen in the most exalted vision of Hebrew prophecy. "Let justice roll down like waters!" was the cry of Amos. If religious leaders fail to put justice at the center of their message and at the focus of their perspective, the Bible sits in judgment upon them.

JUSTICE IN THE BIBLE.

Moreover, the Bible is definite regarding the foundations of justice. When, during the age of the Judges, the tribes of Israel came to give Samuel assistance in organizing a kingly government, Samuel told the people that under the monarchy there would be concentration of landed property in a few hands. (II Sam. 8:14.) The prophets vigorously condemned the adding of field to field (Isa. 5:8; Mic. 2:1.). They looked forward to a time when every man's right to the soil should be acknowledged, and all should sit under their own vine and fig tree (Mic. 4:4; Zech. 3:10). The Hebrew people went down to ruin through the concentration of property, and the injustice which always goes along with excessive wealth. Yet in this they were like all the other nations of history. Rome was destroyed by great estates, declares Gibbon. In America we have already reached a stage of development in which 2 per cent of the people own 60 per cent of the property, as pointed out by the United States Commission on Industrial Relations.

But the Bible does not offer a political or economic program for dealing with these questions of poverty and wealth. Scripture cannot be cited as authority for Socialism, or Singletax, or any other school of sociological thought. Nor should we seek to commit the church to any political party or scheme of social reform. Nevertheless, the Bible, of a surety, voices the demand for justice in human relationships. It puts the problem of "rich and poor" definitely before us. The Bible was ahead of the world when it was written. It holds up an ideal of brotherhood that still waits to be realized. The social awakening carries the churches out of theological dogmatism into the great matters of social justice emphasized by the Bible. And while the church may not espouse political parties or schemes of social reform, we are learning that the house of God is a community center where all problems and programs bearing on the moral and spiritual life may be canvassed in an atmosphere of kindly fraternalism.

"Out in the Open"

Poems by Thomas Curtis Clark.

A SONG OF QUIETNESS.

BE still, my heart, and let the world rush onward;
Be still awhile, that we may be with God.
Why should we follow, follow still in madness?
Why should we bow to Mammon's tyrant rod?
Be still, be still! Now let us wander backward,
Through flowery fields that we have hurried by.
Let us, as children, pluck again the daisies
That fleck the fields as stars the midnight sky.

Be still, my heart! What profiteth this fretting,
This ceaseless strife, by proud ambition stirred?
What gain shall come from all this greed for getting?
Be still, my heart, while God declares his word.
More truly speaks the lily of the valley
Than busy marts, with spirit-killing roar.
Be still, be still, let Silence be your teacher.
Be still, my heart, and heed the world no more.

KING OF AN ACRE.

A KING of bluest blood am I,
Though gold and purple pass me by;
By right divine I wield the rod
Above this realm of sod and clod.

My palace home is passing plain—
A little cottage by the lane;
Beneath its roof what hours are spent
Of kingly thought and proud content!

My queen, what royal garb has she!
The robes of worth and purity.
A rod of love her fair hands hold,
A scepter mightier than of gold.

No hunting grounds my kingdom knows;
I find fair sport in fat bean rows,
And in the maze of bush and vine,
And tangled wealth of eglantine.

What need have I of golden crown,
Or jeweled throne, or fair renown?
I look at none with jealous eye,
For who has more of sun and sky?

Oh, who would not a monarch be
Of cot and hearth, of bush and tree!
He shall not ask a beggar's dole
Who has an acre—and his soul!

IN THE DAISY FIELD.

LET the busy world rush by,
While I in the daisies lie,
With no roof but arching sky.

Those who will may grieve and fret,
Saying foes and woes beset;
Fears but greater fears beget.

Joy is mine in this today;
Let tomorrow have its way,
Bringing March or blooming May.

Shall I spend myself for gold,
Which by grudging hand is doled?
Beauty is not bought and sold!

Lo, the glory of this field,
With its daisy-golden yield.
How hath God His love revealed!

So let all the world rush by;
I shall in the daisies lie,
With no roof but arching sky.

GOD IS NOT FAR.

GOD is not far from any one of us:
The wild flower by the wayside speaks His love;
Each blithesome bird bears tidings from above;
Sunshine and shower His tender mercies prove,
And men know not His voice!

God is not far from any one of us:
He speaks to us in every glad sunrise;
His glory floods us from the noonday skies;
The stars declare His love when daylight dies,
And men know not His voice!

God is not far from any one of us:
He watches o'er His children day and night;
On every darkened soul He sheds His light;
Each burdened heart He cheers, and lends His might
To all who know His voice.

And he shall come to earth again
And bring his peace and joy to men;
For in the heart of childhood lies
The promise of earth's paradise.
—Charles Blanchard.

THE CHRISTIAN CENTURY

EDITORIAL

A WORD TO OUR NEW MINISTERS

EVERY Disciples college which trains ministers will be giving to the church this month a group of young men who will settle at once in pastorates. They will be trying their wings in the free air of the big world. They are destined soon to learn that the world does not value their academic degrees as did the kind friends on commencement day. This does not mean their training was valueless. It was only preparatory.

Never before has it become so hard to be a successful minister in the Church of Christ.

But never was it so worth while.

The demands on the minister have raised his profession from the range of scornful opinion once directed against it. He must be skilled in so many different things that the community now prizes the successful minister in a new way.

The ministry offers the opportunity of a good fight. There is the challenge of the paganism that presses upon us with our newly acquired wealth. There is the fight against social injustice manifest on every hand and against which the great prophets spoke in the name of God. There are the great reforms which are now soon to be fought through to a successful issue. "The fighting parson" has plenty of chance in our modern world.

There is the great constructive service of the ministry for peace and reconciliation. The reunion of the Church awaits the preaching of sweet-souled men who have the spirit of peace within. The peace of the world will come as it is prepared for by the religious idealism of the churches.

More than all, and deeper than all, there is the perennial task of interpreting life's meanings to the individual soul so as to build spiritual character. Many are the signs that we are on the eve of a great creative period in the things of the inner life.

These young ministers face great days. They will carry on the every-day work of the churches, teaching the children, consoling the saints, visiting the sick and burying the dead, but above the more usual duties will be a vision of the new world of justice and brotherhood and peace which awaits creation by the hand of the skilled artist in the things of the spirit.

WAS ALEXANDER CAMPBELL A ROMAN CATHOLIC?

INTEREST in the fathers of our religious movement is being manifested on every side, and everything which contributes to our knowledge of them is to be welcomed. It is of importance, however, that there shall not be imputed to them doctrines or practices with which they would not agree. The following excerpt from a recent editorial on Alexander Campbell in the "Christian Evangelist" awakens surprise:

> He saw no indications of uncertainty or haziness in regard to the structure of the church in the earliest apostolic records. Men became members of the Christian brotherhood and appropriated the Divine Christ through the sacrament of baptism. They were held together in this great brotherhood by the regular observance of the sacrament of the Lord's Supper. Beyond this simple framework, initiating men into the one mystical Body of Christ and keeping them in living touch with the divine Father and with each other, he did not care to go.

Alexander Campbell came from Scotch Presbyterian stock and whatever change he underwent in his religious thinking, it was not backward toward Rome, but forward toward a more thorough-going Protestantism.

It is Roman Catholic to hold that "men appropriate the divine Christ through the sacrament of baptism." Alexander Campbell believed that men appropriated Christ in their lives through faith in Christ, repentance from sin, and baptism, faith being the cause that leads to repentance and baptism. Evangelicals do not clash with Catholics on any more important matter than on the way men are united to Christ. The sacramentarian holds that union with Christ is accomplished through baptism. The evangelical holds that union with Christ comes through the experience of faith in Him. Martin Luther regarded his fundamental discovery to be that "we are justified through faith." Alexander Campbell never went over to the Roman Catholic position on baptism.

THE critics of the Disciples of Christ have sometimes represented them as believing in baptismal regeneration. This the Disciples have always strenuously denied and have challenged anyone to show a page in their literature that would bear such interpretation. In the above quotation is to be found footing for such a charge. It would be hard for the author of these words to show their difference from the doctrine of baptismal regeneration.

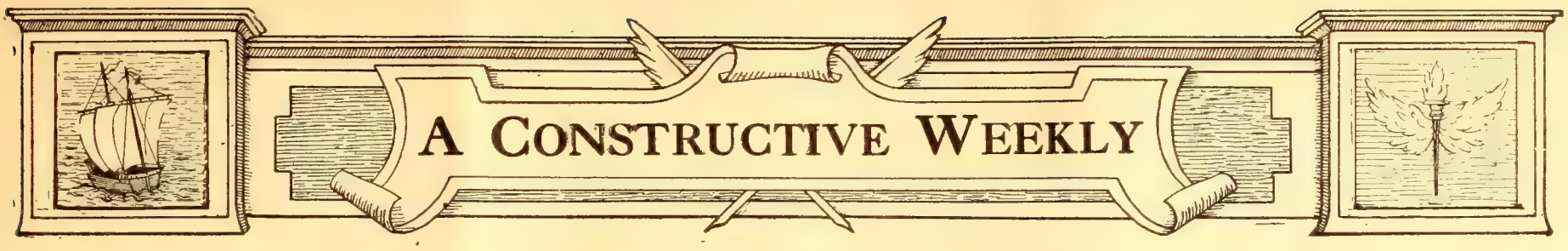
The sacramentarian conception of religion is further imputed to Mr. Campbell when it is said that he taught that the "brotherhood of Christ" was "held together by the regular observance of the Lord's Supper." Mr. Campbell did hold the Lord's Supper in greater esteem than many of his contemporaries, but he always held the Zwinglian view of the Supper as a Memorial Feast. He never ascribed to it any of the mystical efficacy of the Roman Mass. Interested in Christian union, he would have said that the Lord's Supper did help to hold the church together, but he would never have let this stand as a complete statement of his attitude, for many things else also contribute to holding the church together which are of even greater importance than the Lord's Supper. The Disciple of Christ, true to the attitude of the fathers, comes to the Lord's Table, not to find a sacramental miracle, but to cultivate memory and loyalty and communion. His attitude is at the farthest remove from the sacramental. And so also was Mr. Campbell's.

GIVING THE CHURCH A REPUTATION

MOST up-to-date churches have adopted certain measures of publicity to keep their work to the fore in the community thought. After such publicity programs have been tried for awhile there is often a firm declaration by both pastor and people that "advertising doesn't pay."

It is interesting to note the kinds of reputation that churches have desired to create for themselves. One church uses up printer's ink to advertise a whistling chorus. Another announces a moving picture show. Another announces that it will give away an apple to every comer while the pastor talks of "The Apples of Eden."

In none of these devices is there the slightest suggestion that the purpose of the church is the fostering of the religious life. It may indeed be that the church is far more religious than its publicity matter would ever suggest. The publicity has been a libel on the church, giving an impression of secularity that was not really there.



The first principle of successful publicity of any kind is honesty.

If a church is advertising to win people to religion, let it say so. A Baptist pastor in a suburb of Chicago preached for a church that had not had an evening service for years. It was regarded as impossible to hold such a service. Owing to the persistence of the pastor, a committee of business men bought a quarter of a page in the Saturday issue of the suburban daily. For ten weeks, the pastor used this space to preach a sermon in three sentences. The reader was promised the rest of the sermon at the church on the following evening. The audiences have grown and conversions have been frequent.

The publicity did not misrepresent what the church had to give, but courageously set it forth.

GIVING THE MINISTER A VACATION

HUMANITY has been learning in recent years that long hours in labor do not mean the largest output. Above all is this true of the brain-worker where quality and not quantity is the chief demand. Perhaps every church would concede that the minister needs a vacation, though some might insist that "peculiar" circumstances demand that their minister should stay on his job during the summer. To stay on his job this summer may be the last act in an experience of failure. If the church is not going well, the minister needs to review the whole situation from a distance.

Some churches give the vacation, but the salary is not enough to provide the minister a chance to get out of town. Such a fact should encourage the church to send the minister away where he may get ready for his best effort next year.

And if the church is generous enough to send the minister away to rest, it would seem that he cannot ethically use this time to work at something else to make money. He owes it to his church to rest.

WHY HOME MISSION WORK GOES SLOWLY

HOME Missions has now finished its campaign for another May offering. We could hope that the big debt with which the society has been encumbered for a long time has been wiped out and funds provided for a big program, but so far no such report has reached us.

In the literature of the society this year a prominent feature has been made of the immigrant. Two tracts by Rev. O. F. Jordan have been circulated. Mr. Jordan was for six years in personal touch with the problem in Chicago and is competent to speak upon the subject. Another tract on the New York Russian work was also used in the propaganda. Yet the tracts only revealed how little the Disciples do for the immigrant.

It is just here that we find one of the clues to the lack of success of the Home Mission board.

They have done most of their talking about a modern type of Home Missions and have spent most of their money for the old time methods of establishing churches by evangelistic methods.

Though work for the immigrants has been much exploited this spring, it gets annually in the whole country much less than five thousand dollars a year of the receipts for American missions!

And this sum is raised mostly in the cities of Chicago, Cleveland and New York!

Though there is a big paragraph in the reports about work for the Rural church, there is a scant two hundred dollars used in this department of the work!

On a certain Commission on Foreign Relations, the society has spent a considerable sum of money, only to drop the work at the beginning of the war. If there had been no war, would it have been wise for our American society to put money into Russia?

Various kinds of advice have been given to the weary leaders of the American society in its ten years' struggle to save its life. It has been warned to keep free from entangling alliances with delegate conventions. The theological opinions of the long list of secretaries have been continually scrutinized. The society has been urged to federate with state societies, and then it has been told to avoid such relationships.

There seems to be only one thing more to say to the society by way of advice, and that is that it shall use its money on a modern program to reach our crowded city populations, hunt up the utterly neglected of our country and spend little or nothing on competitive situations where the work is already well done by other forces.

For such an unselfish program of Christian service there could be aroused all the idealism, all the feeling of romance, all the enthusiasm, that usually goes with foreign missions.

Other religious bodies have tried it and found it true. The Disciples lag close to the rear in the Home mission procession in this country. They might press forward near the front. It is a matter of a program and a point of view.

We can wish for few things more ardently than to see our American board enjoying an income of a half million dollars a year. To help bring in that good day these words are offered.

THE CONVENTION AND THE LID

THE time of a national convention in Chicago is usually looked upon as a time when all city ordinances may be violated and when the vicious elements of the city may bring to public gaze their hideous sin. There is, of course, a small section of these conventions which are patrons of the worst in the life of the city. It is an affront, however, for a city government to presume that an open town is what the majority of the convention delegates want.

Mayor Thompson of Chicago will earn the approval of right-thinking people if he carries out his promise that the lid will not be lifted during the days of the national Republican convention. The scenes four years ago are yet a shame to the city.

The Christian people and all decency-loving citizens of Chicago are still willing to be shown that the present administration stands for the higher things.

A QUARTER OF A CENTURY OF SERVICE

FEW universities of the country have had such remarkable history as the University of Chicago. Created by the genius of William Rainey Harper, it has been projected on such broad lines that every year has meant new growth and development. At the convocation this month the university celebrates twenty-five years of history and the divinity school fifty years. The divinity school is more prominent in the university scheme of things than in some universities and helps to furnish religious idealism to the whole enterprise.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Vacation Bible School Movement Spreads.

The daily Vacation Bible School originated in a single denomination but has already spread until the schools of Chicago are now federated and have a superintendent, Mr. Emerson O. Bradshaw. The literature of the movement states the problem by saying there are twenty million children released from public school supervision every summer; there are 100,000 church buildings idle; there are 400,000 students from colleges and universities home and for the most part idle. These are regarded as assets which when organized in service may accomplish for the community a most significant result. Last year in the United States there were 339 such schools conducted with an enrollment of nearly 75,000 children. The average cost per child was 79 cents. The movement began in the slums but has rapidly spread to the better neighborhoods in the city.

Will Pray for the Republicans.

The ministers offering prayer in the great political conventions are given a weighty responsibility. This year Rev. John Timothy Stone of the Fourth Presbyterian church of Chicago will lead in the opening prayer at the Republican convention. During the convention both Catholic priests and Jewish rabbis will also offer prayer.

Methodists Have "Who's Who" Book.

"Who's Who" books are a commonplace around newspaper offices, but the Methodists are the first religious denomination to get out one for the men of their own fellowship. Mr. Carl F. Price has compiled such a book and it has been published by E. B. Treat and Co. It has 3,000 biographies of living Methodists put up in the briefest form, with all personal puff and commendation eliminated. Educational record, life history and present employment are the chief kinds of information given. The book covers the United States and Canada.

Ground Broken for Cathedral Nave.

The third stage in the building of the Cathedral of St. John the Divine in New York (Episcopal) was begun on May 8. At that time there were impressive ceremonies at the moving of the first earth. Governor Whitman and Mayor Mitchel were present to grace the occasion. Besides the clergy of the cathedral, Bishop Lawrence of Massachusetts, Bishop Courtney, Bishop Suffragan Burch and Bishop Greer were present.

Cuban Missionaries Adopt New Methods.

The evangelical missionaries of Cuba are finding that the new spirit in missions requires new methods. Instead of regarding everything in the existing religion of the people as bad, they undertake to utilize many customs of the Cubans in the evangelical churches. This year daily services were held during Holy Week and the Seven Words of the Cross were utilized in the sermons. The regional conference recently held there arranged that all services in English should be discontinued and that the evangelical churches in Havana should unite in the Y. M. C. A. headquarters for a union service occasionally for the purpose of showing the Cubans the essential unity of Protestantism. An Episcopal paper states that the Episcopalians will not unite in this union service.

New York Presbytery Case Settled.

The Presbyterian General Assembly has settled the charges against the New York Presbytery by re-affirming the assertion laid down in 1910 with regard to doctrine. Its five sections begin with the words: "It is an essential doctrine of the Word of God"—first, that the Word of God is free from error; then, that "Our Lord was born of the Virgin Mary;" thirdly, that Christ "offered himself a sacrifice to satisfy divine justice and to reconcile us to God;" fourthly, that "he rose from the dead with the same body, with which he suffered;" and lastly, "that our Lord showed his love and power by working mighty miracles. This working is not contrary to nature, but superior to it."

The Brooklyn Presbytery licensed more Union students this year than did the New York Presbytery but it had no Rev. John Fox of the American Bible society to watch for heresy, so no protest was made against the Brooklyn ordinations.

Social Workers Hear Sermon.

The increasing sympathy between the church and social workers is manifest on every hand. The National Conference of Charities and Correction met at Indianapolis in May and a sermon was preached to the gathering on May 14, by Rev. Worth M. Tippy, pastor of the Madison Avenue Methodist Episcopal church. Mr. Tippy said:

"The reality of religion is ceasing to be first of all doctrinal and institutional. It is now entering into the very arteries, veins, capillaries, and cells of humanity. It is a powerful ethical spirit which is pushing out into industry, into the control of cities, into international relations, forcing up into these spheres the morality which has been so long established, at least ideally, in the home and in the more private and personal relations of the people."

Sunday Golf is Taboo.

Some consideration was given by the Presbyterians at their General Assembly to the question of amending the rather strict rules of the denomination with regard to Sunday amusements. The question of allowing Sunday golf was raised on the floor but the adventurous man who suggested it was seated amidst a chorus of No.'s.

Jews Protest Christian Hymns.

The land of the Pilgrims has fallen into new hands these latter days, as is manifest by the protest of the Jews in Massachusetts against the use of Christian hymns in the public schools. The Board of Education in Boston has replied adversely to the request of the Jews that the use of such hymns be discontinued. They take the attitude that the singing of a hymn is not doctrinal instruction. The Jews are afforded frequent opportunity to take their children out of the schools on Jewish holidays when they may be instructed in Jewish institutions.

Would Abolish Sunday Funerals.

The chauffeurs' union of Chicago is asking the Federation of Labor to take action against the custom of holding Sunday funerals in the city. It is said that there are five times as many funerals on Sundays as on Saturdays and that Sunday is the hardest day in all the week for the chauffeurs. The Episcopal clergy of Chicago have taken a stand upholding the position of the chauffeurs.

A Million Armenians Die.

If any particular newspaper report of Armenian atrocities may have been exaggerated, it is still true that one of the greatest outrages of all history has been committed in that unhappy land. Dr. Charles Ussher publishes in the Mohammedan World what appears to be a sober estimate of the facts and he states that a million Armenians have died at the hands of the Turks. Dr. Ussher declares that the German allies of the Turk are not to be acquitted of some measure of responsibility for the outrages. He has reports which he believes are authentic of German officers herding Armenian women and children on the roads along which they were hounded into exile.

Methodists do not Change Amusement Rule.

The consideration of the rule against certain specified amusements in the Methodist discipline is always the occasion of an animated parliamentary battle in the General Conference of the Methodist Episcopal church. This question was raised again this year, and after debate a vote was taken. The house was almost evenly divided but those in favor of a change were not able to muster a majority. Those desiring a change wish a more general statement which will not specify any given amusement but declare that all amusements should be subject to the witness of the Christian conscience.

"Billy" Sunday Tabernacle in Boston Held Up.

The committee in Boston which is preparing for the "Billy" Sunday meetings is having much difficulty in arranging to build the tabernacle which is usually provided for these meetings. A special bill passed the legislature of Massachusetts to permit the tabernacle to be built, but Governor McCall vetoed it. Dr. Cortland Myers declares that the governor has "outraged the Christian sentiment of this Commonwealth and signed his political death warrant." Other Christians in the city admit that perhaps the governor acted on principle in refusing to sign a piece of special legislation in behalf of a church group.

The Sunday School

Second Quarterly Review

Lesson I.

1. Who were Saul's parents?
2. Where and how was Saul educated?
3. To what sect of the Jews did Saul belong?
4. Who are the persecutors of Christians today?
5. What relation had Paul's early environment to his conversion?

Lesson II.

1. Where did Peter go from Jerusalem?
2. Who are "the saints?"
3. Why was Dorcas greatly beloved?
4. Why did Peter send out the mourners?
5. Give the spiritual meanings of the lesson?

Lesson III.

1. What are the good things recorded about Cornelius?
2. Give the law regarding clean and unclean animals.
3. What lesson did Peter learn from the vision?
4. Is there need of Peter's vision today?
5. How does the truth he learned appeal to our life?

Lesson IV.

1. When was Paul at Corinth?
2. How was Thomas convinced of the resurrection?
3. Why do you believe that Jesus arose from the dead?
4. Is the resurrection physical or spiritual?
5. Is Easter the only resurrection day?

Lesson V.

1. Which Herod was it that put James to death?
2. Why is the passover called "the days of unleavened bread?"
3. How did Peter's friends spend their time?
4. What did Herod do when he learned of Peter's escape?
5. How and when is prayer a power?

Lesson VI.

1. Give the leading characters in the lesson.
2. What advantage had Antioch over Jerusalem?
3. How did the situation at Antioch impress Barnabas?
4. What does the name "Christian" signify?
5. Is the spirit of the Jerusalem church dead?

Lesson VII.

1. To what worship was the island of Cyprus devoted?
2. Who was John Mark?
3. Why did he return home?
4. How did the opposition of the Jews affect Paul?
5. What turned the Jews of Antioch against Paul?

Lesson VIII.

1. How did Paul know the cripple had faith to be made whole?
2. Why did the Apostles tear their garments?
3. Why did the people think the Apostles were gods?
4. What changed the attitude of the people?
5. What does Paul say about providence?

Lesson IX.

1. What was the occasion of the council at Jerusalem?
2. Who were the trouble-makers?
3. Why is it wrong to serve idols?
4. Was the decision of the council a compromise?
5. Is it right to compromise?

Lesson X.

1. What advance step does the lesson record?
2. Who were the missionaries?
3. What is the meaning of "vision?"
4. Why was the place of worship by the river?
5. Describe the conversion of Lydia.

Lesson XI.

1. How should we treat those overtaken in trespass?
2. What is the force of the word "overtaken?"
3. What is the difference in the two words for burden?
4. What burden does sin place upon us?
5. What is the law of Christ?

Lesson XII.

1. Why were Paul and Silas in prison?
2. How did Paul and Silas leave the prison?
3. What defense did the owners of the slave girl make?
4. Why was the jailor about to kill himself?
5. What rights had Roman citizens?

The Church and Missions

The Lesson in Today's Life.

BY ASA McDANIEL.

THIS quarter's lessons give us a word picture of missions in the early church. These men were putting into practice the teaching of Jesus on the subject of evangelization. In other words, they were doing for the world what they thought he would do for it. They were true to the command and plan of our Lord: "Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." These were among the last words of the Lord to his disciples. They made a practical impression upon their lives. Similar words made their impression upon the minds of the evangelists, for all have recorded them. No one can read the Gospels attentively without being impressed by the constant activity of Jesus in behalf of his fellows. He "went about doing good." He was not content to have people come to him to be saved, but went into their native haunts that "he might seek and save the lost." When Jesus saw the needy multitude he had compassion on them. He saw the deepest needs of their lives, and sought to give them the highest gift. His compassion assumed some practical form. Most of us have some sort of interest in those who are in the dark, but our anxiety is not so keen or our desire to help so consuming as that of our divine Lord.

We are not as yet familiar with a great missionary program sustained through the year. Special days are good but every-day interest is better. There is abundant material for instruction in all the grades, and it should be given in a systematic way. If we are really Christians, we will have a deep compassion upon those who are distressed and scattered, as sheep not having a shepherd and will give them the light. The church is to continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers. If she does she will instruct the entire membership in the work of missions and concerning the deep needs of the people so that a well founded and thoroughly sustained compassion may take possession of it. When we stop working for the church and work through the church to help our fellow men in all lands, the world will come to know the great Founder of the church and will allow him to use them to give his life to others.

The church has neglected too long the task of fitting young men and women for the great work of missions. We are not urging our young men and women to do mission work. On the other hand, we are urging the men of special promise to enter some profession or some business where greater financial returns might be expected. We are not only not praying for more laborers to be sent into the fields from our families, but the prayers that are offered point in the opposite direction. It is said that Dr. Chamberlain's mother was instrumental in sending eleven of her sons and daughters and nephews and nieces into the foreign field. If the fathers and mothers of our churches would do the same thing there would be workers enough for every field, home and foreign.

The lack of interest on the part of the church and parents helps to account for the lack of young men for the ministry. This wail is coming from all parts of the country. One eastern theological school that formerly had a hundred students now has but four. We are told that our own churches are in urgent need of a thousand men to carry on the work that has been inaugurated. Other men are needed to undertake new work in neglected fields. We are lamenting the lack of men, but are not acting in the only way that promises an adequate supply. We must lead them into the ministry just as we urge men to enter any other calling or walk of life. This will require spiritual vision and consecration upon the part of the parents of the church. We cannot expect to lead where we are not willing to go. To pay a hundred dollars per month to an expert for taking care of a fine horse and only pay five or ten dollars per year to send the gospel to the wide world is not a very good inducement for the boy of that home to enter the world-wide mission field for a a life work.

A church that has not concern for anything beyond its own neighborhood will very soon begin to lose interest in its neighbors. The light that shines brightest at home will also be seen farthest from home. The church that goes has a right to claim the promise, "Lo, I am with you always, even to the end of the world." It is just as true of the individuals in the church.

The kingdom of God belongs not to the most enlightened, but to the best, and the best man is the most unselfish man. Humble, constant, voluntary self-sacrifice —this is what constitutes the true dignity of man. And through it is written, "The last shall be first."—Amiel.

Disciples Table Talk

Anniversary Week at First Church, Lincoln, Neb.

The week beginning June 11 will be observed as Anniversary Week at Lincoln, Neb., First church, to which H. H. Harmon has ministered for nearly a decade. A house to house canvass is being made to secure $2,500 by the anniversary time to be expended in improvements on the church building. The canvass is under the direction of the pastor's assistant, J. L. Kohler. The Bible-school at First has grown in the last few weeks to be the largest in the state. L. C. Oberlies' Bible class with over a hundred members is meeting in a tent during the summer.

College of Missions, Indianapolis, in Closing Exercises.

The closing exercises of the year at College of Missions, Indianapolis, Ind., were held on June 2. An address on behalf of the mission boards was given by Mrs. Anna R. Atwater, President of the C. W. B. M. Dr. Harry C. Hurd delivered the address and presented the missionaries. The response was given by Roderick A. MacLeod. President F. W. Burnham, of the Home Society, delivered the commencement address. The dedication of missionaries was conducted by the following men: Charles T. Paul, F. E. Lumley and J. G. McGavran, of the College of Missions; W. C. Morro, Jabez Hall and C. E. Underwood, of Butler College; and C. H. Winders, pastor at Downey Avenue. The following members of the class of 1916, were appointed to definite fields: To China—Miss Annie Louise Fillmore, Ben Edgar Holroyd, Miss Laura Lynne Major. To Tibet—Roderick Alexander MacLeod. Miss Esther Evelyn Martin, Miss Idella Eleanor Wilson. To India—Thomas Newton Hill. Miss Adda Neva Nicholson. To Africa—Miss Tobitha Lieu Alderson. To Cuba—Elmer Leon Griffith. To Argentina—Clement Manly Morton. To Social Service—Mrs. Ida Jeans Dameron. To Mountain Schools—Mrs. Florence Grace Thompson.

"Home-Coming Day" at Lima, Central.

May 21 was a great day at Central church, Lima, O., where A. B. Houze ministers. On that day was celebrated the fifth anniversary of the dedication of the new church, and men and women from all over the country came to Lima to attend the celebration. Among the speakers during the day were: W. A. Brundige, pastor at Bluffton, O.; G. W. Watson, pastor at LaFayette, Ind.; C. J. Richards, pastor at Lancaster, O.; W. D. Fletcher, pastor at Vaughnsville, O., and Prof. Errett Gates, of the University of Chicago. It is estimated that fully 1,600 people attended the day's services.

A New Educational Movement in Texas.

At the recent convention of Texas Disciples a great educational movement was inaugurated for the state. The purposes of the campaign are two: better Bible-schools and greater efficiency in the state's colleges. The movement is not entirely a new one, but the Disciples of the state were wakened to an appreciation of its possibilities by the report made at the convention of the Educational Committee appointed some time ago. From now on the movement will be in charge of a committee appointed at the late convention. The twenty-five members of the committee are as follows: H. W. Stark, V. Z. Jarvis, S. J. McFarland, Walter P. Jennings, A. D. Rogers, E. C. Mobley, J. W. Kerns, H. R. Ford, M. H. Reed, L. D. Anderson, H. W. Head, C. W. Gibson, Dr. Bacon Saunders, E. M. Waits, T. E. Tomlinson, A. A. Everts, S. B. Cowell, W. L. Hay, W. H. Lucas, J. F. Holt, Burl Holloway, E. F. Elkin, L. C. Brite, F. F. Walters, F. G. Jones. A Ways and Means Committee has been appointed consisting of the following: W. P. Jennings, John G. Slayter, E. M. Waits, S. J. McFarland, L. D. Anderson, V. Z. Jarvis and Dan D. Rogers. Endowment Secretary C. S. Weaver of T. C. U. is ex-officio member of all committees in this movement and attends the various meetings. Most of the churches have already agreed to lend their ministers a month and pay their salaries while they engage in this movement, the Educational Movement paying their expenses.

Frank Waller Allen Author of Two New Books Soon to Be Published.

Frank Waller Allen, pastor at First church, Springfield, Ill., will have two books brought out by Doubleday Page & Company of Garden City, N. Y., within a short time. The books are divergent in tone and subject.



Rev. Frank Waller Allen, author of two new books soon to come from the press.

One is a novel which is centered in the far east. "Brothers of Bagdad" is the title. The publishers bought the manuscript to run complete in their monthly magazine, "Short Stories," for July, and asked permission to bring it out in book form. H. E. Maule, editor of "Short Stories," refers to the novel as one of the most delightfully whimsical stories of mystery which has come into his hands for a long time. "Brothers of Bagdad" is advertised in the issue of "Short Stories" now on the book stands. It was the first intention to publish the story under a nom de plume and the advertisement accredits the novel to Allen Waller. Mr. Allen has now agreed to let the book come out under his own name. The other book to be published by Doubleday Page & Company is Mr. Allen's series of sermons on "The Religion of a Modern Man," delivered at Springfield last winter and published in The Christian Century a little later. This book will have a foreword by Vachel Lindsay.

Report of Ohio State Convention, at Mt. Vernon.

Ohio Disciples held their annual state convention in the beautiful little city of Mt. Vernon, May 22-25. President McLean, of the Foreign Society said to T. L. Lowe, Columbus, who sends this report, "This is Ohio's greatest convention," and this, writes Mr. Lowe, seemed to be the universal verdict. Over 500 delegates paid the registration fee. The report of the efficient state secretary, I. J. Cahill, showed a notable work done and more money raised than ever before—something like $23,000. The C. W. B. M. sessions were "as crammed with rich things as ever." A. McLean read a paper on "Latin America" that was a marvel for information on the South American countries. As usual, the men had separate sessions while the women were carrying on their program. Dr. J. A. Leonard, superintendent of the Mansfield reformatory was chief speaker and a big crowd of the masculine persuasion heard him. Two speakers from outside the state who were new to Ohio conventions were Editor F. D. Kershner of St. Louis and Professor W. S. Athearn of Drake University. Both of them, according to our reporter, made great "hits." The four addresses of the editor of the "Christian-Evangelist" are said to have been scholarly, searching, spiritual presentations of great themes." Prof. Athearn was refreshingly new and thought-provoking in his treatment of his subjects. The convention will meet in Bellefontaine next year.

Professor Athearn's Plans for a Year.

The report has gone about through the papers and otherwise that Professor W. S. Athearn would accept a chair in Berkeley University. This report proves to be unfounded. Professor Athearn will spend the next year or two in the University of Chicago doing graduate work. His schedule for the summer is as follows: high school commencement addresses during the week of May 29-June 4, at Marshall, Owatonna, Waseca, Rochester and Fairmont, Minn.; six addresses at the Arkansas State Sunday-school convention, Hope, Ark., June 6-8; five addresses before the New York State Sunday-school convention, Albany, N. Y., June 14-15; one lecture at Bluffton college, Bluffton, O., June 19; six addresses before the Ohio State Sunday-school convention, Findlay, O., June 20-23; four lectures in the University of Chicago, June 27-30; sixty-two lectures in Columbia University and Union Theological Seminary, July 11-August 18; four addresses at county Sunday-school association, Uniontown, Pa., August 24-25; ten addresses before the city teachers' institute, Des Moines, Ia.; August 30-September 2; three addresses at Sunday-school rally, New Hampton, Mo., September 3; six addresses before Sunday-school convention, Pittsburg, Pa., September 18-19; six addresses at Youngstown, O., September 20-23; three addresses at Cuyahoga Falls, O., September 24; and ten addresses before city Sunday-school association, Cleveland, O., September 25-30. Professor Athearn's permanent address is Chicago.

Christian Endeavor Society Has Novel Feature.

The Christian Endeavor topic for May 21 was "The Blessings of Peace and How to Secure Them." The society at Thirtieth Street Church of Christ at Newport, Va., asked prominent people throughout the country to send telegrams or letters with messages on the subject of peace to be read at the meeting. Responses were received from many persons, including several former pastors of this church. Among those responding were: Josephus Daniels, Secretary of the Navy; Peter Ainslie, H. O. Pritchard, Milo Atkinson, W. B. Taylor, J. T. Hundley, J. H. Mohorter, H. J. Derthick and M. B. Madden.

Ordination Services at College of the Bible, Lexington, Ky.

There was held in the chapel of the College of the Bible on Wednesday evening, May 24, the annual ordination service of the college at which time eleven young men were set apart by prayer and the laying on of hands to the ministry of the Word. Each of these eleven men had been recommended as a fit subject for ordination by the church of which he is a member or to which he is preaching at this time. All of the men have had experience extending over more than a year as regular ministers. Seven of the number will graduate from the College of the Bible at this year's commencement. Per-

haps no better class of young preachers has gone out from the college in any one year, reports Dean Hall L. Calhoun. The services were held under the auspices of all the different congregations of Disciples worshiping in Lexington and these were assisted by the faculty of the College of the Bible. Those present at the service say that it was perhaps the most impressive and interesting ordination service ever held in Lexington. Among the participants on the program of the services were: Alfred Fairhurst, G. W. Hemry, E. T. Edmonds, E. E. Snoddy, Dean H. L. Calhoun, Mark Collis, W. C. Bower, A. W. Fortune and Wm. Ross Lloyd. A fine male quartet was an attractive feature.

Rural Church Problems Discussed in Montana School.

There will be a country church institute in connection with the State Agricultural College of Montana this summer. One of the chief speakers is Professor A. W. Taylor, of Columbia, Mo. There will be courses of instruction in Christian Sociology, Church Administration, Sunday School Work, Social Service, Co-operation of Religious Forces and Evangelism, as well as on the country church problem. The conference will last about eight days. A strenuous effort will be made among the Christian churches of the state to be well represented there.

Massachusetts Disciples Ask Aid.

The First Christian Church of Lynn, Mass., observes its third anniverary on June 18, 1916. This church has a membership of sixty poor working people and has a good building costing $12,000. The church is doing a fine work, all departments being well organized, a good Bible-school, with an average attendance of eighty, and the church membership has doubled within a year. There is still an indebtedness of $3,500 on the church, which is a heavy burden to the congregation. An effort is being made at this anniversary to pay off this mortgage. A. B. Crocker, secretary of the church, writes: "Our church is exceedingly weak in New England. It ought to be better established than it is. Will you not try and help us in our great need? Send your offering to Harry L. Deicoff, 31 New Park St., Lynn, Mass. We will acknowledge your offering through the church papers."



—Ivan W. Agee, of Union Avenue church, Litchfield, Ill., delivered the baccalaureate address for the graduating class of the Litchfield, high school. His theme was "Service."

—Dr. J. W. Young, of Hutchinson, Kan., who will sail in a few days for medical mission work in the Philippines, was given a farewell reception by the First church, Hutchinson. Bert Wilson, of the Foreign Society, was a special speaker.

—H. J. Crockett, of Third church, Topeka, Kan., preached a sermon on the question, "Is Universal Peace a Pipe Dream?"

—R. H. Miller, of the Men and Millions Movement, delivered the baccalaureate address at Texas Christian University, at Dallas, on June 4, in place of Harry D. Smith, of Central church, Dallas, who was ill.

—Judge B. R. Davidson, of Fayetteville, Ark., was chairman of the Arkansas state convention, which was held at Hot Springs May 29-June 1.

—Z. T. Sweeney, of Columbus, Ind., will deliver the address at the dedication service of Central church, Fairmont, W. Va., on June 25. Clarence D. Mitchell is pastor at Fairmont.

—The Men's Popular Bible Class, of First church, Hagerstown Md., recently gave a banquet in the parlors of the fine new building there, at which W. J. Clarke, adult leader of the A. C. M. S. Bible school department, was the chief speaker. Over a hundred men were present. G. W. Townsend is pastor of this church.

—The men's class of the church at Shelbyville, Ky., recently arranged a union meeting for the community, at which E. L. Powell, of Louisville, was the leading attraction. Mr. Powell spoke on the topic, "The Jobless Man in the Church."

—Garry L. Cook, Indiana's state Bible-school superintendent, recently filled the pulpit, morning and evening, at the Jefferson, Ind., church.

—R. M. Hopkins spoke at First church, Grand Rapids, Mich., late in May. While in Grand Rapids Mr. Hopkins, with W. V. Nelson, pastor at First church, completed arrangements for the state convention of Michigan Bible-schools, which will be held at Lansing in July.

—Judge U. Z. Wiley, of Indianapolis, teacher of one of the Hoosier city's largest Bible classes, addressed a joint meeting of the adult classes of the Brazil, Ind., Bible-school recently.

—The men's Bible-class of the church at Moline, Ill., gave a reception to the newly installed pastor of the church, I. H. Beckholt; a week later the entire congregation gave a reception for the new pastor and his family.

—Geo. W. Brown, formerly of Paris, Ill., but during the past year superintendent of the Pana, Ill., schools, gave an address at the Paris church on the theme, "What Next?" Mr. Brown discussed the new country life movement from the viewpoint of an expert in rural sociology.

—During the recent meeting at Indiana Harbor, Ind., conducted by C. J. Sharp, of Hammond, forty people from the Chicago Heights church were in attendance on one evening. J. Wade Seniff assisted in the singing at the revival. H. A. Carpenter, the pastor, is rejoicing in the recent unusual achievements at Indiana Harbor.

—O. W. Stewart, prohibition promoter of Chicago, addressed a union meeting of the Leroy, Ill., churches, discussing the liquor question from the economic viewpoint.

—H. E. Stafford, of the Massillon, O., church, addressed a great audience, of railway men and others, and in the address advocated an eight-hour day for working men.

—First church, Frankfort, Ind., will erect a new chapel at a cost of $35,000. E. D. Salkeld is pastor of this aggressive church.

—Springfield, Ill., First church, will have a Director of Religious Education. I. M. Allen, principal of the Springfield high school, has accepted this task, and has already assumed his new duties. Professor Allen will have entire charge of the curriculum, teachers, and methods of the church school. The work of Miss Eva Lemert in this field for the past few weeks is performing wonders for the school. The work is being entirely reconstructed, new methods are being applied, and a membership campaign is being conducted.

—J. W. Underwood, of Central church, Anderson, Ind., had a busy day May 28. In the morning he had charge of the annual memorial service for the local G. A. R. and W. R. C., and in the evening preached the baccalaureate sermon to the high school graduates of the city. There were six additions to the church membership on May 21.

—Chas. H. Bloom, pastor at Beaver Falls, Pa., preached the baccalaureate sermon for the local high school on May 21.

—A. L. Ward, of the church at Lebanon, Ind., sends word that this church contributed $4,500 to the Men and Millions work, instead of $2,500, as reported in a recent issue of this paper. Twenty young people signed "Life cards." Mr. Ward writes that there were 140 young people present at the banquet at which the appeal was made by the missionary leaders. The Lebanon pastor preached the annual sermon to the local high school, his theme being "The More Abundant Life." The high school authorities gave high praise to the sermon.

—A. F. Ritchey, of York, Neb., church, preached a sermon on "The Battle Cry of Peace," in which he scored the preparedness dogma.

—The men's class of the Carlisle, Ky., school had 593 men present on May 21. This class is in a contest with the men's organization of the Cynthiana school.

—President H. O. Pritchard preached the baccalaureate sermon at Eureka on June 4. F. W. Burnham gave the address to the preparatory department, and O. W. Stewart delivered the commencement address. A feature of commencement time was the giving of the play "The Passing of the Third Floor Back" by the Senior class players.

—The new officers of the Ohio state missionary society, elected at the recent convention at Mt. Vernon, are as follows: President, C. B. Reynolds, Alliance; first vice-president, C. R. Sine, Hamilton; second vice-president, A. B. Houze, Lima; corresponding secretary, I. J. Cahill, Cleveland; recording secretary, M. L. Jenny, Mansfield; assistant recording secretary, R. C. Lemon, Sandusky; chairman board of managers, H.

E. McMillen, Cleveland. Advisory Committee: J. H. Goldner, Cleveland; W. S. Goode, Youngstown; F. C. Ford, Cleveland; J. N. Green, Cincinnati; E. G. Hamilton, Portsmouth. Trustees: H. E. McMillen, A. R. Teachout, Noyes P. Gallup, W. H. Cowdery and S. M. Parks, all of Cleveland.

—C. M. Fillmore, E. L. Day and H. Clay Trusty, of the Indianapolis churches, were on a commission appointed by the Christian Ministers' Association of Indianapolis, to protest before the mayor against a boxing contest scheduled for an early date.

—Maywood church, Oklahoma City, laid the corner stone of its new building on May 25. Garrett W. McQuiddy, retiring pastor, had charge of the services.

—Over five hundred new Christian Endeavor societies have been organized in "Dixie" within the past nine months.

—For some time the Endeavor Society at Lancaster, Ky., has furnished support for Hisa Komai San, in care of Miss Bertha Clawson, Tokyo, Japan. She is now ready to enter the Bible College and prepare for definite Christian service as a Bible woman. These young people could not carry forward a more Christlike service.

—J. Boyd Jones, who came to Terre Haute, Ind., Central, from Anderson, Central, a year ago reviewed his year's work on May 21, and said he had not found Terre Haute as bad as it had been pictured to him. During the year over a hundred persons have been added to the church membership, fully a fourth of these having come within the past month. The Bible-school has increased in average attendance about 150.

—A. A. Everts, a leading jeweler of Dallas, Tex., occupied the pulpit at McKinney, on a Sunday when the pastor, W. P. Jennings, was out of the city, and made a strong impression with a talk on "Financing the Kingdom." One of the Texas leaders think Mr. Everts could be secured to address other Texas churches on this important topic. He is said to have some most helpful plans for financing the church.

—J. E. Chase, pastor at Lubbock, Tex., is undertaking the erection of a new church home for his congregation. The building will cost about $50,000.

—At Norwood, Ohio, Joel C. Clore, Cincinnati's postmaster, gave the morning address on Memorial Day.

—Prof. E. H. Clarke, of the mathematics department at Purdue University, and an elder in the church at LaFayette, has built up a students' Bible-class in First church, LaFayette, with an attendance of over a hundred, there being over 230 enrolled members. Five years ago the class had but about 20 enrolled. There are said to be over 250 students at Purdue from Disciples' homes.

—A. L. Chapman, pastor at Bozeman, Mont., preached the baccalaureate sermon for the Bozeman high school.

—A. L. Crim, who leads at East Side church, Portland, Ore., preached a sermon on "Christian Science Fundamentally Erroneous."

—C. M. Chilton, pastor at First church, St. Joseph, Mo., delivered the commencement address at Cotner University, Bethany, Neb., on June 8. W. P. Aylsworth preached the baccalaureate sermon on June 4.

—Bethany Assembly program includes a two-day C. W. B. M. Rally, Aug. 3-4. The Indiana C. W. B. M. will be in charge, Mrs. O. H. Greist, president, preaching. Speakers from out the state will be heard, as well as our own Hoosier talent. C. W. B. M. days at Bethany are among the best always, and often among the largest. The aim this year is 1,000 women in attendance.

—H. W. Elliott, state secretary of Kentucky Discipledom, is about to complete his twenty-fifth year of service in this important work. The Kentucky churches will hold their convention this year at Winchester, the third week in September.

—Otis Hawkins, for the past six years Southwestern representative of the National Benevolent Association, has accepted a position in the St. Louis offices of the Association. The Christian Courier states that Mr. Hawkins has been a very popular man among Texas schools and churches.

—Retiring President J. C. Caldwell, of Atlantic Christian College, preached the baccalaureate sermon at this school on the theme, "The Age of Doubt."

—The Texas Christian Missionary Board, in a meeting at Dallas, re-elected A. D. Rogers for another year of service as state superintendent of missions.

—W. P. Jennings, of McKinney, Tex., church, is proving a popular man in his community. He has been called upon this year to deliver several educational and memorial addresses in surrounding towns and cities.

—The Bethany Chautauqua, Bethany, Neb., will put on a six day chautauqua beginning June 29. The sessions will be held at the Bethany Assembly grounds.

—Memorial Day exercises were held at Central church, New York, Finis Idleman, pastor, speaking on the topic, "The Noble Dead." A male quartet sang and the orchestra, with harp, gave several selections. A number of troops of Boy Scouts and Girl Scouts attended and saluted "Old Glory," which this church always has hanging above the pulpit. J. M. Philputt spoke at the morning service.

—Two weeks ago Cotner University suffered a loss of about $10,000 by fire, and came very near losing much more. Repairs on the damaged buildings are being made, so that classes are not interfered with.

—The Bible study classes of the school at Altoona, Ia., held their graduating exercises on June 8. The address was given by W. A. Shullenberger, new pastor of Central church, Des Moines. The baccalaureate sermon was given on June 4 by the church's pastor, J. A. Dillinger, his theme being "God's Book."

—The Christian Endeavor Society of one of the Kansas churches has fitted up a tennis court in the rear of the church for the use of the people of the community.

—A. L. Chapman preached the baccalaureate sermon for the high school at Bozeman, Mont.

—Men's day was observed at Richwood, O., Bible-school recently, and the following Sunday, Young People's Day.

—The teachers of the men's classes in Lewistown, Ill., have organized a Men's Interdenominational Association, with meetings every Sunday afternoon.

—The men's Bible class at Downey Ave. church, Indianapolis, has increased its attendance 25 per cent during the past few weeks. An effort will be made to prevent the "summer slump."

—Mark Wayne Williams, pastor of the Boston, Mass., church, has organized a class of Chinese, with 18 students and 16 teachers.

—The Endeavor Society at Union City, Tenn., where J. Randall Farris ministers, has become a Life-line in the Foreign Society. Evangelist "Yacub Masih" at Damoh, India, will preach the gospel for them on the foreign field.

—I. J. Spencer conducted Bible studies at the West Virginia convention, held May 23-26.

—F. W. Emerson, former secretary of Southern California Disciples, is now working in Oregon as a Prohibition promoter.

—The South American regional conference deputation, appointed by the Panama Congress, will hold a three days' session at the College of Missions, Indianapolis, June 14-16. The members of the deputation represent the leading denominations of the country. They chose Indianapolis as a meeting place because of their interest in becoming better acquainted with the College of Missions. Their purpose in this meeting is to formulate their findings and recommendations with reference to mission work in South America. President Charles T. Paul, Dr. Irene T. Myers, of Transylvania College, and C. C. Morrison, are Disciple members of the deputation.

Chicago Disciples Will Banquet.

The Christian Business Men's Association and the Disciples' Union of Chicago will hold a combination banquet at the Great Northern Hotel on Monday evening, June 12, at 7 p. m. A big feature of the meeting will be speeches from Disciples in attendance at the political conventions, among whom will be C. C. Chapman, of California. C. C. Morrison, editor of The Christian Century, will give a talk on the Panama Congress. The banquet will be in charge of E. B. Witwer and O. F. Jordan.

—The Quarterly Assembly of Chicago Disciples was held in the First Methodist Church in the downtown district on Sunday afternoon, May 28. Addresses were made by Charles Clayton Morrison who interpreted the spiritual implications of the Disciples' plea, by Mr. Wallace C. Payne, of Indianapolis, who spoke on the work of women in the Church, and by Austin Hunter, of Jackson Boulevard church, who made a comparative exhibit of membership and missionary offerings of the Disciples' churches in several cities, including Chicago. The showing was surprisingly favorable to Chicago as compared to Indianapolis, St. Louis, Cincinnati, and other cities.

—C. C. Morrison spoke on South America, "The Continent That Had a Bad Start," at Monroe Street church, Chicago, on Sunday morning, May 28, and at Evanston church in the evening. Mr. Morrison will speak at Jackson Boulevard church, Chicago, on Sunday evening, June 11.

—Geo. W. Muckley of the Board of Church Extension, is recovering from a serious operation undergone in a Kansas City hospital.

—Stereopticon pictures and a male quartet were features at a recent prayer-meeting service at First church, Hutchinson, Kan.

NEW YORK

A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Harry Munro, new Alaska home missionary, is making a few visits with R. M. Hopkins, Bible-school secretary, before starting to Alaska. The first one was with the preachers of Cleveland. Others will include district conventions in Lexington and Mill Creek (Mason Co.), Ky., Cincinnati, Indianapolis and Pittsburg. En route to Seattle meetings will be held at St. Louis, Kansas City, Los Angeles, San Francisco, Portland, Tacoma and Seattle. On the observation platform of Rock Island train number one, he will meet friends en route at every station in Kansas, New Mexico and Arizona. Mr. Hopkins reports for one week the receipt of four offerings and ten pledges for $10 each to the Alaska Equipment Fund.

—J. Breckenridge Ellis' story entitled "The Woodneys," is being published serially in The Advance, a Congregational national paper. Mr. Ellis is a Disciple writer whose novels have found favor in England, as well as in America.

—Nebraska's state convention will be held at Bethany Park, Neb., July 25-30.

If

YOU ARE PLANNING TO BUY A BIBLE OF ANY KIND, SEND TODAY FOR OUR

CATALOG OF BIBLES

Facts & Figures from Disciples Fields

CALLS.

John R. Golden, to Mexico, Mo. No decision.

Shirley Shaw, Red Bluff, to Santa Barbara, Cal. Accepts.

T. H. Adams, Findlay, O., to Richmond, Ind., Central. No decision.

H. C. Williams, Joplin, Mo., to Lincoln, Neb., Tabernacle church. Accepts.

J. Francis Ashley, Forest Grove, Ore., to Rossville, Ill. Accepts.

W. H. Day, Sullivan, to Altamont, Ill. Has begun work

J. S. Dean, to Fulton, Ill. Accepts.

J. E. Cady, Allendale, Ill., to Carlisle, Ind. Accepts.

Jasper Bogue, to Wallowa, Ore. Has begun work.

R. M. Talbert, Butler, to Harrisonville, Mo. Declines.

C. A. Norman, to Mondamin, Ia. Accepts.

Leroy Munyon, to Osceola, Ia. Accepts.

J. W. Famuliner, Joplin, Mo., to Wichita, Kan., Fairview church. Accepts.

RESIGNATIONS.

W. B. Harter, Exeter, Neb. Will enter business.

W. T. Matlock, Hood River, Ore.

M. H. Cantrell, Norfolk, Neb.

W. W. Wharton, Roadhouse, Ill.

—L. N. D. Wells, pastor at High Street, Akron, reports the death of Mrs. Wm. Roberts, a disciple for forty-one years, and for several years a member at High Street. She was prominent in the work of the Dorcas Society, the C. W. B. M., the W. C. T. U., the Crittenton Home, the Woman's Council and the Y. W. C. A. Her death occurred on May 21. She leaves a husband six children and nineteen grandchildren.

Notes from the Foreign Society

During February four were added at Vigan.

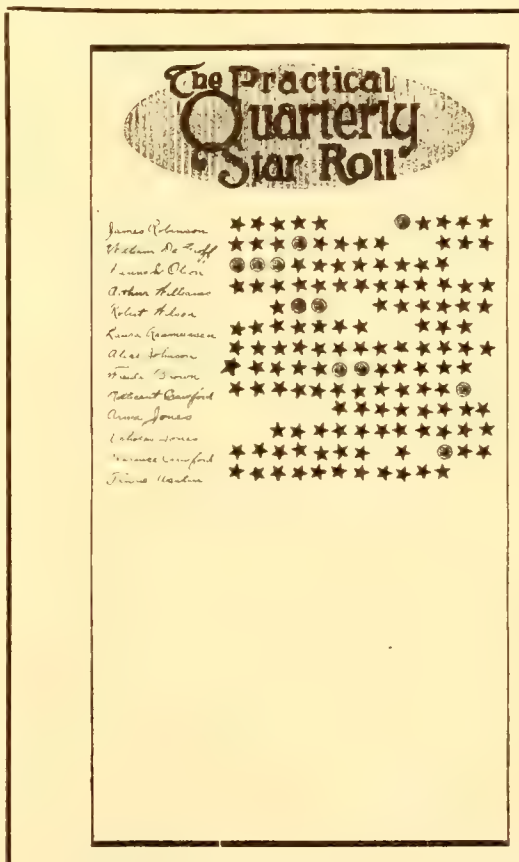
The fact that at the Filipino Convention at Aparri 140 baptisms were reported, from February 1, 1915 to February 1, 1916, in a district that receives only a yearly visit from a missionary and is distressingly short of evangelists, is ample testimony of the ripeness of the field.

The total number of baptisms in Philippine Islands during the year 1915 was 710. There are 66 organized and unorganized Sunday-schools, with a reported attendance of 5,039. Thirty-five students are enrolled in the Bible Colleges at Manila and Vigan. Besides this, 110 are taking correspondence courses in the Bible. Four newspapers are published; two monthlies in Tagalog in Manila, and one Ilocano Weekly, and one monthly in English in Vigan. The larger of the Tagalog monthlies has a circulation of 14,800. The three hospitals in the Philippine Island have a total of 55,239 persons treated. Surely these few facts not only justify missions in the Philippines, but call for more adequate support of this great work.

Mrs. Royal J. Dye of Pomona, Calif., sends a telegram, part of which is as follows: "Pomona's school has hopes of supporting its own Living-link this Children's Day." This is good for Pomona. The church is already supporting two Living-links, and this would be the third through the Foreign Society. Hearty congratulations! A number of other schools ought to take the same step.

Sunday, May 21, was Anna Louise Fillmore Day in the Sunday-school at Norwood, Ohio. Miss Fillmore was reared in this school. She graduated from the University of Cincinnati and has also completed her course in the College of Missions. Already $400 is in sight to apply on her support. It was a great day. The program was managed by C. R. Stauffer and C. W. Flopper. The attendance was large and enthusiasm abounded.

Stephen J. Corey, Secretary.



PRACTICAL QUARTERLY STAR ROLL

Used to give proper recognition for attendance, attendance on time, excused for sickness, Bible brought, etc. This Roll is good for thirteen Sundays and holds 30 names (more than any other made). Size, 14½x28 inches. The heading is attractive and printed in two colors, red and black. Gold gummed stars should be attached for the highest recognition, red for the second, etc. Other colors of stars, blue, green or silver, can be furnished.

Our NEW FLAG SEAL shows the Conquest Flag. This seal may be used to indicate any special point of recognition or for excuse on account of sickness.

Prices:

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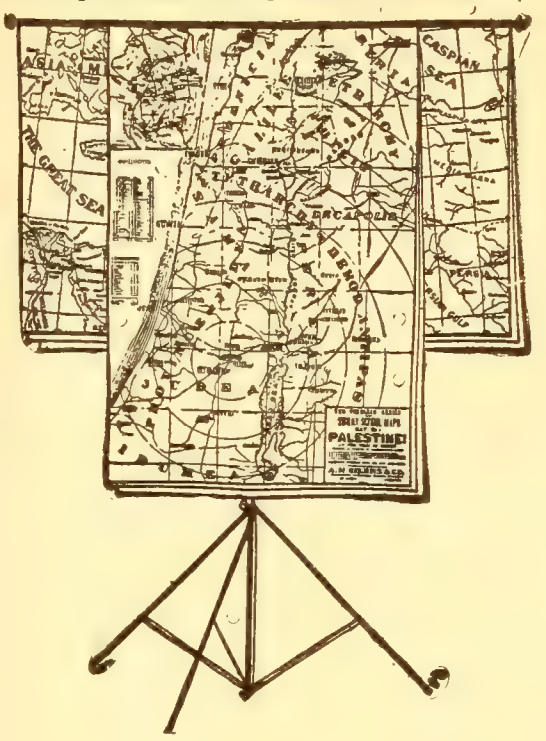
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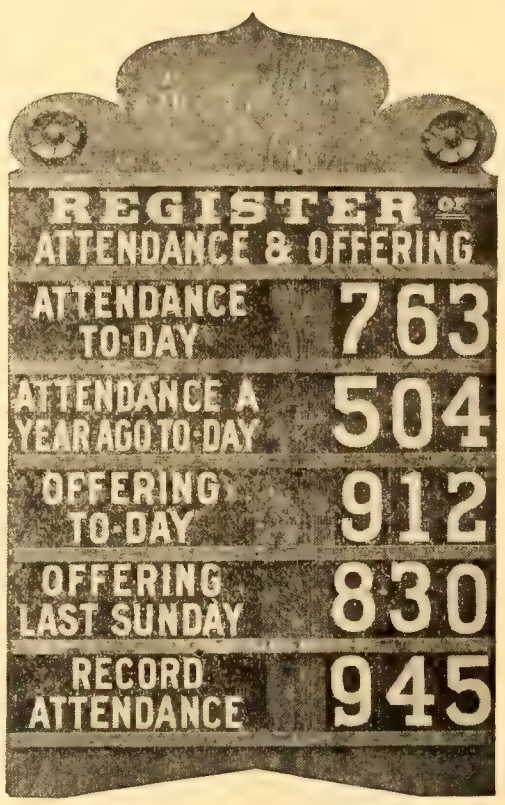
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Vol. XXXIII June 15, 1916 Number 24

From Peru to Chile
A Visitor Article

Shall Christians Go Into Politics?
Editorial

The World's Challenge
By A. W. Fortune

An Open Forum of Union Churches

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JUNE 15, 1916 Number 24

Shall Christians Go Into Politics?

HOW ARE YOU GOING TO VOTE?

This question will be asked a good many times during the next few months. In these days of political confusion, when every morning's paper brings a new sensation in party politics, it is a burning question with delegates and leaders. It will be a question that will soon confront every male citizen, and also the women in many states.

Shall religion go into politics? We can imagine that the first reaction of everybody to such a question will be an indignant "No!" We do not want our religion befouled by what seems to us the slime of trading partyism.

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We have the tradition of the divorce of church and state in America, a tradition which few of us would consider abandoning. Since the days of Constantine, the church has had much experience in mixing up with the government. The emperor gave the bishops the power of conducting courts. Later the church with the forged document of the Donation of Constantine claimed supreme power in the world. Christianity was more nearly defeated in the world by this assumption of power than by anything else in its history. We do not want to secularize our religion.

Yet the church in America has never dared be entirely silent on political matters. In slavery days, the pulpit of Henry Ward Beecher thundered against our "peculiar institution" with power, as did many lesser pulpits. These voices were answered by those who declared that slavery was taught in the Bible. It was humanity against the letter of the law. The church found from the events of history that "the letter killeth, but the spirit giveth life."

Nor is the church of today entirely silent in political matters. Through the Anti-Saloon League, most of the great communions are federated against the saloon. Candidates are endorsed or black-listed according to their attitude toward the great reform. Woman suffrage has been carried into the pulpit in some instances. Ministers' meetings often pass resolutions on political questions. It is clear that the church has never been able to divorce itself entirely from politics.

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If religion is as big as life, religion has to do with politics as with everything else.

The relation of religion and politics is as old as the relation of the Hebrew prophet with the king.

Amos was a religious politician interested in social justice. He carried his message to the king's capital.

Isaiah was a religious politician with a message about the international problems of his day. He believed in neutrality.

Secular politicians will always hate religious men who bring idealism into political life. Kings despised and persecuted the true prophets, while they rewarded the false prophets who gave religious sanction to policies that were secular and evil.

What America needs in the present election period is a political prophet!

This prophet would use the spirit and point of view of Jesus in considering world problems and local problems.

America is not yet conscious of her divinely appointed place in human history. Neither was Israel until the prophetic voice and the divine providence forced her unwilling feet into the path she was to walk.

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What does God want America to do this year?

We cannot believe that a religious man can claim for America insularity and provincialism. There is a kind of selfish aloofness from world problems that was once made possible by distance and difficulty of travel and communication; this is now broken up by our inventions. America is in the stream of the world's life. Interested as the Christian is in a world-wide brotherhood, let him rejoice that America has forever lost her isolation. Whatever it may cost, we want to play our part in the world's life. We must vote for men who are willing to do this in a Christian way.

The internal problems of America will be treated from the human and religious point of view by the Christian. Baal was the god of good crops in Israel. Jehovah stood for the greater spiritual principle of life. Any man of any party who asks us to vote for prosperity and a full dinner pail against social justice and a bigger life of the spirit would make idolaters of us all!

In these days when we are trying to fan our feeble patriotism with parades, we need some one who shall tell us how we may be sure that God is with America.

If religion should go into politics, there would be no more double standards of ethics, one for private life and another for the public. Some of the worst gangsters in the history of Chicago have been irreproachable in the family life. This dualism is more dangerous to the nation than out-and-out knavery.

The religiously honest man in politics will be a fearless man who will not regard immediate success as of more importance than his place in the imperishable history of the race. Lincoln went down to defeat once, for in his defeat he knew were the seeds of victory. This was Christian statesmanship, of which the world stands much in need.

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God went before the Hebrews. Is he concerned about America? Are we God's chosen people for any period in universal history?

The Roman gave the world law; the Greek gave it beauty and philosophy; the Jew, religion. What has America to give?

Perhaps America is the nation that is to make the world acknowledge the sacredness of human life. We purged away slavery that we might fulfil this lofty destiny. We shall purge away our other social iniquities, to become the prophet nation of God, proclaiming that people are worth more than all else.

The World's Challenge

A Baccalaureate Message Delivered Before the Graduating Class at the University of Kentucky.

By A. W. FORTUNE

"BEHOLD, I have set before thee a door opened, which none can shut." That was a part of the seer's message to the church in Philadelphia, and it is his message to the members of this graduating class, and to all other young men and women who are preparing themselves to take their place in life.

The church in Philadelphia had a great opportunity before it, because of the situation in which it was placed. God had set before it an open door and no man could shut that door. Because of your preparation you have great opportunities before you. These opportunities are God's open doors, and he expects you to enter them. These opportunities are also challenges which the world is hurling at you.

THE CHALLENGE TO THE TRAINED.

The world has a challenge to all ambitious young men and women. There are some young men and women who do not have any serious purpose in life and the world does not have any challenge to these. For the one who is looking for the easiest path the mountain presents no challenge. For the one who is looking for the light end the heavy burden makes no appeal. The one who is looking for ease does not see the difficult task; he follows the path of least resistance.

Ambitious young men and women, whether they have had university training or not look upon life as a challenge and they gladly accept it. But while it is true that the world has a challenge for all young people the real challenge comes to those who are trained. If the university does not create in the young a desire to get out in the world to help solve its problems, it has not properly trained them.

If a young man is afraid to meet the world and wants to stay in the university after he has finished his course, there is either something wrong with him or with the university. The athlete who has been trained is anxious for the contest in order that he may test his powers. The soldier who has been trained in military tactics is anxious for a fight in order that he may test his skill. The young man who has been trained in teaching, or in law, or in engineering is anxious to get out in the world and see what he can do. The world has a challenge for him and he is ready to answer it. The world's challenge to university men and women is different from what it used to be.

THE CHALLENGE OFTEN A SILENT APPEAL.

Formerly the university trained for a few things, and those who were thus trained had an open field. It trained for the ministry, for teaching, for law and medicine. Today the university is training men for every vocation in life and their relation to the world is entirely different from what it once was. It is still training the teacher and the doctor and the lawyer. It is also training in domestic science and agriculture. It is training in engineering and mining. It is training for every calling in life, and those who are thus trained are to go out in the world and carry out the ideals of the university.

This season through which you are passing is called commencement, and it is well designated for it is the beginning of the life for which you have been trained. As you leave your institution



Professor A. W. Fortune, of Transylvania College, Lexington, Ky.

you will hear the challenge of the world and we are all anxious about the response which you will make to it.

WHAT THE CHALLENGE OF THE WORLD IS.

A challenge is sometimes given so explicitly that one can not misunderstand it. The world's challenge is not so explicit and it is capable of different interpretation. It is a silent appeal, but it is emphatic because it is the appeal of opportunity and need. Open doors are placed before you. These are doors of opportunity because the world's need is just beyond them. No one can close these doors, because they will stand there until the world's need has been met. If these doors seem to close against you it will be because you fail in your privilege to enter them.

The world does not challenge you to be a mere adornment. Many people have been more anxious about decoration than about clothing which is serviceable. Alexander von Humboldt observed that the South American Indians would endure the greatest hardships in the matter of insufficient clothing rather than go without the luxury of brilliant paint to decorate their naked bodies. The barbarous races of Africa decorate themselves very freely and they have reached the height of their ambition when they have reached their ideal in decorations.

EDUCATION NOT FOR ADORNMENT.

People in civilized communities are equally anxious about adornment. The poor are content with the cheaper meals or with imitation jewelry, while the rich want gold and pearls and diamonds. The poor are satisfied with ribbons and flowers, while the rich want the most expensive feathers. Many are wearing diamonds which were purchased on the installment plan, and are wearing tailor-made suits when they find it difficult to pay the bills. There are many in our day, as there have always been, who seem to think adornment is the main thing.

POSE VERSUS POISE.

Too much of the education of the past has been for the sake of adornment. Too many times the things emphasized in the schools have had little bearing on practical life, and those who went out from these schools were little more than decorations to the communities into which they went. The purpose of education among the ancient Greeks was culture. The work was done by slaves and the freedmen were educated for art's sake. Their education was for adornment and served the same purpose as the fine clothes and jewelry which they wore.

We need to be careful lest higher education in our day be for the sake of decoration. As a speaker in Transylvania chapel put it not long ago, we need to be careful lest the aim of education be pose when it should be poise. Pose is evidently what many want, for "young ladies' finishing schools" and "young gentlemen's polishing academies" have been popular. Those who go out from these schools are supposed to speak a peculiar language. As Henry van Dyke puts it: "Their mark is eccentricity. Their aim is visible separation of the cultured persons from the common herd." They must be able to talk about literature which common people can not appreciate or understand. They must rave over the latest fads in art or the latest freaks in music.

THE CLASSES AND THE MASSES.

The world has no challenge to the men and women who have been educated along those artificial lines. The great democratic world in which we live has pity and even contempt for those who come forth from the schools with these ideals. They belong to a past age and the men and women who want to live in the modern world must have a different preparation. The world does not challenge you to despise it or look down upon it.

There have always been those who felt they belonged to an elect class and hence they have looked down upon the masses. This type of thinking found striking embodiment in Nietzsche. His philosophy is summed up in the statement: "The weak and helpless must go to the wall: first principle of our love for humanity. And we shall help them to go. What is more harmful than any vice? Pity for the weak and helpless." Nietzche gloried in the subordination of the weak. He said: "With these preachers of equality I will not be mixed up and confounded. For thus speaketh justice unto me: 'Men are not equal. And neither shall they become so.'" Few have gone so far as Nietzsche, but he has many followers. There are many who believe some were born to rule and others to be ruled, and they naturally believe they belong to the ruling class.

A BASE DOCTRINE OF LIFE.

Those who have this attitude naturally look with a feeling of contempt upon the masses.

The trend of our day is away from that conception of society. The spirit of democracy is dominating the thinking of our day. A new relation between employers and employes is developing. A little stir was created when the large Ford concern was placed on the basis of sharing profits with the employes. Not long ago the International Harvester Company announced a plan to assist its employes to become stockholders. Other smaller concerns are following the example set by these two great establishments.

DEMOCRACY DOMINATING THINKING.

A new spirit is developing in politics. The reign of kings is passing and the power of political bosses is doomed. The era of the common man is being ushered in and only those who are in sympathy with the common humanity will be selected as leaders.

Education is a failure if it leads young men and women to despise the world. If you look with contempt upon the world into which you go you are untrue to the ideals of your university, for its mission is to serve the State.

The world does not challenge you to exploit it. There are some who look at everything from the point of view of their own interests. They wonder how much it can be made to yield for them. The early settlers sacrificed the forests for the sake of what they could get out of them. The farmers of the hill country of Kentucky destroyed their farms for the sake of the little corn and tobacco which they were able to make these hills yield by farming them year after year.

Men have been sacrificed in the same way. They have been worked long hours and in poorly ventilated rooms and in contact with dangerous machinery and when they were no longer profitable they were thrown to one side.

THE SACRIFICE OF MEN.

Many have had that attitude towards education. They have felt that the purpose of an education is to develop the mind so that one can make the most with the least effort. The motive which prompts many parents to send their children to college is a financial one. They believe the amount which they will be able to make because of their education will exceed what the cost of it has been. Inasmuch as they expect their girls to marry rather than enter the business world they do not send them to college.

A prominent citizen of Chicago, not many years ago, denounced higher education, and he made his attack along financial lines. He said it did not pay, and declared that boys had better go into business after they had finished the high school rather than waste those years. He said it is folly for a man who is getting $2,000 a year to think he can teach a boy how to make $10,000.

MONEY-MAKING IDEA WRONG.

Many young men and women when they leave college look at the world to see how much they can make it yield. Not what can I do for the world, but what can I get out of the world, is the motive which dominates them. This is one of the greatest dangers which confronts education today. It pays to have an education, and because it pays there is danger that it be placed on a financial basis. University men are being paid large salaries and they are leading in politics and in the control of large corporations and the danger is that they use their ability to exploit the world rather than to help the world.

Charles E. Hughes, speaking at Yale University a few years ago, said the majority of the men who had caused him most trouble by their crooked politics and their corrupt practices in corporations were university men. The more ability a man has the more dangerous he will become if his ability is turned in the wrong channel.

Young people, the challenge of the world is not that you shall be merely a decoration for it; it is not that you shall despise it; neither is it that you shall exploit it. The world needs your help and it makes a serious challenge.

A CHALLENGE FOR SERVICE.

The challenge of the world is that you shall serve it. The world is calling for men who are willing to help and there never was a time when there was a more glorious response to that call. Business men and professional men and day laborers are anxious to help their fellows. The rich and the poor, the educated and the unlearned, are anxious to make their lives count for the betterment of humanity.

The purpose of an education is to train men and women so that they will consecrate their powers to the service of humanity. Sir Philip Sidney asked: "To what purpose should our thoughts be directed to various kinds of knowledge, unless room be afforded for putting it into practice, so that public advantage may be the result?"

The leaders of education are emphasizing that purpose. They are proclaiming the fact that success is not measured by the amount of money which one has made or the power which he wields.

President Harry Pratt Judson, of Chicago University, in a little book on "The Higher Education," says: 'It is well to remember that after all business is not the whole of life. An excellent man of business may be a bad citizen, a bad father, an unhappy man. One may succeed in business and yet, even in his own judgment, make a failure of life; and it is possible to fail in business, but to make life a glorious success. Suppose one succeeds in getting a large fortune and nothing else," says Dr. Judson, "what does he amount to? He has money with no sort of idea as to its best use. He has power and doesn't know what to do with it."

THE CALL OF THE GREAT TEACHER.

The Great Teacher said: "A man's life consisteth not in the abundance of the things which he possesseth," and he might have added that it does consist in what he does with what he possesseth. He said, "he that would be greatest among you let him become servant of all." We are not here to grind something out of others for self, but to consecrate self for the uplift of others. Young people, as you go forth from your university, the world challenges you to help, and no greater challenge could possibly be given to a group of trained men and women who are facing the future.

This challenge of service means that you are to help bring the kingdom of God into the life of the world. There is nothing that will mean so much to the world as the conviction on the part of business and professional men that their vocation is a calling of God for the accomplishment of his work.

This means that you shall use your ability and opportunity to help make life more attractive and more worth while. The majority of people are not getting what they should out of life because it is so difficult for them to live. It might be easier, but they don't know how to live.

ALL WORTHY CALLINGS DIVINE.

Some of you men are going out as expert farmers and there is certainly a wide door open before you. Thousands in this State are struggling against poverty because they don't know how to farm their own land.

Some of you young women are graduating in domestic science and you will touch the home-life in a vital way. In helping to make better housekeepers and better cooks you will help to solve some of the moral and social problems of our day.

Some of you are going out as teachers, and no one can measure the influence of a school teacher on the life of a people. You will help to create ideals which will determine character. Yours is a divine calling and God wants you to co-operate with him through your school teaching in helping to make the world what he would have it to be.

Some of you are going out as lawyers and mechanics and your opportunity is just as great.

No young man or woman should be willing to dedicate life to a calling which will not mean service, and when life has been dedicated to that calling it should be pursued in the interests of humanity.

ANY TIME IS GOD'S TIME.

This challenge to service means that you shall help to make men and women better so that they shall have full possession of their powers. There are many evils which must be removed and you can do more good than ministers, for their efforts are regarded as professional.

A young man once called upon Wendell Phillips, who entertained him until late in the night telling of the old abolitionist days and showing him the relics of their struggle. As the young man rose to go, he said: "Mr. Phillips, I think if I had lived in your time I would have been heroic, too." Mr. Phillips, who had gone to the door with his caller, pointed to the public houses down the street, and his voice was keen with indignation. "Young man," he said, "you are living in my time and God's time. Be assured that no man could have been heroic then who is not heroic now."

You will be the leaders in the communities where you go, and your opportunities will be great, and that means that your responsibilities will be great. May you rise to the occasion and so live that when you come to the end you can pray as did the Master: "Father, I have glorified thee on the earth. I have finished the work which thou gavest me to do."

If the creed by which the great mass lived and is living; if matter, if brutal force, money and arms, the cunning wit of guileful hearts, are the gods in whom we trust, if might is right, who shall then judge but the mighty, and how dare you question Caesar's right and protest against his will? If you are but the reasoning animal, and if might is right, then Caesar is your god and you, the weaker, must give him what he demands and has the power to take. But if there is a spiritual order of things, if the Lord is God and you His creature and child, well, then, friend, change your master and give unto God the things that are God's; serve your Father and you will be free from the degrading serfdom of material things and power-greedy men.—Christian Work.

The Visitor

From Peru to Chile

FROM Lima, the capital of Peru, to Valparaiso, the chief port of Chile, is a seven-day voyage. Our destination was Santiago, Chile's capital city, which is situated about eighty miles inland from Valparaiso. My recollection of this part of our voyage down the western coast is not quite so happy as that from Panama to Lima. The Pacific was pacific enough—we encountered no winds or storms. But I shall never forget the long, languorous swells of the sea that came in shoreward from some far away storm. They were the kind of thing that cut down attendance at the dining salon to about one-half the number that ought to be there. And of those who kept up the formalities for the five meals a day—the custom on these Chilean boats—there were few stout enough or uncandid enough not to be affected in some uncomfortable degree. From my upper berth, to which I had resigned myself within two hours after leaving the port of Callao, I apologetically declined an invitation from our chairman to attend a meeting of the deputation in the social salon on the second day out. In doing so I expressed a certain languid envy of those who kept on deck apparently unaffected by the rhythmic movement of the boat. "The man who says he is not affected by these swells is a liar!" was Dr. Halsey's reply. This mild speech comforted me immensely.

* * *

For practically the entire journey our course did not carry us out of sight of land. A more barren coast one could hardly imagine. Most of the way the mountains came down to the sea, but here and there would stretch narrow strips of sterile flat ground on which we could see abandoned oil wells. After two days we called at Mollendo, next to Callao the chief Peruvian port. Here begins the principal railway of the country, called the Southern of Peru, by which many in our deputation had hoped to climb the Andes, visit the ancient and classic city of Arequipa, the ruins of Cuzco and the region about Lake Titicaca. The exigencies of our conference schedule compelled us to abandon this most alluring excursion, but most of us insist that it is only postponed to a later date, when we hope to pay another visit to South America with this particular journey into the dead heart of the old Inca civilization as our main objective.

The aspect of Mollendo had a very depressing effect upon us as we studied it from the deck of our vessel lying at anchor in the open roadstead. It was so dull and cheerless and God-forsaken. The houses were of the same dull brown color as the hills themselves. Not a blade of grass or a tree grows in the place except in little handbreadth artificial gardens. The water is brought into the city by pipe line from a far distant river. All the cities where we called on the way down impressed us the same way until we came to Coquimbo, our last stop before we reached Valparaiso. Here there were some color and charm and some signs of newness and both natural and human interest. But here we were reminded that the rainless desert which extends from Payta in Ecuador, 15,000 miles north, was now at an end and that for the rest of the western coast—about two thousand miles—the traveler would be skirting a land as rich and fertile and productive as can be found anywhere in the world.

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But it must not be thought that between Mollendo and Coquimbo there is nothing of interest, for that would be to overlook the two most profitable industries of this western coast—the guano and nitrate deposits. Professor Ross calls it one of nature's jests that this utterly barren portion of the western coast of South America should have been providing the world for the past eight years two fertilizers which have made old European soils quicken with harvests. The guano masses, formed by the droppings of swarms of sea birds that frequent the rocky coast, have afforded Peru one of her most profitable industries. But this industry is now nearly exhausted. Not so, however, in the case of the nitrate industry, whose resources in southern Peru and northern Chile are said to be good for two centuries at least. In the cities along the coast where our boat stopped—Arika, Iquique, and Antofagasta—we found signs of the flourishing condition of the nitrate industry. The desert lying back of the hills that overlook these towns is alive with activity. Men are at work with pickaxe and dynamite breaking up the ground and loading the chunks upon trucks which carry them to a temporary mill nearby where the rocks are ground to powder, washed and boiled, the liquid mass run off and drained and dried into a whitish powder which is packed into sacks and sent to these coast cities for shipment. Or the crude chunks are conveyed to the cities direct, where permanent mills are being built for the reduction process. Antofagasta is probably the leading center of this remarkable industry. The whole enterprise is in the hands of foreign capital and the Chilean government derives two-thirds of its revenue, or about $45,000,000 a year, from its royalties on this single export. As a consequence the Chilean people hardly know what taxation is, a population of three and a half million having to provide less than $20,000,000 a year. As a further consequence, too, the Chilean people pay little attention to the economies of administering their public funds, since the funds are collected so easily. And without this public interest in administration to check extravagance the most flagrant kinds of graft and corruption obtain in the public service.

* * *

We found ourselves in an interesting atmosphere when we disembarked at the little city of Arika, the northernmost port on the coast of Chile. This city is in the Alsace-Lorraine of South America. Between the various republics of the continent there is a fairly good feeling save only in the mutual attitude of Chile and Peru. No love is lost between these two nations. The ante-bellum feeling between France and Germany was not more bitter than that which exists between Chile and Peru at the present time. It all dates back to the War of the Pacific which ended in a complete Chilean humiliation of Peru more than fifteen years ago. In addition to a huge indemnity imposed upon the northern nation Chile also took this fine, rich province away from her neighbor with the agreement that after fifteen years had elapsed the people would themselves be allowed to determine by a plebiscite whether they would continue to be a part of Chile or return to their Peruvian allegiance. Chilean influences have been assiduously cultivating the popular heart of this province all these years against the day of the plebiscite. But now that the fifteen years have more than passed the government fears to allow the vote to be taken and continues to hold the province by force. On the face of it it seems like a clear case of perfidy. When you ask for an explanation from the Chileans the only defense they seem able to make is to say that Peru has failed to pay the full amount of the indemnity accepted at the close of the war. But Peru's finances are in a deplorable condition, and it is a question whether without the aid of this stolen promise she can ever pay the heavy obligation. For here are some of the richest fields of the nitrate deposits whose exploitation yields millions of dollars each year for the treasury of Chile. It is no wonder that Peru cannot forgive her southern neighbor and no less strange that Chile in the teeth of Peru's hate keeps her own army and navy up to a very high point of efficiency.

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At Arika we found many signs of the virtual martialization of the government. Even for the church in that section ecclesiastical control had been displaced by military control, a military chaplain having charge. Certain picturesque features of the place were of especial interest to us—the market, and more particularly a prodigious hill of rock from whose summit the Peruvian hero, Ugarte, in the last battle of the War of the Pacific, flung himself and his horse into the sea, rather than yield his country's flag into the hands of the Chilean force by which he was overpowered. We had seen a striking painting of this incident in the Museum at Lima, and as we viewed the huge wave-beaten cliff rising sheer out of the sea we knew that the artist's interpretation could not have exaggerated the thrillingness of the heroic leap. Our observations at Arika explained for us a state of mind which we had formed in

Peru and were afterward to find in Chile which makes impossible any organized co-operation at the present time between the evangelical forces of the two countries. For example, at the Lima conference the establishment of an international theological seminary at Santiago was instantly met by the statement that Peruvian young men, even of the evangelical faith, would not go to Chile to study. Their position seemed inexplicable to us visitors, but after seeing Arika and feeling the tension that prevails in this border province we can easily understand their position.

Our arrival at Valparaiso brought to an end the only uncomfortable segment of our South America. I feel that justice demands that I confess to being a very poor sailor—almost as poor as you find them—and that therefore my recollections of this portion of our journey may be more somber than the recollections of my companions. Nevertheless I fall back on the ejaculation of so good a sailor as Dr. Halsey, quoted above, to justify whatever inferences may properly be drawn from my representations.

But now we are at Valparaiso, the most important commercial port on the West Coast. A city of 200,000 people, it spreads itself over the face of a hill whose shape is like that of the inside of half a bowl. Its sickle shaped harbor teeming with vessels is a delight to behold from the higher levels, and there is something magical in the view of the city one gets at night from the harbor. It lies all spread out before one like an amphitheatre revealing its brilliant lights in lines of geometrical symmetry following the lines of its streets. We were taken in charge by committees of missionaries and other friends who provided opportunities for us to see much of the city in the few hours that we were to stay there, and we were made comfortable by rest and refreshment at the Y. M. C. A. We noticed at once on landing that we were among a different sort of people than we had met in Peru. There was more snap and energy in their movements. Englishmen and Germans were in evidence on the streets and in the shops and the Chileans themselves were clearly taller and huskier men than the Peruvians. It seemed more like home!

In the early evening we took train for Santiago, eight miles away. At the station we were met by committees and whisked away to our hotels accompanying a procession with a band which had come to the station to welcome Ex-President Reyes of Columbia, who had been traveling with us ever since we left Panama.

C. C. M.

Union Churches

AN OPEN FORUM.

THE tide of religious life in America is moving rapidly in the direction of church unity. The drift of this movement is being registered, not only in the interest shown in the subject in convention and conference and the earnestness of discussion in pulpit and press, but also in the increasing number of churches in which the denominational standards of the past are yielding to the practice of a more catholic Christian fellowship. Union churches of one kind or another are springing up all over the country within whose fellowship consecrated men and women of all creeds and confessions of faith are addressing themselves to the practical religious problems of the day.

A SPONTANEOUS DEVELOPMENT.

This movement is all the more significant because of its spontaneity. If these practical experiments in Christian unity were the result of a campaign of artificial stimulation we might well mistrust them as having any large significance. If organizers were going up and down the land forcing the issue and intruding into the local religious life of distinct communities with abstract plans of union we should expect the movement to come to nought, and rightly so. But church unity in America is coming about upon a basis of practical co-operation in the solution of local religious problems, and the leaders in the movement are those who have entered it only in order that they may minister more effectively to the needs of the communities whose spiritual welfare they have at heart.

The natural and unforced way in which the union movement has grown up has nevertheless resulted in inevitable losses. It has often given rise to a feeling of isolation which easily gives way to despair in face of the obstacles and discouragements attendant upon the inauguration of any new movement. It has also failed to give that consciousness of solidarity with world-wide, triumphant Christianity which is essential to the abiding life of any congregation. The result in many cases which have come to our notice has been that churches which began as union churches have later sought the fellowship of some denomination within which their union character has again been lost.

A MEDIUM OF COMMUNICATION NEEDED.

It is a firm conviction, gained from our own experience and that of others working in this field, that there should be some medium of communication for union churches, some clearing house for ideas through which the plans of organization and work of union churches might be presented and discussed, and in which the progress of the movement as a whole might be chronicled.

The Christian Century proposes to furnish such a medium. For the past three months we have been publishing letters and communications from religious workers connected with union churches, describing their organizations and the nature of their work. Our correspondents, however, have sometimes been at a loss to know just what sort of information would be of interest to our readers. Consequently we have prepared a questionnaire which is intended to suggest the sort of information which we most desire to secure. The more important questions have relation to (a) the denominations represented in the union; (b) the reasons for forming it; (c) the difficulties encountered; (d) the advantages and disadvantages resulting; (e) the effect upon attendance at services and upon the proportion of young people and of men in attendance; (f) the effect upon the general moral life of the community; (g) the church's relation to missionary and benevolent enterprises; (h) its plans for worship, religious education and social service; (i) its method of receiving new members, and (j) its plans and prospects for the future.

A WIDESPREAD PASSION FOR UNITY.

A large number of these questionnaire blanks have already been mailed and the answers received. They form a series of interesting and human documents which are at once encouraging and convincing in their testimony to the widespread passion for unity.

We invite correspondence and solicit information of all kinds regarding community, federated and union churches, as well as those churches which, while retaining a denominational name and allegiance, are seeking to practice Christian unity. We wish to furnish an open forum for the discussion of all such problems. We hold, in this department, no brief for any plan of union, but we desire to give the widest possible publicity to what is actually being accomplished in this field. We believe that in this way we shall be furthering one of the most auspicious movements in the religious life of America.

It is needless to add that material appearing in this department is to be regarded as a simple narration of facts, and not as an editorial commitment of The Christian Century.

Will readers of the "Century" mail us any information which they may possess regarding union churches, however meager it may be?

HOWARD E. JENSEN.
Care of The Christian Century.

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AN APPEAL FOR AN OPEN MIND.

By President Nicholas Murray Butler, of Columbia University.

There is a great difference between being intellectual and being intelligent. Not a few intellectual persons are quite unintelligent, and very many intelligent persons would hardly be classed as intellectual. One of the chief manifestations of intelligence is open-mindedness. The intelligent man is open-minded enough to see the point of view of those who do not agree with him and to enter in some measure into their feelings and convictions. He is able, also, to view the conflicting arguments and phenomena in proportion to each other and to rank the less significant of these below the more significant. It is quite possible to be intellectual and to manifest the closed mind; but it is not possible to do so and to be intelligent.

* * *

This truth comes to us more and more the longer we live, that on what field or in what uniform, or with what aims we do our duty matters very little; or even what our duty is, great or small, splendid or obscure; only to find our duty certainly and somewhere or somehow to do it faithfully, makes us good, strong, happy, and useful men and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

THE CHRISTIAN CENTURY

EDITORIAL

AN IRREPARABLE LOSS

THE death of some men seems like the casting of a pebble into a pool. The ripples are soon over and all is calm. It is otherwise with the loss of the great pioneers of new ideas. Dr. Josiah Strong died nearly two months ago. For many a day the church will feel that no other voice can replace his. He was the forerunner of the social movement in the Church.

Dr. Josiah Strong with the sheer force of his ideas changed the whole course of Home Mission work in this country from the narrowly competitive evangelism to a broad and constructive program that in most communions allies the Church with every good force in the nation's life. His book "Our Country" will be counted among the classics of American Church literature. Long after its statistics are out of date, its fundamental viewpoint will remain to guide those that come after.

Dr. Strong did more than any living man to bridge a dangerous chasm. The social movement was growing up outside the Church and was inclined to be critical of the Church while the Church was indifferent or openly scornful of the new human movement. Dr. Strong was an apostle of reconciliation. He showed the Church and the social idealists that they were both set to the same big human ends when each understood its task. Now we have sermons and prayers at the great social uplift gatherings, and in the Church there is an organized expression in almost every denomination of the social service interest.

Dr. Strong knew how to be religious and socially minded. During his long illness he kept saying, "The kingdom is coming. It is coming. I see signs of it everywhere." Among his last words were "I have seen that in all the universe there is nothing but God." His social writings connected modern aspirations with the aspirations of the great biblical writers. He has taught his fellow-Christians to love their fellow men, and he has led social students to the throne of God.

WATCHING THE WORLD BURN UP

GREAT days are these for the millennialists! They take a grewsome joy in the war and commotion of the world, for are not their little theories bolstered up by these things?

There is Russell, who predicted a personal manifestation of Jesus in the world and a resurrection of the dead in 1914. He was quiet for awhile when the dead failed to appear on our streets, but he is now triumphantly proclaiming the world war as a fulfillment of some of his prophecies. He is not the only self-appointed prophet that has fattened upon the world war.

What is wrong with millennialism? Most of the brands we know are materialistic. The future pictured by Adventism, Russellism and many other of the millennial "isms" is a future lived here on the earth, which is miraculously changed to provide ideal conditions. Russell graciously eliminates such things as thistles, torrid heat and arctic cold.

Millennialism is pessimistic. It despairs of our present world and turns it over to destruction. Missionary work, social progress and other alleviative measures are but patches on an old garment which would better be put in the discard. The Christian does not have the task of converting the world. He has only to wait in patience, and with much reading of prophecies, until Jesus Christ comes and does all of these things in the twinkling of an eye.

Furthermore, it is evident that modern science and philosophy stand at the farthest pole removed from millennialism. The modern man believes in creation and progress by development. The millennialist looks for catastrophe and miracle instead of the orderly processes by which most of us find God to be a dependable deity.

The view of the Bible upon which millennialism rests is that of an obscure puzzle book which some divinely guided man must unravel. For all these reasons, millennialism will never be the creed of many in this modern world.

A DENOMINATION THAT HAS LEARNED WHAT TO DO WITH HERESY-HUNTERS

A QUARTER of a century ago there was no denomination in America more panicky about the future of the evangelical faith than was the Presbyterian. The heresy trials of Briggs, McGiffert and others used up an enormous amount of energy and made the views of the critical gentlemen of Union Theological Seminary known to every young Presbyterian minister in the land.

The last General Assembly of the church had to face overtures from various belated sections of the country, asking that new heresy trials be inaugurated, even to the point of putting on trial a whole presbytery, the most famous in the country. Unwittingly, reactionary Presbyterians have shown themselves the most skeptical of any. They have not been willing to meet error with truth.

The action of the General Assembly was very significant. It satisfied itself with asserting that the big things that have always been true are still true. There was none of the panic, none of the uneasiness that goes with men who whistle in the dark to keep up courage. They had no need of the persecuting zeal of a Saul to remain true to the faith of the fathers. A quarter of a century of fellowship with modern interpretations of religion had left them with a conviction that modern scholarship has not undermined the big verities.

The Presbyterians have always been an intellectual denomination with a highly educated ministry. It might be expected that they and the Congregationalists would first of the great evangelical bodies learn to live with the great changes of interpretation that have come lately into the Christian religion. It may safely be prophesied that at last every great evangelical body will lose its skittishness, and ask no defense for the faith in Jesus Christ save that of sound reason and true experience.

RELIGION IN THE TRENCHES

THOSE of us who have never had a shell burst in our neighborhood, nor had a bullet sing its direful tune by our heads, have made many vain efforts to imagine how it feels to be in one of the European trenches in these days. Life in the deep-cut sewers in which millions of soldiers hold the battle lines of Europe will yield one day a tremendous enrichment of our literature in both novel and poetry. We know something of the horror and the butchery of that dread environment. We need to be consoled with the stories of men who are made better by their terrible experiences.

The World's Sunday School Association has been securing nickel contributions for the purchase of New Testa-

ments for the soldiers in the trenches in Europe. There are many wonderful stories of how these help. One soldier writes, "I received the book in the trenches. I sacrificed my last candle. When the morning dawned, I was alone with the Book. I had read nine hours."

Chaplains of every denomination are doing valiant service in the armies. It is evident from the reports that a great revival of religion has come into the lives of the soldiers.

ENCOURAGING BIBLE READING

THE church in Baltimore, of which H. C. Armstrong is pastor, has an arrangement by which throughout the year there is a recommended course of Bible reading for the whole church. It has worked well for this congregation.

Many people do not read the Bible because its bulky literature is an unknown country to them. Without suitable introduction, they do not know where to go to get spiritual help. This published assignment directs the uninformed what parts of the Bible have special value for them.

It is a sad commentary upon the religious knowledge of our time, however, that such devices are needed. The Disciple of a generation ago carried in his pocket a new testament which was dreaded by his theological adversary. He knew its contents. With the abundance of reading matter in our day, not only the Bible but every other kind of standard literature has taken second place to the story magazine with the girl picture on the cover.

CHURCH PUBLICITY FOR SUMMER

SUMMER is a time when many kinds of church activity are discontinued. It is not a time to discontinue the publicity schedule of the church.

In the summer time there is the visitor in the city who will often bring a blessing to the congregation by his presence and words of encouragement. There is the search for a church on the part of many who for the first time in many years have thought about religion. If church attendance is smaller in the summer, the prospects for future work are often very numerous. Let the people know where your church is and when it meets, and keep your bulletin board busy this summer.

DISCIPLE MINISTERS AND LITERATURE

THE announcement that two books from the pen of Frank Waller Allen, of Springfield, will appear in the near future, is significant of the developing culture of the younger ministry of the Disciples of Christ. Religion is to be commended by the pen as well as the tongue, and the writing minister often speaks the more powerfully.

John Watson is known best to many of us by his pen name, Ian MacLaren. His "Beside the Bonnie Briar Bush" made a Presbyterian minister of Liverpool suddenly known the world around. This story has gripped the souls of thousands and will be read for many a day for its fine religious spirit and its sound attitude toward human problems. It is never disloyal to religion.

We do not need more men to write books like "The Calling of Dan Matthews," or "The Inside of the Cup.' Wholesome as these doses were for a particular epoch in modern life, they have no permanent value as literature. Better in spirit is the recent book of a Disciple minister now among the six best sellers in many cities, "Held to Answer," by Peter Clark Macfarlane.

It is the fallacy of much of current fiction that it deals with religion as a body of doctrine instead of a form of life. Mrs. Humphry Ward has her character agonizing over the Virgin Birth in a most unreal way. There are still a few morbid souls in the world like Robert Elsmere, but their sentiments do not adequately represent the big religious experience of the average evangelical.

We could wish to see many Disciple ministers learning to write, because perhaps the minister best of all will be able to interpret religion in the big human way, and transcend the intellectualistic bias of recent writers. We hope these writers can look deep into the heart of evangelical piety and tell the story of its faith, its hope, its self-sacrifice and its devotion to a cause.

LIVING CLOSE TO THE OFFICIAL BOARD

WHAT is the place of the official board? In a certain church the other day an elder opened the service and introduced the preacher when the time for the sermon came. Something a bit like this prevails in the Disciple churches of Australia.

There are a few churches where the pastor is obviously the whole thing. A certain pastor called on an offending elder and asked him to resign, because he annoyed the preacher. The elder resigned.

There are of course various ways in which a pastor and an official board can live together in peace, depending a good deal, of course, upon the temperament and point of view of the men. More and more, however, the relation of the pastor to the church tends to an increase of responsibility, with a corresponding increase of leadership.

It is a clear injustice for an official board to keep the direction of the fundamental matters of the church entirely in their own hands, and yet hold the pastor entirely for results. The big factory gives the manager full directing authority, asking only for proper dividends at the end of the year. The board of directors is a court of appeal with little to do while things go well. This works in a factory, but never will in a church, for obvious reasons; for a church is founded on a voluntary basis while a factory depends upon authority.

The relation of pastor with elders and deacons should be that of brothers in a big common task. There is no question of superior dignity attaching to any man. It is a wise official board which will recommend to the congregation a man who can be trusted to lead. With such a pastor in the church, leadership will be a natural thing.

The pastor is the religious expert called to a delicate task. An expert is of no use if he does not advise and lead.

RELIGION AND PATRIOTISM

IN THE early days of Christianity, Christians were charged with being enemies of the empire because they would not worship the emperor. Patriotism had been reduced to this strange and outlandish cult.

Patriotism in our modern world has sometimes been reduced to an attitude of hate. When it is so interpreted, Christians can no more be patriotic today than they could in ancient Rome.

The patriotism that is possible to the Christian mind is one which seeks the best development of the national life and is yet big enough to rejoice in the growth and development of sister nations.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Russian Church Comes out for Prohibition.

The Russian Church bears official testimony to the beneficial results of prohibition in Russia in a statement presented to the Czar, and signed by the several Metropolitan bishops, from which the following is quoted: "By the decree of your majesty the Russian people from whose weakened will the chains of alcoholism have fallen are now reaching up toward the temple within the soul—that soul which your majesty has indeed brought out of a prison of misery by the prohibition edict. Fear of God has been awakened. Respect for the laws and ordinances of the Church have been strengthened. Faith and old Russian godliness have been reawakened. The people's capacity for useful work has been noticeably increased. Criminality has lessened. Happy holidays are no longer darkened by debauchery. Quarrels have ceased. All the people of many-tongued Russia, united in one large and peaceful family, are ready to fight the impudent invader to the last drop of their blood. Moral standards have developed in the people's intercourse. Peace and quiet have been established in the homes. Fathers and mothers have found their lost children; wives their husbands; and children their parents. In one word, the whole face of the Russian Empire is changed. The sense of morality among the peoples has arisen and a serious and pure religious sentiment has been awakened in them to face the trials sent of God. It is difficult to enumerate all the blessings coming from this great historic act of the sobering of mighty Russia."

Southern Baptists Hold Convention.

The southern Baptists held their convention at Asheville, N. C., the past month, and one of their most important actions was a vote to refuse co-operation with a union school for missionaries' children. Thus they declared against any kind of Christian union on the mission field. They have reduced the office force of their Foreign society and during the convention raised a debt of $100,000 on the society. The various missionary publications of the denomination will be consolidated into one and published by the Bible-school publishing house in Nashville, Tenn. They announced the completion of a Judson Centennial Fund of $1,250,000 for missions. For the first time in the history of the organization, a woman was allowed to speak in the meeting. These facts indicate something as to the stage of development in the strongest ecclesiastical organization of the south.

Sunday Rest Approved by Science.

The United Steel corporation recently stopped Sunday labor in its plants and has no disposition to go back to the old system. More recently a series of experiments has been tried at Harvard by Dr. E. G. Martin which shows that one day's rest in seven is a physical necessity for most men. Men were tried as to their nervous reaction by means of electric shocks. It was found that the physical vigor decreased throughout the week but returned to normal by means of the extra day's rest. Dr. Martin's conclusions were made public in a gathering which was also addressed by Judge Alton B. Parker, Edward J. Gaynor, president of the National Letter Carriers' Association; R. C. Boling, General counsel for the United Steel corporation and others.

Churches Build Faster Than Breweries.

There was a time when the breweries built faster than the churches, but that time is past, declares E. J. Davis, of the Anti-Saloon League of Chicago. He says that in 1905 there was $2.80 put into breweries and distilleries for every dollar put into churches, but that in 1915 for every dollar put into breweries and distilleries, there was $38.20 put into churches. These figures are furnished by a paper called The American Contractor.

Methodists Lose Money on Their Papers.

The Methodist Book Concern has made public its report for the quadrennium that has just closed and it is shown that the denominational papers lost for the concern $378,000 in that period. The subscription price was cut to a dollar four years ago, hence the big deficit. It seems probable that in the end they will have to raise the subscription price and reduce the number of sectional papers which are published. The profit on Bible-school supplies and books helped the Concern to declare good dividends payable to the fund for pensioning aged ministers.

Says Stonemen Join Other Churches.

It is now being stated that the Stonemen, the remarkable men's movement of Pennsylvania, is furnishing recruits for other than the Episcopal church. Eleven thousand Stonemen have joined Methodist, Baptist and Presbyterian churches alone in the last three months, and since only eight per cent of all the men have joined Episcopal churches, these facts are said to refute the charge that the organization was projected as Episcopal proselytism. The organization declares strongly in behalf of Christian unity.

New York Church Has a Day for Sailors.

A unique feature of the Trinity church of New York (Episcopal) is the holding of a special day of worship for sailors. The day set this year was May 7. The great church was filled with sailors of every nationality. Prayer was offered for sailors, for peace, that sailors might witness for Christ, and for the souls of all departed sailors.

Local Churches Federate.

Impatient with the leaders of their denominations, local churches of the Presbyterians are taking union into their own hands. Recently at Ft. Worth, Texas, two congregations of "Northern" and "Southern" Presbyterians arranged to federate, pending the complete union of the two bodies. In another instance a clergyman undertook to interfere with the union of two such congregations by suggesting that they wait to get the consent of the "Mother denomination." A layman shouted out in the meeting "Let's elope," and they did.

Conference on Italian Work.

Italians are regarded as a very favorable field for Protestant work in this country. The Presbyterians have called a conference on Italian evangelization to be held at Princeton, June 27-30. The conference will be open to all Presbyterian ministers, lay workers and women workers who use the Italian language. A feature of the conference will be the exhibit of work done by 100 Presbyterian Italian churches in this country.

General Theological Library.

Recently a number of distinguished religious leaders met in Boston to urge the increase of endowment for the support of the General Theological Library. This institution with over fifty years of honorable history sends books to ministers anywhere in New England with carriage charges prepaid, so the minister without any expense whatever may read the best books in his field. Over one-third of the ministers in the territory drew books from the library last year. The reading room of the library has a hundred visitors a day. A $20,000 endowment has kept this good work going on.

Archbishop in Favor of English Language.

Few seem to realize how revolutionary is the order of the new Roman Catholic leader in Chicago, Archbishop Mundelein. He has ordered that in the parochial schools instruction shall be only in the English language. As these schools have had much of their vogue from the use of other tongues, it will tend to decrease their patronage, though not their religious value to the church. The new archbishop seems to be thoroughly American in his sentiments. His order will be particularly unpopular among the Poles.

Money for Statue of Phillips Brooks.

The supreme court of Massachusetts has rendered a decision which provides $35,000 for the purchase of the Bela Pratt statue of Phillips Brooks. Trinity church of Boston has some funds which will assist in procuring a site.

Episcopalians Legislate on Marriage.

A committee of Episcopalians has been preparing a report for the next session of the General Convention of the church. The recommendation on divorce is to amend the canon in such wise as to prohibit any re-marriage after divorce except where the bishop shall hold that the divorce was "in fact a decree of annulment." This means an increased stringency in the attitude of the church toward re-marriage after divorce. The committee refused to restore the publishing of banns as a compulsory practice. They also refused to recommend legislation on eugenics.

The Sunday School

PAUL AT THESSALONICA AND BEROEA.

Lesson for July 2.

Golden Text: Him did God exalt with his right hand to be a Prince and Saviour. Acts 5:31.

Lesson Acts 17:1-15; (compare I Thessalonians 2:1-12.)

Memorize verses 11, 12.

(1) Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synogague of the Jews; (2) and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the scriptures, (3) opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. (4) And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. (5) But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. (6) And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; (7) whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus. (8) And they troubled the multitude and the rulers of the city, when they heard these things. (9) And when they had taken security from Jason and the rest, they let them go.

(10) And the brethren immediately sent away Paul and Silas by night unto Beroea: who when they were come thither went into the synagogue of the Jews. (11) Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. (12) Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few. (13) But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Beroea also, they came thither likewise, stirring up and troubling the multitudes. (14) And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. (15) But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

* * *

VERSE BY VERSE.

1. **When they.** Paul, Silas and Timothy. Acts 15:40; 16:1, 3.—**Amphipolis.** About thirty-three miles southwest of Philippi.—**Apollonia.** About thirty miles in about the same direction from Apollonia.—**Thessalonica.** About one hundred miles from Philippi. It was the largest city of Macedonia and a noted commercial center.

2. **For three Sabbath days.** This may have ended his mission to the Jews; but he was in the city a longer time, as we learn from the First Thessalonian letter.—**Reasoned with them from the scriptures.** He endeavored to prove to them the claims of Jesus from their scriptures.

3. **Opening and alleging.** He showed them the agreement between the passages quoted and the life of Jesus.—**Behooved.** Befitted. It was his nature.—**Christ.** The Messiah. This idea had been growing for centuries among the Jews.

4. **Some of them.** Some of the Jews.—**Consorted.** The Jews that believed associated with Paul and Silas in their new found faith.—**The chief women not a few.** The women in Macedonia were held in higher regard than in other parts of Paul's journeys. They came from the best families.

5. **Certain vile fellows of the rabble.** They were market loafers, as the word indicates.—**Set the city in an uproar.** Created disturbance in the city and directed it toward Paul and Silas.—**They sought to bring them out.** They made an attempt to capture Paul and Silas, but failed. The Jason is probably the same Jason mentioned in Rom. 16:21.

6. **Before the rulers.** The word is rare and because of it Luke was for a long time considered inaccurate. But across the main street, in Philippi, Octavius had erected an arch on the foundations of which he had carved the names of the magistrates with the title **"Politarch."—Have turned the world upside down.** The exaggeration is the language of excitement, but it bears testimony to the power of the gospel as preached by them.

7. **There is another king.** It was treason to proclaim another king and death was the penalty. This shows the democratic character of the city.

10. **By night.** May suggest the character of the opposition.—**Beroea.** A small city southwest of Thessalonica. Paul remained here for some time, probably three months.—**The synagogue of the Jews.** The church here consisted of the same class as the former city.

12. **Many of them.** The Jews. **Honorable estate.** See notes on verse 4. In relation to station they were honorable. Noted.

13. **Came thither likewise.** Came to Beroea.—**Stirring up and troubling the multitude.** The Jews came to Iconium when Paul was there for the same purpose. See Acts 4:19.

14. **Sent away Paul.** They have been apprehensive of results similar to those in Thessalonica.—**As far as to the sea.** This may have been a feint to conceal their actual destination, or if not Paul could have sailed for Athens from the port at Dium.

15. **That they should come to him with all speed.** It seems, however, that Timothy did not go to Athens, but to Thessalonica to reassure the disciples there.

* * *

TEST QUESTIONS.

1. Who are "they" in verse 1?
2. What did Paul teach in Thessalonica?
3. How was Paul supported at Thessalonica?
4. Why did Paul speak first to the Jews?
5. What was the main point of Paul's preaching?
6. What does "opening and alleging" mean?
7. What does verse 9 mean?
8. What does "turned the world upside-down" mean?
9. How often do you "examine the scriptures?"
10. What is the best way in which to examine the scriptures?

The World Upside Down

The Lesson in Today's Life.

BY ASA McDANIEL.

WHEN Paul and Silas entered a city their lives counted for God. This is not true of thousands of our church members who come to the city. A statement by a pastor recently is to the point. He said that there were more members of his communion, with letters or out of his church, in the city than he had connected with the local congregation. Paul was not made of that kind of stuff. It was a great tribute to the virility of Paul and Silas when the Jews haled Jason before the rulers of the city with the accusation that they had "turned the world upside down." It was also an unconscious acknowledgment of the power of the gospel as proclaimed by the servants of the "most high God."

It is the office of Christianity to turn the world upside down in the sense of changing it and transforming it so as to make it point and run Godward. Someone has well said that the effect of Christianity is "not a Matthew ceasing to be a mercenary publican, but a Matthew transformed into an inspired disciple and an efficient helper of the world's good; not a Paul no longer persecuting the church, but a Paul becoming a mighty and unceasing upbuilder of Christianity." Most or much of our church work turns the world part way over and leaves it there. In this condition it is as liable to fall one way as another. It often happens that it goes back in its old position rather than on to God. It is not enough to start a person in the way of life; we must supply nourishment to keep him growing in the way. Jesus did not only call his disciples from their tasks, but he took them with him into new and richer fields of labor. As leaders we must lead all the way, from the cradle to the grave.

When Alexander Mackey went to Uganda he found the natives in the habit of offering human victims to propitiate the evil spirits, and when Suma, their king, died two thousand men were killed that he might not go into the other world unattended. But when Mtesa, the king's son and successor, died not a life was sacrificed. In this time Christianity had turned these superstitions and cruel practices upside down. Wherever the gospel is faithfully preached and fully practiced this is the result, old customs give place to new ones, and the life is wholly changed. The changed life is the supreme test of our religion. The world is asking us to prove our faith by doing for the world what we believe Jesus would do under our circumstances, rather than by argument, however well wrought. Service, not doctrine, is the great need of the hour. This is not to minimize our faith but only to make it practical. Jesus was Godlike in conduct and to be Christian is to be Godlike through Jesus our divine Lord and Master.

The world will not be righted until we are able to socialize the teaching of Jesus. We must see to it that industry is so organized that every honest and willing worker can find work, and find work so remunerative as to give him and his family an opportunity for self-development as well as for mere life. We shall have to learn that it is poor economy to grind up good men and women to make cheap goods. As our eyes rest upon the whitening fields we see that there is much to be done before the evolution of Christianity is complete.

There is much homely wisdom in the outline of a sermon by one of the preachers of the long ago. He said: "First, the world is wrong way up; second, it has got to be turned upside down; third, we are the chaps to do it."

Disciples Table Talk

Disciples and Baptists of Missouri Consider Unity and Comity.

Graham Frank, pastor at Liberty, Mo., reports an interesting meeting of the Commissions on Unity and Comity of the Baptists and Disciples of Missouri at First Christian church, Kansas City, Mo., on May 23. The members of the Disciple Commission were W. F. Richardson, L. J. Marshall and B. A. Jenkins, of Kansas City; H. B. Smith, of Marshall, and Graham Frank, of Liberty. The Baptist Commission included Baptist leaders from Kansas City, Sedalia, Marshall and Independence. After a frank consideration of the problems and desirability of a closer unity and a better comity, a subcommittee, of which W. F. Richardson and Graham Frank are members, was appointed to formulate a statement embodying the consensus of opinion of the meeting to be submitted to the respective State Boards and by these Boards to the general assemblies of the two bodies in Missouri. Mr. Frank speaks in high praise of the spirit and achievements of this conference, and will keep Christian Century readers apprised of further developments of the movement.

Commencement at the College of Missions, Indianapolis.

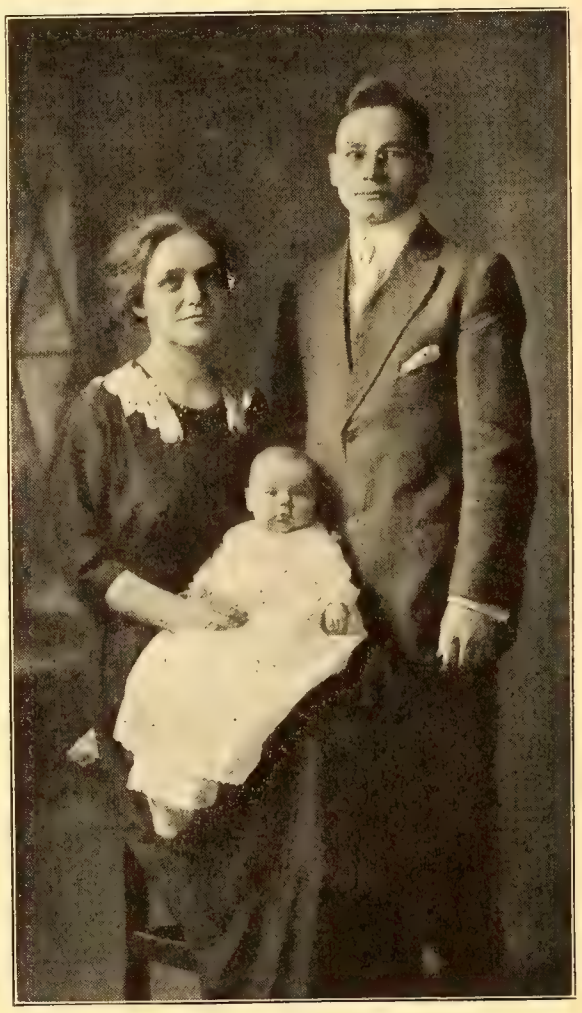
Commencement day at the College of Missions came a few days ahead of the season this year. This was due to the omission of certain holidays in order that the outgoing missionaries might have a few more days of preparation for their long journeys to the mission fields. The day began with a short play, "The Heart of the House," written for the occasion, and setting forth in semi-pageant form the stages by which the missionary spirit, as exemplified in the college, influences the character and purpose of the student. The graduating class produced the play. Mrs. Atwater, of the Christian Woman's Board of Missions, addressed the outgoing class of thirteen, speaking on behalf of the sending boards and the supporting churches. Dr. Hurd presented the class and announced their appointment to the various fields. With two exceptions the entire class are graduates of colleges and state universities. These two exceptions have had equivalent training. F. W. Burnham came all the way across the continent in order to deliver the commencement address. He impressed upon the graduates the solemnity of their call, the magnitude of their work and the trustworthiness of their support. President Charles T. Paul had charge of the dedicatory service, and C. H. Winders made the dedicatory prayer. It is reported that the record commencement crowd was entertained this year.

Oklahoma City Asks for the 1917 National Convention.

At the recent Oklahoma state convention it was unanimously voted to invite the national convention to hold its 1917 session at Oklahoma City. Oklahoma was in the field at Los Angeles, but courteously withdrew in favor of Des Moines. A. R. Spicer, state secretary of Oklahoma Discipledom, is sure that if all facts are considered a unanimous verdict will be given for Oklahoma City, 1917. Here are some of the attractions of the Southwest city, as presented by Mr. Spicer: "As a city we have extraordinary attractions and facilities of unusual interest and merit. Our great city railway system is said to be one of the most perfect, if not the best of all United States cities of its size. A city with its ten and twelve story buildings; its great school buildings; its manufacturing plants of all kinds, from the packing plants to the Iten Biscuit Co.; and last but not least the $500,000 Ford Assembling Plant. Our greatest feature, however, is our great churches. Robinson street is said to have more splendid modern church structures than any other city of this size in the United States. The governor of our state, the mayor of our city, the Chamber of Commerce, the ministerial association of all the churches and the host of 375 churches, 432 Bible-schools, 180 Christian Endeavor societies and 75 C. W. B. M. auxiliaries, extend you a cordial invitation."

New Alaska Missionary Soon to Start for New Field.

R. M. Hopkins writes that Harry C. Munro and wife, new Alaska missionaries, will soon purchase their tickets for Seward, Alaska, where they will work for several months before going further. Seward is situated on Resurrection Bay, and promises to become the metropolis of all southwestern Alaska New responses to the Alaska Equipment Fund since last report have come to Mr. Hopkins from Arkansas, Illinois, Kentucky, Missouri, New Mexico, New York, Ohio, Oklahoma and Pennsylvania—forty gifts in all. Every adult class and Bible-school class should consider it a privilege to have part in this new and most important work.



Mr. and Mrs. Harry Munro, New Missionaries to Alaska.

Help Fight the "Summer Slump."

It is generally considered with religious newspapers that the summer season can produce but little news of churches, Bible schools, Christian Endeavor Societies, etc., and for that reason their news departments are usually cut down during these months. But The Christian Century is planning to make a special feature of its news pages this summer, and thus aid in fighting the "summer slump" tradition. Send us stories or items of "what's doing" in your church, school or other organizations. How are you trying to make the summer count? Do not fail to send us your weekly bulletin regularly.—News Editor.

T. P. Ullom Will Hold Union Meetings.

For several years Thomas Penn Ullom has been associated with the Scoville evangelistic company. He will now conduct his own union meetings "in the interest of community, individual, church, city and home." A letter from the pastors of the churches in Keokuk, Ia., where Mr. Ullom recently worked in conjunction with the Scovilles. commends Mr. Ullom as a man of personality, spirituality, culture and scholarship. Freedom from sensationalism, grasp of the truth, ability to grip men and sweet reasonableness are listed among his good qualities. Mr. Ullom is also strongly commended by L. N. D. Wells, of High Street, Akron, O., Levi Marshall, of Nevada, Mo., and A. R. Liverett, Jefferson City, Mo.

Dedication of Central Church, Peoria, Ill.

One of the most cheering news items that has come to The Christian Century for many a day is this: that a $75,000 church has been dedicated among the Disciples without a word being said as to money on dedication day. It is to be hoped that this good example will be followed by a hundred or two other churches this year, and that in time this practice will become the rule, rather than an exception deserving two inches of space in the news columns. Dedication day at Central church, Peoria, Ill., was truly dedication day. What is in all probability the best equipped church and Bible-school building in Illinois was dedicated to the service of God on June 4. For this achievement H. E. Sala, pastor at Central, received high credit, according to F. Lewis Starbuck, pastor at Howett Street. Mr. Sala's "genius of ideas and management are in evidence from the start to the finish of the building," according to Mr. Starbuck. The main auditorium of the building has a seating capacity of more than 1,400 people, yet this large room may be closed down to seat half that number. The spacious pulpit platform is situated concentric to the whole area. To the right and left of the pulpit are capacious areas in which are arranged commodious Bible-school rooms, with semi-disappearing partitions. In the balcony also are many class rooms. Perfect acoustics, correct lighting and marvelous harmony in decoration are characteristics of the auditorium. The ventilating system is modern; the air all over the building can be changed every fifteen minutes. The basement rooms consist of a large community room, fully equipped kitchen and dining room, rooms for the elementary Bible-school grades, as well as shower baths and recreational features. This fine building will house the 1916 Illinois convention in September.

* * *

—Bryon Hester, pastor of the church at Pryor, Okla., is now in Transylvania College doing special work.

—Commencement season at Christian University, Canton, Mo., extended from June 2 to June 8. Dr. Charles A. Vannoy delivered the baccalaureate sermon and Dr. Shailer Mathews the commencement address. Other features of the week were "Zetolophian Night," the Exhibit of Art Students, the Recital of the School of Music, Commencement of the School of Religion, the Oratorical Contest, the Alumni Banquet, the Academic Parade, a Basket Dinner on the campus and the Senior Class play.

—George L. Snively assisted Arthur Long in the dedication of a new Bible-school building at Coffeyville, Kan., on May 28. Over $11,000 was secured to cover an indebtedness of $7,000 on the building. A large auditorium is planned for next year. There were seventeen additions by confession and baptism during the day.

—J. Boyd Jones, pastor at Central church, Terre Haute, Ind., gave the address at the service of the laying of the corner stone of the new building at Palestine, Ill., on June 3.

—The Brotherhood and Sisterhood of the Bozeman, Mont., church recently held a

"native state meeting," at which each group told of some of the good points of its native state.

—A. W. Kokendoffer completed last month a quarter of a century of service in the Christian ministry, including ten years in Kansas City, seven in Mexico and eight in Sedalia, his present pastorate. Mr. Kokendoffer reports 736 persons added to the church at Sedalia during the years of his pastorate there.

—First church, Butler, Pa., will spend $10,000 for additions to its present building.

—Howard E. Jensen, who is conducting The Christian Century's Open Forum of Union Churches, is a student in the divinity school of the University of Chicago. He conducted a union church at Round Prairie, Leavenworth, Kan., for four years, with results of large increase in all departments, resigning this work to enter the university. Mr. Jensen is a candidate for the B. D. and Ph.D. degrees.

—H. Marshall Wingfield, who has recently resigned as pastor at Ross Avenue church, Dallas, Tex., has gone to his former home, at Figsboro, Va., where he will take a complete rest in the hope of regaining his health sufficiently to be able to resume the work of the ministry.

—First church, Tacoma, Wash., Bible-school has by far the largest attendance of all the city's schools. W. A. Moore, pastor at First, has set "1,000 membership" as the goal to be striven for.

—M. Lee Sorey, pastor at Hutchinson, Kan., First, addressed 350 young men at the State Reformatory on Mother's day.

—The men's class at Downey Avenue, Indianapolis, has purchased a large tent holding three hundred. This will be used as the class meeting place during the summer.

—Five members of the Men and Millions team were present at a recent session of the Hagerstown, Md., Bible-school. There was a record attendance of 500 on that day. W. J. Clarke, of the Bible-school department of the American Society, gave an address in the evening on "Modern Bible-school Work."

—Vaughn Dabney, of First church, Oakland, Cal., writes that Charles L. Pyatt has successfully passed his final examinations and will be granted his Doctor's degree from Harvard University this month. Mr. Pyatt is a Disciple from Jacksonville, Ill. He had the honor of receiving the Williams Fellowship two consecutive years. His thesis subject is "The Teaching of the Rabbis at the Time of Jesus." Mr. Dabney states that some strong church should secure Mr. Pyatt for its pulpit.

—A First District, Kan., Christian Endeavor Society has made a survey of the surrounding rural community, locating every home on a map and ascertaining the facts as to church affiliation. A good idea for other societies.

—A fine custom at University Place church, Des Moines, is the giving of a dinner each year to the old people of the neighborhood, irrespective of church affiliation. All over seventy are invited. The dinner is served by the deaconesses of the church. Almost a hundred old persons were present at the 1916 gathering, held late last month. A poem was read which was written by J. Mad. Williams on "He Never Grows Old"

—It is reported that J. T. Nichols, of Des Moines, has severed his connection with the "International Christian Missionary Bible College," Minneapolis, Minn., and has entered upon his summer Chautauqua work.

—Charles S. Medbury delivered another broadside at the preparedness doctrine in anticipation of the preparedness parade scheduled for June 3 at Des Moines. His theme was "Americanism and Its Present Obligation." Mr. Medbury preached a sermon on the evening of this same day to Drake students on the topic, "Crowning the School Year With a Definite Recognition of Christ."

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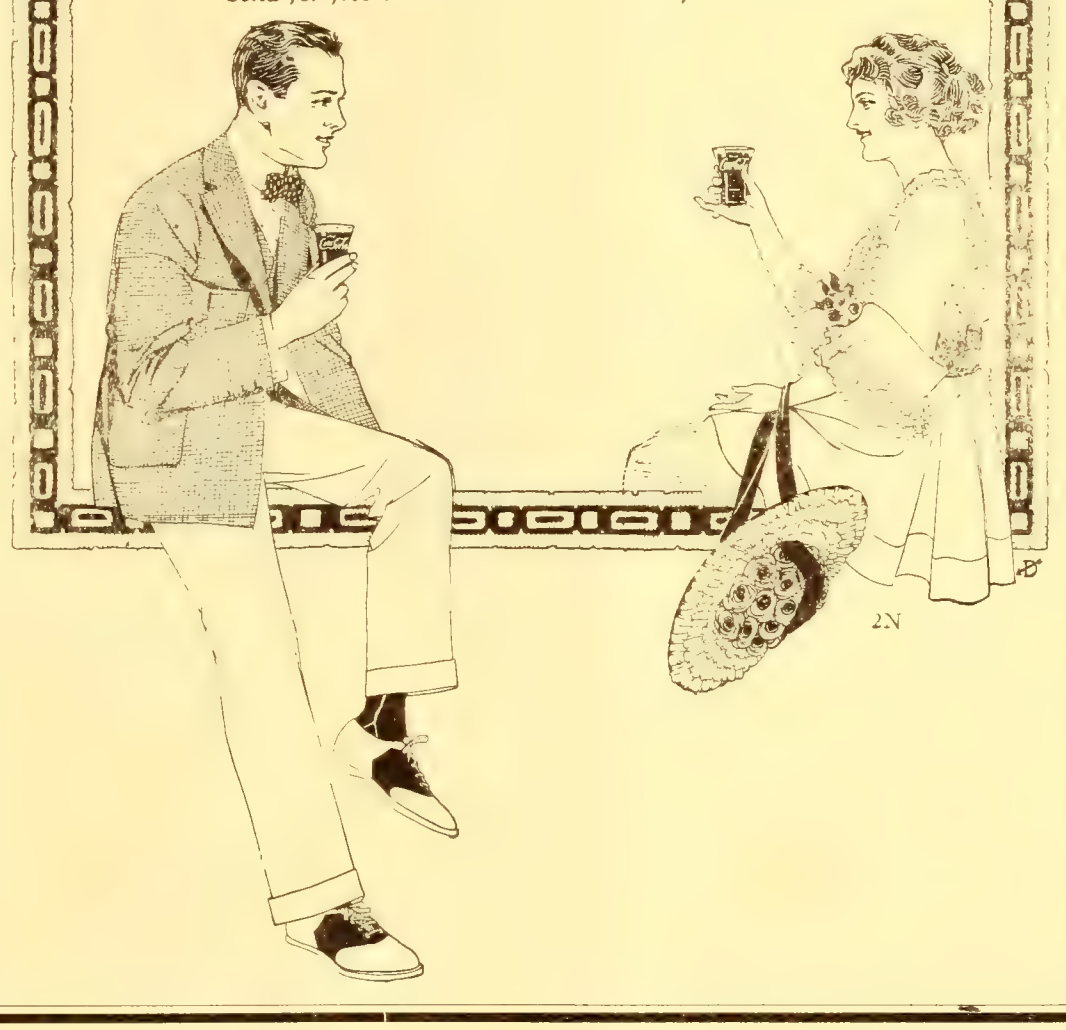
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Notes from the Foreign Society

Mr. Otsuka, who accompanied the Japan Red Cross Corps to England as interpreter, has returned to Japan and is again teaching in the Bible College. His associates are very glad to have him back again in the work.

R. D. McCoy reports seven baptisms at a recent morning service in Tokyo.

Mr. and Mrs. T. A. Young, Fukushima, Japan, reports 15 baptisms.

Miss Ogawa, a graduate of the Girls' College, Tokyo, Japan, has begun work with Mrs. P A. Davey as a Bible woman.

P. A. Davey, of Tokyo, Japan, reports a big meeting of 1,800 people, celebrating the 100th anniversary of the American Bible Society.

The Middle School at Tokyo, enjoys a good increase in attendance over last year. The enrollment reached 160. Out of the 60 new students who entered this year, 17 are Christians.

W. H.. Scott, speaking of the work of the Harda, India, church, the first planted by the Foreign Society on heathen soil, says: "Among the things provided for in our budget (local church) are the March offering for the Foreign Christian Missionary Society, the Indian Sunday-school Union, Y. P. S. C. E. of India, Christian Literature and Tract Society, the British and Foreign Bible Society, and the National Missionary Society of India. You will see that we are missionary. We do not give so very much to some of these, but still it is something. Speaking comparatively, I am sure it would not look bad alongside of what many of our churches are doing at home."

The missionaries in India met in convention at Jubbulpore, March 3 to 8. Their general attitude was that of prayerful hopefulness as the plans were made for the work of the year. There were 143 baptisms in India last year. The seed-sowing time has been long, but now the harvest is ripening. A turning to Christ en masse seems immiment in many places. The missionaries say, "Send strong men and women now into this harvest field."

The Every-Member canvass in the Indian churches is to be urged. Last year the gifts of the Indian Christians averaged one rupee each.

Frank V. Stipp, Laoag, P. I., reports a convention of the churches in the Ilocano field, March 4 to 6. He says it was a fine convention, showing the strengthening of the work in many lines. He says it was Mr. Hanna's last week on the field before his

furlough, and the native evangelists were sad, indeed, to let him go. The most interesting discussions of the convention were concerning the Philippine Missionary Society.

Mr. and Mrs. David Rioch and children, of Damoh, India, have reached America and are now visiting relatives and friends in Canada.

The receipts of the Foreign Society for the month of May amounted to $18,248, an increase over the corresponding month of last year of $2,240. There has been a total gain for the missionary year up to June 1, of $21,574. The gain in regular receipts amounts to $25,044.

Stephen J. Corey, Secy.

Cincinnati, O., June 7, 1916.

—The second Annual Older Boys' and Girls' Conference of Kentucky was held at Central church, Lexington, June 10. The conference theme was "In Training." The two conferences held separate sessions until 3:30 p. m., then they united in a mass meeting, followed in the evening by a joint banquet.

—The Christian Endeavor Society of Central church, Wichita, Kan., has a membership of 208 and an average attendance of 95 members and 64 guests. This society holds services at the county jail one Sunday each month.

—The East Oregon convention will be held at Pendleton, June 21-25. The Inland Empire convention, at Rosalia, Wash., is scheduled for June 26-29.

—"Fathers' Day" was observed at First church, Bowling Green, Ky., May 28. The pastor, B. F. Cato, preached on the topic, "Father's Opportunity."

—J. W. Darby, pastor at Tulsa, Okla., delivered ten lectures at the Northwestern State Normal School, at Tahlequah, last week. His lectures treated Old Testament history and literature.

—"Missionary Night" is observed at First church, Seattle, Wash., each year on the last Sunday in May. The evening this year was dedicated to F. E. Meigs, of Nanking, China, and the unveiling of his picture was the crowning event. In previous years pictures of David Livingstone, G. L. Wharton and C. E. Garst were unveiled.

—Will H. Evans, of Bonham, Tex., well known throughout the Lone Star state, took his first vacation in fifteen years last month, and celebrated this event by giving an address on "Little Things" at Mineral Wells, Tex.

—F. W. O'Malley, of Bonham, Tex., delivered the address to the graduates of the Carr-Carlton College this year. This school is located at Bonham.

—The Arkansas state convention which met this year at Hot Springs, elected Dr. Sigler, of Mammoth Spring, as president for next year. M. M. Blair, of Russellville, is the new secretary.

—E. M. Waits, of Fort Worth, Tex., Magnolia Avenue church, has resigned from the State Missionary Board, because of the pressure of other tasks.

—S. J. Corey, secretary of the Foreign Society, writes that the outlook for children's day results is the most encouraging in many years. Some great offerings that have already come in are: First, Akron, O., $450, with $250 yet to come; First, Mansfield, O., $362.07, and more to come; Washington, Pa., $472; Cameron, W. Va., $500; Lawrence, Kan., $202.84; Transylvania College, $529.33; Paris, Ky., $200; Indianapolis, Ind., Seventh, $122.50; Cynthiana, Ky., $202; Little Flat Rock, Ind., $100; Pleasant Grove, O., $173, and many others smaller in amount but fully as creditable as those here mentioned.

—Professors' salaries at Hiram College have been increased 25 per cent, and long time professors' 50 per cent.

—Prof. A. W. Fortune, of Transylvania College, delivered the baccalaureate address before the graduating class of the Morton High School, Lexington, Ky., his theme being "Drafted, or Enlisted?"

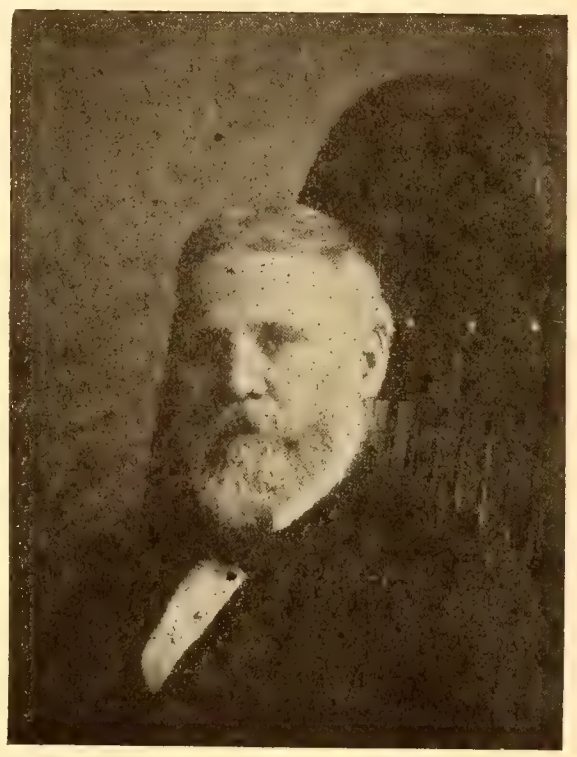
—R. E. Henry, of Decatur, Ill., has been elected secretary of the Sixth District, Illinois. H. H. Jenner, of Long Point, was re-elected secretary in Fourth District.

—O. G. White, who resigned the state secretaryship of West Virginia Disciple churches, has been persuaded still to serve the state as "state evangelist."

—Raymond A. Smith, newly-elected president of Atlantic Christian College, arrived at Wilson, the seat of the school, on June 10.

—At a meeting of the Men's Brotherhood at Butler, Pa, Frank M. Field, pastor, a plan was proposed for the erection of a two-story Bible-school building.

—Report comes of the serious illness of J. H. Garrison, Editor Emeritus of The Christian-Evangelist, at Claremont, Cal. Dr. Garrison has not been strong for several



Dr. J. H. Garrison, reported seriously ill at Claremont, Cal.

months, but his friends had trusted to the salubrious climate of California to restore him to his accustomed vigor. Every Disciple, and all persons everywhere who are acquainted with Dr. Garrison, either personally or through his writings of many years, will earnestly hope for his full recovery.

—Children's Day was a great day at the Evanston church, Chicago, this year. There was the largest crowd in the evening that has assembled in the building in its history. The program given by the children was most attractive. There was a fifty per cent gain over last year's figures at Bible school and both church services for the day. The increased membership in both church and Bible school account for the big gain, as but few strangers outside the parish were present during the day. A photograph of the school was made and a carnation was given to every person in attendance at Bible school, in lieu of the flowers which failed to arrive on Mother's Day.

—O. F. Jordan of the Evanston church, Chicago, has been engaged to speak at the graduating exercises of the grade schools in Evanston this year. The various Odd Fellow organizations on the North Shore will assemble at the church the evening of June 18, to hear a memorial sermon by the Disciple pastor.

—F. M. Rains, for several years in poor health, has fully recovered.

—George H. Combs, of Independence Blvd. church, Kansas City, Mo., delivered the commencement address before the Clinton, Mo., high school graduating class, his theme being "The Uses of the Past."

—University church, Des Moines, lost two of its elders within a week, A. L. Smyres and T. C. Denny.

—Frank Waller Allen, who is of Southern ancestry, preached a sermon on patriotism and in eulogy of Lincoln to the surviving Northern soldiers of Springfield, Mo., on Memorial day.

—The Board of Ministerial Relief, of Indianapolis, Ind., reports eight new names added to the brotherhood's Pension Roll, bringing it up to 140. The increase in receipts from October 1 to June 1, as compared with last year, was 50 per cent. The larger part of this was in annuity money on which the income goes to the donors during their lives, but in regular receipts available for immediate payment of pensions there was a gain of 20 per cent.

—At the forty-seventh anniversary of Hamilton College, Lexington, Ky., F. D. Kershner preached the baccalaureate sermon, and Edgar D. Jones, of Bloomington, Ill., gave the annual literary address on the subject, "The Gift of the Morning Star." There are twenty-three graduates at Hamilton this year.

Eureka College Notes

The second annual May Musical Festival was held in Eureka with great success. A chorus of 200 voices sang Haydn's Oratorio, "Creation." In the afternoon the University of Illinois orchestra gave a symphony concert. This orchestra also played the musical scores for the Oratorio, which was conducted by J. Lawrence Erb of the State University. The solo parts were sung by Prof. Elias A. Bredin, tenor, of Eureka; Miss Sidenius Zendt, soprano, of Chicago; and Marion Green, bass, of Chicago. The chorus was composed of singers from Eureka, Washington and El Paso. Large numbers from the surrounding towns attended the festival, and were greatly pleased with its success. A feature of the afternoon concert was the singing of "The Star Spangled Banner," as the old soldiers filed upon the platform. On account of the success of this year's festival, more elaborate plans are being made for next year. A two day festival will be held instead of one day, and the orchestra from the U. of I. will be with us both days. The chorus will be increased to 300.

This year has been the most successful year in the history of the college. There was an increase in the total attendance of 40 per cent over previous years. Among the events which marked the success of the year was the opening of the new gymnasium, and the exceptionally high standard of work done in all departments. The prospects are still brighter for another big increase next year.

Field Secretary L. O. Lehman, will conduct a ten weeks' campaign in Illinois this summer. He will be assisted by a quintet of students' musicians, and speakers, who will give a program each evening of that period in many of the cities and towns of the state.

The Commencement Week program began with the baccalaureate sermon by President H. O. Pritchard on Sunday, June 4. The exercises of the Department of Sacred Literature were held Monday evening. The Graduation Exercises of the Preparatory Department were held Wednesday. The address was delivered by F. W. Burnham, of Cincinnati, on the subject, "The Unearned Increment." The Commencement Exercises of the college were held Friday night. Oliver W. Stewart, of Chicago, spoke on the subject, "William Shakespeare." A class of 15 graduates received their Bachelor's degree. One of the principal events of the Commencement Week was the Almuni Reunion and Dinner, Friday. The address was delivered by W. F. Richardson, of Kansas City.

The Eureka College baseball team closed the spring season by defeating Bradley 2—1.

President H. O. Pritchard returned recently from a campaign with the Men and Millions team in the East.

J. Wallace Bradley,
Correspondent.

—E. K. Van Winkle, pastor of the church at Mishawaka, Ind., has a well defined policy for mission study in his Endeavor Society. He writes: "Our Christian Endeavor Society has elected me to teach the whole Society in Foreign Missions the last twenty minutes of each Sunday evening prayer-meeting. My plan is to have the missionary committee to select those who will prepare a special paper on each chapter and others who will begin at once to draw maps of our mission fields and have them ready for use by the time we need them. My aim will be to give some definite talk for each active member of the society. Each week the whole society will be expected to study carefully the lecture I give on the chapter the preceding week, so that they will be ready to answer questions promptly at the beginning of each lecture on an advance chapter. At the close of the study we wish to have an exhibition of maps and papers in a meeting open for the whole church."

—First church, Ardmore, Okla., has increased its membership 50 per cent during the past eight months; during the same period the Bible-school has increased 35 per cent. The congregation has raised cash to pay all expenses, and has raised an additional fund of $2,500 to purchase an organ. J. W. Burns leads in this work.

It is reported that H. H. Peters, of Paris, Ill., church, may receive appointment as secretary of the Illinois Christian Missionary Society.

NEW YORK

A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—June 3 was a banner day at University church, Des Moines. Three times the auditorium was packed to its utmost to accommodate the audiences at unusual services. West High School Seniors held their baccalaureate service there in the morning, and the Drake graduates in the afternoon; in the evening eight young men from Drake were ordained to the ministry. Chas. S. Medbury delivered addresses at all services. His morning topic was "The Mind of the Master," afternoon "The Gift of Every Life," and evening, "The Romance of Preaching." The following Drake students were ordained at the evening service: Lloyd Ellis, W. J. Gratton, John C. Hirscheler, Sam. C. Kincheloe, Harry P. Leach, W. H. Parsons, John I. Roberts and James Teeters.

—R. F. Thrapp, now of First church, Los Angeles, Cal., recently visited his old charge at Jacksonville, Ill., First, and while there was given a reception by the church's Endeavor Society.

—E. V. Stivers, of First church, Stockton, Cal., delivered the memorial address for the local G. A. R. and Woman's Relief Corps.

—The Christian Endeavor Society of First church, Hutchinson, Kan., on May 28 transferred its society meeting bodily to the State Reformatory and held an impressive service for the inmates of that institution. Paul Kirkpatrick and M. Lee Sorey, pastor, had charge of the service.

—W. E. Ellis, pastor at Paris, Ky., will spend August in a trip through Yellowstone Park and at other western resorts.

—John P. Sala, of Richmond Avenue church, Buffalo, N. Y., specializes in young people. He has recently organized a class in public speaking from the high school boys of the church. This is promoted in connection with the Christian Endeavor Society.

—K. F. Nance, who resigned a few months ago from the pastorate at First church, Hutchinson, Kan., because of ill health, is now resting at Baltimore and visiting with his brother, who is president of the Maryland-Pennsylvania railroad. Mr. Nance is improving and expects to be able to return to active work in the autumn. He has no definite plans yet.

—At a recent meeting of the Commerce Club, St. Joseph, Mo., eighty-five boys of the high school graduating classes were guests, and C. M. Chilton, of First church, St. Joseph, made a stirring address on "The Responsibilities of the Educated Man." Mr. Chilton, declaring himself on preparedness, said that he was almost a "peace-at-any-price" man, but that he feared that others might not give this peace; therefore adequate defenses are necessary.

—E. O. Excell, Chicago music publisher, led the music at the Canton, O., church, on May 28.

—J. Boyd Jones, of Central church, Terre Haute, was chosen to deliver the address for the city's Memorial day service.

—The Men's Bible-class at Frankfort, Ky., church furnished the dinner for the Children's Home of Louisville, on May 30. This is a social service church. Some of its goals for June are: to co-operate with the Associated Charities, Health and Welfare League and other civic enterprises; to help in the organization of a contemplated Men's Federation; to co-operate in the plan to give summer outings to the city's poor, and to join in the City Beautiful enterprise. Roger T. Noce is the aggressive leader at Frankfort.

—Professor Asa C. Gray, of Eureka, gave the Decoration day address on "Preparedness" at the Eureka church.

—Frank Battson, a Junior in Liberal Arts at Drake, and student-pastor of the church at Stuart, Ia., was drowned in the Des Moines river in an attempt to save four companions from drowining. Young Battson was a member of the 1915 graduating class at Bethany college, and won two scholarships from the University of Chicago, in philosophy and psychology. The deceased is spoken of as a prince of a man and a fine scholar.

—The community playground maintained and controlled at North Tonawanda, N. Y., by the Central church there opened for the second season on May 30. Modern playground apparatus, tennis courts, croquet grounds, etc., make this a very popular institution in the New York town. Geo. H. Brown, pastor of this church, will preach the baccalaureate sermon for the local high school on June 25.

—The commencement address at Drake University was delivered by Dr. Clyde Furst, of New York City, the date being June 8.

—Denison, Tex., First church, is planning to do some rural missionary work through the county

—Beatrice, Neb., school has reached an enrollment of 1,000 and has employed a specialist to have charge of this phase of the work.

—F. W. Lynch, pastor at Sharon, Kan., delivered the principal Decoration day address at Sharon, and on the evening of the same day made one of the addresses at a banquet given to the mayor of the city.

—H. H. Peters, of Paris, Ill., First, was the unanimous choice of the board of directors as platform manager for the Edgar Country Chautauqua assembly this year.

—F. Lewis Starbuck, pastor at Howett Street church, Peoria, Ill., reports that the excavation for the new building of this church is finished, and the new structure, to cost about $25,000, will be erected at once.

—A. N. Lindsey, of Clinton, Mo., candidate for the governorship of his state, had charge of the dedication of the new $20,000 building at Lathrop, Mo. Baxter Waters is the

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Floyd Tucker, to Streator, Ill. Has begun work.

P. W. Walthall, to Tuscola, Ill.

A. M. Harrall, to Ozark, Ark. Has begun work.

A. N. Julien, Clarendon, Tex., to Henryetta, Okla. Has begun work.

T. J. Kelley, Guerdon, Ark., to Santa Ana, Tex. Accepts.

V. K. Allison, Cascade, to Moore, Mont. Accepts.

Otto Shirley, to Marion, Kan. Has begun work.

RESIGNATIONS.

G. W. Campbell, Pawnee City, Neb. Will evangelize.

S. B. Owings, Quincy, Ill., East End. Will enter Christian University.

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THE CHRISTIAN CENTURY

Vol. XXXIII June 22, 1916 Number 25

The Soul of Latin America
By Charles T. Paul

The War and Spirituality
By R. J. Campbell

Counting Our Assets
By Shailer Mathews

Another Union Church

Concerning Weddings
Editorial

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JUNE 22, 1916 Number 25

Concerning Weddings

ARE YOU INVITED TO THE WEDDING?

This question is being asked a good many times this month. With general prosperity, weddings are much more numerous this year than last. Perhaps most of us will go to a wedding this month. We certainly will if we are invited, for no other social function so interests the whole population, from small boy to grandmother.

What are you going to give the young people?

Of course, everybody will give something. There will be the table on which is piled silver and gold, and scattered around the room in profusion are the gifts which have cost the donors much thought, and often a good deal of money.

We will want to give our congratulations and best wishes. We will prophesy joy and prosperity of every sort. We will offer good counsel.

But the ghost haunts the feast.

How long will this new home last?

In the whole United States, one married couple in sixteen secures a divorce. There are sections in the United States where the ratio would be one in five. Nor are these divorces the only tokens of marriages that were ill-advised. Thousands of unhappy souls carry burdens which they lightly contracted. They are now repenting in leisure but in much sorrow.

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Ought we not to stop some weddings?

We need new divorce laws, and judges with conscience to enforce them, but we need more to delay or even prevent some weddings. It is a delicate thing to do, and no one can succeed unless he appeal to something that is even holier than human love. Perhaps the wedding that we are soon to attend needs to be preceded by more courtship. Next year it would be a sweeter and holier union than it could be if made in the haste of a short acquaintance.

We remember other weddings which were the beginning of tragedy. In one home there was not a proper economic footing for the new union. Another reveals the fact that there should have been a more careful examination of candidates for marriage, physically, mentally and socially.

However, it may be that the wedding we are invited to is one that satisfies the deep places in our hearts. The young people are well mated. How handsome they are when they are together!

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What kind of a wedding shall it be?

Few of us ever go to a wedding where there is not a minister. Though we do not believe marriage is a sacrament in the ancient sense, we want to surround it with all of the flavor of religion. If religion is as big as life, of course that is right. We want the minister there.

Perhaps we will be tempted to try to stimulate an artificial wedding joy by turning a religious service into a carnival. With rice and old shoes, we will laugh the blessing of the man of God out of the hearts of the congregation. It is the day of a lifetime for our young friends. It is improbable they will ever be married again. Every little incident of the wedding day will be written indelibly in their hearts. How they will wish that some clown, who feels not the grace of God on this high day, had not been invited! They feel the appropriateness of the minister's words, that they shall not enter into the holy relation "unadvisedly or lightly, but reverently, discreetly, soberly and in the fear of God."

If we are very well acquainted with the young people, we shall drop them a quiet word of advice before they hurry away. It is rather late to do this, however, for they should have accumulated this wisdom through the years.

The union formed on this wedding day is for life. Even if there were no statute requiring this, that would likely be true, for those whom God hath joined together are not to be torn asunder either by the wrath of man or by the grip of misfortune. Marriage lasts longest of the human relationships, longer than the relation which binds the child to his parents or the parents to the child. How necessary to begin laying broad and deep on the wedding day the foundation of a lasting friendship!

✤ ✤

No home is solidly built, which is not built upon religion. It was to say this that we invited the minister to the wedding. The new home will not get far, without the principle of sacrifice. Sometimes one, sometimes the other, makes all the sacrifices in a home. The ideal home is one where the only rivalry is to be pre-eminent in self-denial.

We must warn the young people that the new home will need the grace of patience. The wedding togs, the innocent disguises of courtship, these and many things else will soon be laid aside. The young people will see each other every morning at the breakfast table. They will meet the jars and annoyances of housekeeping, and after a while of the rearing of children. Patient souls will persevere and make their home perfect through suffering.

Perhaps the bride has resigned her Bible-school class and the young man will not act as usher at church any more. They think they ought to have a vacation from the church. And perhaps they will take a vacation from prayer, too, and from the Bible. They intend to come back, but they may never be as near to God again. We might well say to them, in a quiet place, that marriage should bring them closer to the church and closer to God than ever before.

✤ ✤

The Freemasonry of all Married People makes ready to receive the new members. It is the circle of those who have taken upon their strong shoulders the heavier burdens of the race. It is the group of those who care for the future of God's world and help to make ready for it. The sour and disappointed woman will see the bride soon and instruct her in her "rights." The man will be tempted by his old companions to neglect his newly-made home. Let the Freemasonry of all Married People find this a time to speak for the good of the order.

We should exalt the home and the marriage relationship. The young married people must not doubt for one moment that they have joined those who know the truest and deepest joys of the children of God.

The Soul of Latin America

An Interpretation of the Spiritual Life of the People Whose Evangelization the Panama Congress Was Called to Consider.

BY CHARLES T. PAUL.

THE founders and prophets of the Latin American republics were characterized by great expectations. Their political idealism was derived from the New Testament, or from Lamertine, who spoke of democracy as "the direct reign of God, the application of Christian ideas to the world of politics." Montalvo, of Ecuador, declared that democracy would be the law of the nations, "if some day the spirit of the Gospel were to prevail." His prophetic enthusiasm inspired of faith in the perfectibility of men was expressed in exalted conceptions of the destiny of the future inhabitants of South America, "who" he said, "will be our descendants when the traveler shall sadly seat himself to meditate upon the ruins of the Louvre, the Vatican or St. Paul's."

Simon Bolivar, liberator of five republics, dreamed of a state with a tribunal of moral authority to banish vice and reward virtue. To the early reformers and emancipators everything seemed possible when once the power of the Spanish dominion was broken. Their minds were luminous with visions of ideal commonwealths based on justice, righteousness and peace. This sublimated idealism found its most ardent and vibrant expression in the poets who, in the decades following emancipation from 1810 onwards, rose to sing the hopes of the new born nations. Their verses throb and glow with soaring optimism, with exalted valuation of life, with doubtless confidence in the potencies of society waiting to be revealed. Joaquin Castellanos hymned "the new garden of the Hesperides," "the new Eden"—"our fair America, the oasis where after rough journeys over arid wastes pilgrim humanity may pitch its tent."

"THE POEM OF LATIN HOPE."

Olegario Andrada, the laureate of the Argentine, in his noble epic "Atlantida," which has been called the poem of the Latin hope, celebrated Latin America as "the golden promise of humanity's future," calling the world to behold "the fairest of visions" and to hear "in the colossal hymn of the deserts, the eternal communion of nations." He salutes Colombia, "the opulent bearing in its bosom the inexhaustible youth of the world." Venezuela is hailed as a "vast hearth of life and animation, cradle of the great Bolivar and everything great beside;" Bolivia is "the land of restless genius and constant valor, dreaming of wide horizons." Peru is "the seat of a virile people astir with the seed of redemption." Chile is "more valorous in industry than in war." Brazil receiving the surging kiss of the Atlantic "will realize increasing greatness with enlarging freedom;" Uruguay "yielded her bosom to the caress of progress" and the Argentine "forever in quest of sublime ideals, a young nation lulled in its very cradle by immortal songs calls to the feast of its wealth all who worship at freedom's sacred shrine."

LITTLE OPTIMISM TODAY.

But it cannot be said that this note of buoyant confidence and hope is the dominant strain of Latin American literature today—of either its poetry or the deliberate prose of its social and political aspirations. Indeed, the high expectation accompanying the rise of the democracies suffered eclipse in the minds of many of the emancipators, before they passed from the scene of action. For example, Bolivar looking backward upon his great work of political deliverance and outward on the social conditions which followed it, wrote: "Those who have served the cause of the Revolution have ploughed the sand." Reflecting on the moral poverty of his people he said, "if it were possible that a portion of the world should return to its primitive chaos, such would be the last phase of America." Shortly before his death in 1830 he had reached the state of pessimism indicated in his memorable words: "There is no faith in America, neither among men nor among nations. Treaties are scraps of paper (papeles), constitutions are mere books, elections are combats, liberty is anarchy and life is a torment."

"THE BLIGHT OF PESSIMISM."

It is a conservative statement of fact to say that the pages of the most brilliant of contemporary Latin American authors, with few exceptions, bear in a conspicuous degree the blight of pessimism. There is the frankest avowal of the loss of social hope, of depreciation of the value of human life, of the worthlessness of all struggle or effort for improvement, and the concomitant of such avowal is usually a loss of belief in God and the soul.

Let us take for example Manuel Gonzales Prada, Peru's most eminent critic and litterateur, and present director of the National Library at Lima. No foreigner has ever ventured such searching analysis and such scathing exposure of conditions in Peru as that which Senor Prada has presented in a recently published work. With an invective beside which the Old Testament prophets were mild he declaims against "La mentira social," "the social lie." Everywhere he sees weakness, falseness, corruption. The government is "imbecility in action." "Littleness abounds in everything, littleness in characters, littleness in hearts," "What publicist," he cries, "will break the muzzle of gold?" "What poet will thunder with anger engendered by wrong?" "Peru is a sick organism; wherever the finger is applied to her she exudes pus."

A WAIL OF DESPAIR.

But Gonzales Prada has no remedy for the disease: he has no faith in the state or in man. Seriously he raises the question as to whether man is worth little or nothing. He exults in debasement, "Why deny human perversity? There are men who kill by their very shadow, like the manchineel of Cuba or the upas tree of Java." He laughs at friendship: "Our friends are accursed plots where we sow wheat and reap weeds." What motive can there be for social effort when life itself is regarded as a bane? Here is the fundamental proposition which underlies the writer's despair:—"Why desire to live? If life were a blessing the surety we have of losing it would of itself suffice to turn it into an evil." "We should all believe it (life) a dream if sorrow did not prove to us the reality of things." "Existence and sorrow are synonymous. The most worthy work of a God would be to reduce the universe to nothing." Gonzales Prada, brilliant essayist, master of a faultless Castillian style, the acknowledged leader of a whole coterie of young disciples, stands towards the close of his career with a wail of despair upon his lips, with no constructive or saving message for his needy country.

In recent years a new group of poets has arisen called the modernists, whose avowed mission is to sing again of the America of Columbus and Bolivar—"the vast province of Utopian dreams." The group, including among many others such writers as Amadeo Nervo of Mexico, Julian del Casal of Cuba, Rufino Blanco, Fombona of Venezuela, Jose Asuncion Silva of Colombia, Gallegos del Campo of Ecuador, Jose Santos Chocano of Peru, Jaimes Freyre of Bolivia, Julio Herrera Reissig of Uruguay, Diego Duble Urrutia of Chile, Enrique Banchs of Argentine and Ruben Dario of Nicaragua.

THE GREATEST OF MODERN LYRISTS.

These modernists profess to give us the last and highest word of the present Latin American ideal and aspiration. The dean and outstanding genius of them all is Ruben Dario of Nicaragua who has written with such beauty of form and sentiment that he is regarded by many as the greatest of modern lyrists. And it is in Dario that the undertone of despair which characterizes this entire school finds its saddest and most arresting voice. Even through his most exalted verse, in the words of Spain's most penetrating critic, Juan Valera, runs "the negation and contempt of God;" and, as to man, "a pessimism which disturbs with its dissonances now with a shriek of pain, now with an outburst of laughing scorn."

Even when one turns to Dario's "Songs of Life and Hope," expecting some strong positive note of optimism and confidence one is disappointed. In one lyric entitled "Melancholy" he speaks of going blind and distracted through a bitter world, bleeding drops of melancholy, breathing agony and bearing a burden of woes he can scarcely endure. And in another he sings the proposition that life's great fatality is life itself.

"For there is no greater sorrow than the sorrow of being alive.
Nor great burden than that of conscious existence."

In history he sees that goodness and honesty are but as "the foam on the sea," while evil is triumphant.

"Together we have seen the wrong.
And how in the turmoil of the world.
A triumphal arch for every vice is reared."

LIFE WITHOUT WHY OR WHEN.

Among the latest compositions of the Peruvian Chocano are two pieces entitled "The Useless Struggle" and "Nocturn." In the first he says, "In this futile war against chance I see only the mouth of the opening grave" and in the second he confesses himself crushed by the thought of useless striving, of building on the air, of ploughing in the foam, of living an entire life without a why or a when.

Another typical utterance is that of Julio de Rivalta of Guatemala who, confronted by human need and sorrow, seeks only a sentimental escape.

"So fierce the struggle, so intense
The weariness of life I feel,
Why speeds not my departure hence?
In sleepless nights is my appeal."

And he prays that some invincible power would snatch from him the image of suffering and put it into some unfeeling heart.

Perez Flores of Ecuador echoes a Buddhist lament in his verse of "gloomy desolation and hollow pain," realized in man's existence which is "illusion deceptively sustained like the sad symphony of the sea."

LATIN AMERICA'S NEGATIVE NOTE AND THE MESSAGE NEEDED.

Only one more quotation is given of hundreds which might be offered to illustrate the negative message of Latin American letters—the loss of the zest of life, of confidence in man, of social sympathy and hope. It is from the "Nihilismo" of the Cuban lyrist, Julian del Casal.

"To every groan now I am deaf,
Now I am dead to every smile.
Nought in the future stirs my soul,
Nought in the present I deem good;
If I look to the horizon all is dark,
If I bend to the earth, all is mud."

Over against this philosophy of materialism and despair so largely held by the intellectual classes of the southern republics, how opportune the message of Christ with his gift of new life, his revelation of God, his sublime faith in the redemptibility of men, his vision of a coming kingdom of brotherhood! How can there be moral, social and religious progress in Latin America unless the intellectual leaders are themselves inspired with some dynamic of hope? Thousands of brilliant men in these countries sincerely believe that Christianity is a dead issue. The answer of a buoyant evangelicalism, conscious of its abounding life and longing to share with all men who have it not what it believes they need, is this: Dogmatism may be dead, mediaevalism may be dead, ecclesiastical forms and institutions may be but empty shells from which life has departed; but Jesus Christ lives to reinspire and to save Latin America, to more than fulfill the dreams of her greatest seers. Latin America waits for the manifestation of Christ's love and power in the devoted service of his true disciples, seeking to interpret and apply his principles and spirit to all phases of personal and national life.

The War and Spirituality

R. J. CAMPBELL in the British Weekly

A FRIEND wrote to me while I was in France commenting upon the remarkable sign of the times evidenced by the fact that the secular press is now devoting so much space week by week to spiritual subjects. Before the war, he said, this would have been unthinkable; people would not have wanted it, whereas now they do almost universally.



REV. R. J. CAMPBELL

The wide interest shown some months back in the letters of the Rev. E. A. Burroughs to the Times, so far from having died away, has spread abroad and is finding expression through media still more unusual. From what one can see the same is largely true of our Colonies and the United States.

AFTER THE WAR—WHAT?

My correspondent asked, and others have asked since, whether from my experience I thought this tendency was likely to survive the war and how much it portended for the future. Frankly, I do not know; it would be impossible to say. There are other facts pointing in an almost opposite direction from those just indicated, such as, until the recent drastic regulations were introduced, the increase of drinking among the poorer classes, and an observable disposition towards vicious enjoyment among those better off. I do not think the larger attendance at public worship in the first few months of the war has been generally maintained. I may be mistaken in this, but such is my impression.

Neither is there overwhelming evidence that the whole nation has betaken itself to intercession on behalf of those who are maintaining our cause at home and abroad as unquestionably did seem to be the case at the commencement of the struggle. Here again I may be wrong; it is so difficult to generalize. And fervor cannot be kept at high pitch for very long. People may fall back into their ordinary habits of life without ceasing to feel deeply and seriously on the great matters at issue and their responsibility to God for dealing rightly with them.

RELIGION MUCH DISCUSSED.

And, as aforesaid, there is the undoubted fact to be taken into consideration that in quarters where religion was never mentioned before or even treated with contempt it is a theme of constant discussion now, and surely this is all to the good. If the secular press finds it worth while to open its columns continually to subjects with a religious bearing there must be an important change somewhere.

It may be that we shall have a violent reaction in the period immediately following the declaration of peace, just as there was a violent reaction against the Puritan regime after the death of Cromwell, and the recall of King Charles the Second. The wildest license was indulged in then; the nation at large appeared to change its character from grave to gay, certainly it changed its tone. There would have been no harm in laughter and jollity after so much of Puritan seriousness, but a looseness of morals supervened which speedily brought down our national credid and made us play a meaner part in the councils of Europe. Of course, this may happen again, but somehow I think not.

A POSSIBLE REACTION.

We shall be very poor after the war, poor in substance and in the loss of so large a proportion of our best manhood on the field of battle, and it will take us long to recover. What we are witnessing today, both of good and ill, alluded to above—the new mood in which we find ourselves—is due mainly to our disillusionment with civilization. Taken on the whole we have been living for wrong values and are now paying the price.

As the great German thinker, Rudolf Eucken, kept on telling us for years and years before the war began, civilization had got into a cul de sac; we had fallen into the habit of looking for all our good on the outside of life. Men tend to become like their pursuits, and the ordinary man of the Western world had become so wrapped up in considerations of material good as to be gradually rendering himself incapable of imagining or desiring any other kind of good. (By the way, one of the saddest disappointments to me, as to many others in connection with the war, is the fact that Eucken has now gone right over to the Prussian militaristic side and denounces England as the main cause of the outbreak of hostilities and the friend of barbarism as opposed to enlightenment. Well, well!)

EUCKEN AND THE WAR.

If there were one country more than another of which his indictment was true it was Germany, but we were all more or less tarred with the same brush, and now we are finding it out. If you had asked a Greek statesman in, say, the days of Pericles what civilization was for, what the object of statesmanship was, he would have told you at once, to make good citizens. If you were to ask any European statesman the same question today he would have no answer unless it were to say that getting the greatest amount possible of comfort, ease, and abundance were what was aimed at.

WHAT THE WAR MEANS.

Undoubtedly that is what an ordinary political speech points to and assumes in those to whom it is addressed —or did up to July, 1914. Now all is changed. Our material civilization has failed us; it has done nothing for the soul, as witness German devilry in the field. Intellectual cleverness may have no relation to character unless to make it a greater force for evil; salvation, individual or collective, is not to be won by material efficiency but by change of heart. We are having to begin at the bottom again and learn our lesson through much tribulation. "Though our outward man perish, yet our inward man is renewed day by day."

For the moment, at any rate, or so it would seem, the nations are wistfully taking account of the eternal once more. How much this means we cannot yet be sure; it may mean a return to the time-

honored observances of the Christian faith, and it may not.

BRITISH SOLDIERS AT THE FRONT.

As to the situation with our soldiers opinions differ. I can but describe them as I found them. It was a strange experience to take church parade in camp, or, better still, an ordinary evening service in one of the numerous large huts erected within the war zone, and compare it with what used to be in the old days.

The psychological atmosphere was very remarkable, especially in the case of men who had been in the trenches. There was an intensity, an eagerness, to hear, a reverence and responsiveness not usual, I should imagine, among the same class at home. I scarcely think it would be true to say that they dwelt much upon the ecclesiastical view of things as such. It may even be questioned whether they thought of the church as having any greater claim upon their allegiance than heretofore.

Denominations were mixed up in the most extraordinary way—I do not mean, of course, in the regulation military services, but in the voluntary ones. Church or chapel, it seemed to matter little, there they were.

A question about transubstantiation was put to me in one of my meetings, and I incautionsly answered it, never dreaming that Roman Catholics were present. But there were. One rose and objected, so I inquired if there were any more, and found quite a large number. I was careful to keep off divisive subjects after that. There was no need to mention them.

OBSERVATIONS AMONG THE SOLDIERS.

What these brave fellows wanted was to hear and ask about supersensuous realities, about God, the soul, and the life to come. The last Sunday night before I came away was wet and stormy, and I had to drive about ten miles to conduct evening prayer and give an address at a certain camp. I thought nobody would be there, but the place was crammed from end to end. I wonder if many London churches were equally full at the same hour; I doubt it.

KNOWLEDGE OF GOD DESIRED.

And would those same soldiers to a man have been found in church a year and a half ago? I doubt it still more. Life takes on a new perspective for those who are looking death in the face day after day, and doing it not for themselves but for the land they love and a cause greater still. It must lead them to see new meanings in the mystery of the Passion of Christ for man's salvation, and a new beauty to desire, a deeper fellowship to be realized, with Him whose pierced hand holds the sceptre of omnipotence, and on whose brows a glory rests that had not been but for the crown of thorns.

Counting Our Assets

By Shailer Mathews

RELIGIOUS teachers are always tempted to magnify the evils of society. The literature of moral idealism is a continuous lamentation upon the sins of contemporaries and the virtues of our ancestors. We are still urged to restore the olden-time honesty of fathers, the modesty of mothers, the filial piety of sons, and the domestic faithfulness of daughters. Men and women have to be dead at least two generations before they can be regarded as saints.

Particularly is this true in a day that finds itself startled by a terrible war. Just why we should be so surprised that Christian nations should fight each other is hard to say. They have always fought—and fought bitterly. If the Puritans did not kill as many people at the same time as can our modern artillery, it was not because of any lack of desire. The spirit was willing but the ammunition was weak.

We may very easily paint the present situation, like all moralists, in too dark colors. Civilization has not collapsed. Millions of men are fighting each other, but vastly more members of the same nations are going about their daily business. Schools and universities, hospitals, libraries, the institutions of charity, family loyalty, respect for property rights, and even a desire to apologize for being at war, have not disappeared. Certain soldiers have yielded to the backward pull of war and have turned primeval savage, but the same is true, though less openly in many countries where there is no war.

What really has happened is that we have discovered that internationalism has not been Christianized.

Yet even this is too pessimistic a statement.

There never was a time when the peace movement was so strong as at the present moment.

There never was a time when more sensible and promising efforts were made to outlaw war.

There never was a time when Christian leaders have less championed war. The very fact that Christianity is blamed for permitting a war to exist, and that the church is condemned for not bringing the war to a close, is evidence that the world is taking Christianity and the church more seriously than ever before.

Is it conceivable that on the Continent of Europe there could be waged today the Wars of Religion which followed the Reformation? Is it conceivable that the churches of Great Britain could today oppose each other in persecution and battle as in the seventeenth century? Is it conceivable that those who are opposed to war should be persecuted today as were the early Quakers?

While we recognize the awfulness of the present world-struggle, and while we uncompromisingly seek to make a war a matter of archaeology, let us not overlook the solid accomplishments of the Christian spirit. It is only sensible to realize that we cannot make men over again in a moment. We can change their moral attitude rapidly but not the social ideas which determine the operations of their moral life. The man who cannot realize that there has been a definite and steady rise of the tide of morality since Professor John Hus was burned alive at the behest of churchmen is threatened with melancholia.

We have not made the world into the Kingdom of God, but we have made it much less the kingdom of Satan. God's will is not done on earth as it is in heaven, but God is much better obeyed than he ever was before.

God has not left his world and although there are tares in the field there is more seed.

Let us count our liabilities if we must, but as sensible folk let us count our assets as well.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintain ing this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

THE QUESTION OF MAXIMUMS.

There has been much energy, and at times, unfortunately, no little heat expended upon the discussion as to whether the reunion of Christendom is to be effected upon the basis of maximums or of minimums, and as to the definition of the maximums or minimums upon the basis of which alone is reunion possible or desirable. The discussion has a modern sound, but in truth goes back as far as Bishop Andrewes, who protested against the labors of John Durie on behalf of Christian union in the seventeenth century, declaring that he sought "no pax in terris except it first be seen how it can stand with gloria in excelsis."

But the wholly abstract and academic character of this discussion is becoming increasingly clear in the light of the actual experiments in Christian unity which are being conducted in all parts of the country. For church unity, as it is actually being realized in the concrete instances which we are chronicling in this department, is concerned with neither maximums nor minimums, but with realities.

The realities of religion upon the basis of which union churches are actually springing up are not found in those creedal earmarks whereby we distinguish Christians of one denomination from another, but in those fundamental qualities of character and conduct which mark the Christian spirit wherever it appears, and

by means of which we recognize our true fellowship with the saints of all the ages. The intellectual content of belief varies with generations and individuals, but true faith, aspiration and service are everywhere and forever the same. When the depths of the soul are sounded, when the heights of faith are scaled, when with eager feet we follow Christ in paths of loving service, then do we recognize our common spiritual kinship.

Harry Emerson Fosdick has struck this deeper note of unity on the basis of realities when in his little book on "The Meaning of Prayer," he says: "As in our Christian hymns, where we leave the more superficial difference of opinion and go down into the essential spirit of worship, Catholics and Protestants, Jews and Gentiles, men of every shade of special belief and sectarian alliance are authors of the hymns we all sing, so in prayer men of opposite opinions agree as one. Luther, the Protestant, is alien at how many points from St. Bernard, the Catholic, and yet Luther says, 'In the faith wherein St. Bernard prays, do I pray also.'"

Let us formulate for the Christian Union Movement a new slogan: "NOT MAXIMUMS AND NOT MINIMUMS, BUT REALITIES!"

* * *

THE COMMUNITY CHURCH AT HYDESVILLE, CAL.

The "Community Church of Hydesville, Cal.," is entering upon its second year of usefulness. It is a federation of two older organizations of Congregationalists and Disciples, the membership of which had dwindled to negligible proportions. But a few choice spirits among the remnants of both organizations furnished the nucleus out of which has grown an institution which ministers vitally to the religious life of the community.

The response of the people has been most encouraging. Before the Community Church was organized there was no regular preaching at either church, and such occasional services as were held were attended by a mere handful of people. Now the church maintains regular preaching services with good audiences, and an efficient Sunday-school with an attendance much larger than that of the combined schools before the union. A good choir with regular practice adds to the attractiveness of the services. A Boy Scout Troop has been organized which includes almost every boy in town. The church also has a Ladies' Guild, a real "aid society," a small but helpful prayermeeting, and seeks in a systematic way to develop and direct the social life of the people.

But the church does not limit itself in vision and mission to its own community The Articles of Agreement state, "It shall be understood that the name 'Community Church' does not imply the dissolution of existing organizations or any breaking of denominational ties. It is desired to encourage fellowship in missionary enterprises through denominational organizations and to conserve what is best in denominational life and ideals. The denominational organizations shall therefore be maintained as custodians of the property and channels of communication with the denominational interests at large."

Rev. Frank E. Boren, pastor of the church, writes, "No emphasis is placed upon denominational interests locally. Just now we are arranging Children's Day Exercises, the offering at which will be divided equally between the two denominational societies. There was practically no fellowship of this sort here before the union work was started. We will probably have far more of the larger fellowship now than ever before. About all that denominational fellowship amounts to in most cases is an occasional missionary offering and perhaps an individual here and there who reads a denominational paper and thus keeps up some interest in the larger work."

Members are received into the congregation upon a simple confession of a desire and purpose to live a life of faith in Jesus Christ and of devotion to his ideals. Those who desire further denominational fellowship are encouraged in their desire and assisted in the fulfillment of denominational requirements, although this is not a condition of membership in the Community church.

Mr. Boren believes that such organizations as that at Hydesville will be conducive to long and successful pastorates and will make possible the realization of the best ideals of church efficiency in small communities. The smaller churches suffer from too frequent ministerial changes which result in the disorganization of all systematic plans for pastoral work and religious education.

Poets and Poetry

WORDSWORTH: HOW TO KNOW HIM. By C. T. Winchester. This volume is one of the unique series on famous literary men edited by Prof. Will D. Howe. The theory according to which these books are written is that the way into an author's works is via his personality, and in the volumes already off the press the writers succeed admirably in making the readers to "know" their subjects. Wordsworth had but little history aside from his poetry itself, and much of his writing is woven interestingly into the discussion of the man. (Bobbs-Merrill Co., Indianapolis, Ind. $1.25 net.)

CARLYLE: HOW TO KNOW HIM. By Bliss Perry. Another volume of the series above described. This review may seem to some readers out of place under the head, "Poets and Poetry." But, after all, Carlyle was a great poet. Anyone who has read his "Sartor Resartus," his "Hero Worship" or his "French Revolution," will testify to that fact. Professor Perry, of Harvard, has here led us into the inner rooms of this remarkable man's thought-life. (Bobbs-Merrill Co., Indianapolis. $1.25 net.)

SPOON RIVER ANTHOLOGY. By Edgar Lee Masters. Almost a best seller, this. It was reported several weeks ago that already 12,000 copies of the book had been sold. This fact, of course, does not prove that poetry has become popular. It does mean for one thing that advertising has become an effective art. There are some fine bits of poetry in the book, for instance this, spoken of Lincoln:

"And I saw a man arise from the soil like a fabled giant
And throw himself over a deathless destiny,
Master of great armies, head of the republic,
Bringing together into a dithyramb of recreative song
The epic hopes of a people."

In this book a cemetery located down on Spoon River, somewhere near Beardstown, Ill., is poetically visited and the graves opened up, and the long-dead inhabitants of a certain prosaic little village are made to tell the stories of their lives and of their passing. Here is the post-mortem report of "Jonas Keene":

"Why did Albert Schirding kill himself
Trying to be County Superintendent of Schools,
Blest as he was with the means of life
And wonderful children, bringing him honor
Ere he was sixty?
If even one of my boys could have run a newsstand,
Or one of my girls could have married a decent man,
I should not have walked in the rain
And jumped into bed with clothes all wet,
Refusing medical aid."

We shall say nothing concerning the above except this: that a few of the selections in the volume come nearer being poetry than "Jonas Keene's" little speech. (Macmillan Company, New York. $1.25.)

POEMS: BY HARRIET MCEWEN KIMBALL. It is like passing from the gloom of a graveyard into a beautiful cathedral to read this book of religious verse, immediately after laying down the "Spoon River" production. The work of Harriet M. Kimball was highly praised by Whittier, Edmund Clarence Stedman, and others. She has been called the Keble of America. Here is just one of her beautiful poems.

"Without I hear the beating of the rain,
Tho howling winds that tell the storm's increase:
O covert sure that he who seeks may gain!—
Within abideth peace!

"Without I hear the sound of feet that halt,
And grope and stumble in the blinding night:
O blessed faith that serveth in default
Of what men call the light!

"O rest, O wayside inn, where home is not
For the poor pilgrim to that city fair
Where strife shall cease and doubtings be forgot!
The Lamb, the Light is there!"

God be thanked for this poet of the spirit! (Young Churchman Co., Milwaukee.) T. C. C.

* * *

Rev. Frank W. Warne, D. D., bishop of Southern Asia for the Methodist Episcopal Church, makes the following interesting statement as to evangelization in India. He says "There were baptized by our church in India last year, 35,000; turned away by our church in India last year, 40,000; waiting inquirers who have waited in vain, 150,000; people who are beginning now to turn toward Christ, 500,000 to 1,000,000; people in the caste in which the movement is now on, 11,000,000; total number of the community among whom the movement is now on, 50,000,000."

* * *

One of the many good stories in which the late ex-President Timothy Dwight figures goes back to the days of his tutorship at Yale College, when he was charged with a certain measure of discipline.

A sudden midnight commotion on the campus drew him from his room and his long legs enabled him to gain quickly on the runaways. Seeing that he would shortly be abreast of them, he called out, "Gentlemen, if you do not run a little faster I shall be obliged to overtake you."

* * *

The glory of a big task is that it makes you bigger than you thought you were, or it sweeps you out of the way for those who are bigger.—Shailer Mathews.

THE CHRISTIAN CENTURY

EDITORIAL

PROGRESS IN RELIGIOUS EXPERIENCE

THE writer to the Hebrews exhorted his hearers in the following words: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation." It is just this that some Christians are unwilling to do. There must have been men in the early church that continued to be more interested in the way to get into the church, than in the process of achieving the well-rounded life in Christ Jesus. They were the Christians who tarried by the font, when they should have been in the vineyard.

The Disciples of Christ have sometimes used the restoration concept and talked of restoring doctrines, ordinances and the New Testament life. The latter element has sometimes been slurred over as if it would take care of itself if only the first two matters received proper emphasis. Just the opposite of this has proved true in our experience. Many of our churches today are dying for the lack of vital piety. Correct in form, they are dead in the things of the spiritual life.

In the days that lie before us, we will often need the text from Hebrews. It will not lead us to despise "first principles" but it will lead us to seek the deeper things of God.

This wonderful religious life that lies beyond first principles involves an understanding of the mind of the living Christ in the circumstances of our modern life. What would Christ have me be and do in this complicated modern world? We must seek it by a closer walk with Him.

Great unexplored sections of the Bible must be opened up to our minds. We need not only the texts that tell of the beginning of salvation's process, but those equally useful sections of the great book that lead to the fuller life of the Spirit. Do we know the prophets and psalms as we should?

When we have found in that realm which is beyond first principles the spirit of prayer, and of missions, and of service; when we know God not by hearsay, but for ourselves, we shall have sounded some of the depths of our wonderful religion.

AN OPPORTUNITY FOR HOME MISSIONS

THE Disciples were among the earliest to do work among the Russian immigrants in America. First in New York and later in Chicago, results were achieved which in view of the trifling expenditure were most encouraging.

There are probably about 300,000 Russians in the United States. These have not scattered much, but are mostly in large groups. New York has 80,000; Scranton, Pa., 46,000; Pittsburgh, 40,000; Newark, 25,000; Chicago, 30,000; Philadelphia, 13,000; Boston, 5,000; Milwaukee, 5,000. There are perhaps 50,000 others in the United States.

Instead of a life and death struggle to finance evangelistic work in many sections of the country where people are often well cared for religiously, why should not the Home Society challenge the missionary spirit of the brotherhood by asking for funds for the care of these immigrants? As yet, but little is done among them, though they are beginning to interest to some degree other great home missionary bodies.

The Disciples have several advantages in this work. They have the advantage of an early start. They find the members of the Orthodox churches not averse to the Disciple practice of baptism. The Slavic mind has already responded to the kind of preaching the Disciples do.

These new immigrants need many things. Illiteracy is high among them, many not being able to read even in Russian. The anarchist propaganda finds most fruitful soil here. The Russians are living in some of the worst quarters of the great cities. To reach them we have only to go with education, social service, and a kindly interest in all that concerns their higher welfare. This attitude will open their hearts to the larger and truer interpretation of the Christian religion which it is our privilege to furnish.

Were our home mission forces to challenge us with a big program for a group of immigrants like the Russians, the days of penury and want for the society would pass.

SOCIAL SERVICE IN THE CHURCHES

IT IS within the span of one man's life, and less, since the first bit of interest in social service was organized in the Protestant churches. How amazing the developments have been in this period is shown by "A Year Book of the Church and Social Service in the United States," prepared by Rev. Harry F. Ward, and published by the Missionary Education Movement and the Federal Council of Churches. This meaty book which sells for the small price of fifty cents contains full information about the social service work of the various denominations. Disciples will secure it of their social service secretary, Prof. A. W. Taylor, Columbia, Mo. Instead of being a dry catalogue of facts, the book contains both factual matter and interpretation.

In telling the story of the development of social work in the churches, the Presbyterian denomination figures prominently. The work of Rev. Charles Stelzle is epoch-making in its significance.

He brought his denomination—and in a measure, the entire Protestant movement—into touch with the labor movement, so we are having less to say these days about the differences between the church and labor.

It was also through Mr. Stelzle's labors that Labor Sunday was inaugurated. It has received the sanction of union labor and is now recognized throughout the whole country in every communion.

The Home Mission Board of the Presbyterian denomination has taken over the spirit and point of view of the social movement in its entire propaganda, with a great increase of effectiveness. It is only very much belated Home Mission boards that fail now to see the great advantage of this way of doing religious work.

It is not only in the denominational program, but in the schedule of activities of the local church, that the year-book will help with its suggested activities that may be carried on within the parish itself.

THE MOVING PICTURE AND THE CHURCH

THERE can be no doubt that the moving picture is now a national institution. In Portland, Oregon, the total audiences of the moving pictures shows in a week total more than the number represented in the population. This is to be contrasted with the fact that in any given week the ordinary city has a church attendance

less than half the population. In New York and in Cleveland, it can be shown that one-sixth of the people visit a moving picture show daily.

The amount of moving picture film that is produced each year would go three times around the earth. The national board of censorship throws out the more vicious sort, but what is left runs to this enormous total. The total money spent in the United States last year for moving picture shows exceeds the expenditures for church work many times and runs to the total of $350,000,000. In Springfield, Ill., as in many other cities, a poll of the school children will show that their favorite game is no longer baseball or "Blind Man's Buff," but the "movies."

The church has begun to meet this situation with three different kinds of treatment.

One is to take interest in the proper local censorship of all films. This insures a much higher grade of pictures.

Another mode of treatment is to become even more active and request certain films at the picture houses and to offer to give publicity for "church nights" when high grade educational pictures are to be shown.

Many churches are using their own outfits, though the expense will be prohibitive to many organizations. Rev. Christian F. Reisner, of New York, uses the movies in his church for the children on Saturday afternoon, and on Sunday a bit of film is shown in the Bible-school, often illustrating Bible subjects.

The whole subject of the relation of the church to the moving picture is dealt with in most suggestive fashion in a booklet which is supplied for ten cents by the Federal Council of Churches of Christ in America.

CALLING SOCIAL SERVICE NAMES

IN LAST week's issue of the Christian Standard there appears the following naive bit of editorial writing, which is typical of the whole point of view held by that journal:

> We recall Cornelius, also. There was another good man who prayed and gave alms—social obligations appreciated there all right. Yet, when the apostle came, it was not long till he was commanding Cornelius to be baptized. Social consciousness without obedience was not acceptable to God in New Testament times; dare we assume that it is now? This modern gospel of social service is of the earth, earthy. It savors not of the things that be of God.

It is another case of thinking the gate is more important than the pasture. Baptism has its place in the Christian experience. Its place is not to make the development of Christian character in Christian service a mere side-show.

To the principle, "Where the Bible speaks, we speak," should be added perhaps another, "What the Bible emphasizes, we emphasize." Certain obscurantist influences among us have not only made our teaching on baptism ridiculous by their absurd emphasis, but they have utterly misrepresented the whole point of view of our people. The New Testament has less than a page on baptism. Most of its teaching is on the achievement of the Christ life.

The object of our religion is to make Christ-like men and women. That is salvation. We want no salvation that is magical, or wholly future in its benefits, or remote from life. We want the salvation which Jesus and the apostles came to preach, which redeemed men from their sins here and now, and led them into fullness of life.

A religion without social service is a religion that the New Testament knows nothing of. The Good Samaritan, of whom Jesus spoke, believed in social service. In the Judgment parable, the people were divided to the right and left, sheep and goats, not by baptism, nor by opinions of any sort, nor even by ecclesiastical connection, but by the fact that they either had or had not fed the hungry, given drink to the thirtsy, clothed the naked and visited those sick or in prison. Paul practiced this wonderful life of service in the early churches. To reject this is to practice a kind of criticism of the New Testament more drastic than an unbelieving critic ever attempted.

MINISTERS' SONS THAT DID NOT TURN OUT BAD

THE joke about the minister's son being a bad boy is pretty well exploded by the political events of the year. The two leading nominees for the presidency of the United States are the sons of ministers.

Woodrow Wilson is a son of the Manse. His father was a Presbyterian minister in Virginia. Though his son did not take to the ministry, he has continued a faithful member of the church. His call to the presidency of Princeton University gave him about as much evidence of the approval of the Presbyterian denomination as would likely come to any man.

Charles E. Hughes is the son of a Baptist minister. The elder Hughes was formerly pastor of Trinity Baptist church, New York. Ex-Justice Hughes, too, has been a school-teacher, though never an educational administrator. He has occupied the position of President of the Northern Baptist Convention, which is the highest honor in the power of his denomination to bestow.

The hotel lobby at a national convention is a discouraging place. It is full of drunken, loud-mouthed politicians whose countenances proclaim their sins. The two clean men who will head our political parties encourage us to believe that it is this type of man that is equipped to survive in the inner and higher circles of America's political life.

It would be discouraging if the sneer that ministers' sons turn out badly, proved true. A glance through "Who's Who" dispels the ancient calumny. There is no profession that has so many eminent sons born in its ranks as does the ministry. Every eminent profession and calling in life has been graced by ministers' sons. This is due to the fact that religion in the home is not a failure, but is, indeed, the most important factor of all in bringing up children.

A BUSINESS MAN ON CHICAGO DISCIPLES

IT WAS a good exhortation that Mr. C. C. Chapman, of Los Angeles, gave Chicago Disciples at their dinner recently. He contrasted the infant Chicago of forty years ago with infant Los Angeles of a more recent time. In that period missionary interest has developed. He asserted that if the Disciples in Chicago forty years ago had been as missionary in spirit as they now are, or as the Los Angeles churches are, great institutions would have been created which now have no being. The Disciples have failed utterly wherever they have not caught the missionary vision.

In Chicago, as in many other large cities, the day is late for the kind of propaganda which should be carried on. In many places there are groups of Disciples, but real estate values are too great to permit of the easy building of church plants. It is at the beginning of a new situation that missionary effort should be expended energetically.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Would Make Chicago Dry.

Rev. Philip W. Yarrow of the Morgan Park Congregational church, Chicago, has has been made superintendent of the Dry Chicago Federation. It is the plan to take advantage of the present state law and force an election on the saloon issue in Chicago during the spring of 1917. Since Rev. Charles Mitchell has been elected bishop, it will be necessary to find another president for the movement.

English Church Wants More Elasticity.

The Young Men's Christian Association in its work in the trenches of Europe has rather frightened the English church leaders. The Bishop of London said recently that he "feared that the Young Men's Christian Association might become the starting point of a new religion, if the church failed to retain its young men after the war." The bright and human talks on religion given by Association leaders have compared all too favorably with the dull ecclesiastical routine of church sermons, says another Episcopalian. There is demand everywhere for more elasticity and freedom in the worship of the church and there is even talk of organizing prayer meetings for free prayer, which would be an innovation indeed. While the Free churches of England have felt the war influence, it is clear the establishment is also facing important changes.

A Church That Has Made History.

The Jefferson Park Presbyterian church is fifty years old and is preparing to celebrate its golden jubilee, although the exact date is not yet fixed. The church was at one time ministered to by the Rev. Francis A. Patton, who led in the attack on Prof. David Swing, which led to Prof. Swing's withdrawal from the Presbyterian ministry. Dr. Patton afterwards became president of Princeton university and of Princeton Theological seminary. The evangelist "Billy" Sunday was a member of the church and was superintendent of the Sunday-school before entering upon his public career. The church now carries on institutional work among several nationalities. The Rev. Francis J. Martin is pastor.

Baptist Young People to Assemble in Chicago.

The Baptist Young People's union, which was organized in Chicago twenty-five years ago, will hold its twenty-fifth anniversary in the Coliseum July 6 to 9. The organization is a national one and delegates are expected to be present from all sections of the country. Plans are being made for an attendance of 10,000. On June 25, Baptist pastors will exchange pulpits and preach on young people's work. It is said the cost of the preparation of the Coliseum for the convention was $22,000. The president of the union is the Rev. Frank L. Anderson of Chicago, who will deliver the president's address. The convention sermon will be preached by the Rev. E. Y. Mullins, president of the Baptist Theological seminary, Louisville, Ky. Dean Shailer Mathews will speak on "Baptists Co-operatively." The general secretary of the union is the Rev. James A. White of Chicago.

Divinity Schools Get New Buildings.

Two divinity schools of Chicago are to have new buildings. The Garrett Biblical Institute (Methodist) has laid a corner stone for a $150,000 building to replace Heck Hall which burned two or three years ago. The building will be used as a dormitory and is part of a plan calling for quadrangle construction that will furnish a complete home for the work of the divinity school. The Divinity School of the University of Chicago is breaking ground for a $200,000 building that will provide a home for the class-room activities of the school which have been held hitherto in Haskell Museum.

Southern Presbyterians Honor Country Minister.

Partly in order to meet the charge that the church does not honor the country minister, the Presbyterian church in the United States (South) elected as moderator this year Dr. C. W. Crafton who has held one charge in Mississippi for forty-three years, which includes his entire ministry. He has two churches ten miles apart and they have a combined membership of about two hundred people.

U. P. Headquarters Will Move to Chicago.

At the General Assembly of the United Presbyterian church this spring, it was voted to remove the educational board headquarters from Monmouth to Chicago. The Assembly confronted a committee report eliminating a number of home missionary officials but the report did not prevail. Neither did they vote to reduce the size of the Assembly. The financial problem will be faced by trying to raise more money. The question of the exclusive use of psalms in the music of the church was thrashed out on the floor of the assembly and it was finally voted to table the whole discussion since unanimity was lacking.

Cannot Stop Talking Union.

Though there will be no immediate action on church union by the Presbyterians of Canada, they cannot stop talking about it. Two-thirds of the members favor joining in a union with Methodists and Congregationalists. They have delayed action on account of the formidable and rather noisy minority. The General Assembly is meeting in Winnipeg and has to consider majority and minority reports on union.

Unitarians Have Annual Meeting.

Fifty per cent of the Unitarians live within fifty miles of Boston. It would be hard to find another denomination so localized. Each year they hold what is called anniversary week, and this year the meeting was held in Boston, May 21-26. The speakers indulged in considerable criticism of the movement, and one man spoke of infusing life into the "dry bones of Unitarianism." The speakers advocated a liberal evangelism with a positive message, attention to devotional literature and liturgy. The central fact of Unitarian doctrine was called "moral passion," which was much stressed. Rev. William L. Sullivan came to Unitarianism some years ago from the Roman Catholic communion and now fills a pulpit where Robert Collyer and Minot J. Savage were so long famous. He was an outstanding figure of this meeting.

Stonemen Criticised for Sunday Activities.

The Stonemen's Fellowship was criticised by the various denominational organizations of Philadelphia for holding a public parade on Memorial Sunday and firing salutes in memory of dead members at the navy yard. The use of the golf grounds on Sunday was also opposed by the ministers at the same time.

"Billy" Sunday to Have Fine Tabernacle.

The effort to erect a wooden tabernacle in Boston for "Billy" Sunday has failed but he will on that account have one of steel and concrete which fact will only increase the interest in his movement. A very aggressive committee is preparing for his coming to the city.

Ministers Shift Denominations.

The restlessness of the ministry is one of the signs of the times and the ease with which ministers pass from one communion to another is to be noted. A Baptist contemporary speaks of two of his brethren going to the Congregationalists, one to the Unitarians, one to the Episcopalians and one to Christian Science. This paper states that all of these men were from conservative seminaries.

Anti-Saloon League Will Hold Convention.

Many of the eminent leaders of the great denominations of America are on the program of the Anti-Saloon League Convention, which will be held at Indianapolis, June 25-29. There will be reports from many of the dry states of the successful working of state-wide prohibition. Hon. Sam Small of Georgia has been chosen to give the keynote address of the convention. One of the sessions will be presided over by a Catholic priest, Rev. Father J. J. Curran, of Wilkes-Barre, Pa. The music will be led by W. E. M. Hackleman and E. O. Excell.

Catholic Statistics.

There is a Catholic population of sixteen and a half million souls (including infants) in the United States. It is interesting to note that half of this population approximately is in four states: New York, Pennsylvania, Illinois and Massachusetts. It is stated that a million and a half Catholic children are taught in parish schools. Ten thousand churches and five thousand mission churches furnish a spiritual home for this population. There are about twenty thousand priests in the United States. While many Protestant sects have fewer ministers than churches, the Catholics have more than enough to go around.

The Sunday School

THE THESSALONIAN CHRISTIANS.

Lesson for July 9.

Golden Text: If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. 1 Thessalonians 4:14. Lesson 1 Thessalonians 1; 2:17-20; 4:13-18: 1 Thessalonians 1; 4:13-18 printed. Memorize verses 4:16, 17.

1 (1) Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

(2) We give thanks to God always for you all, making mention of you in our prayers; (3) remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father; (4) knowing, brethren beloved of God, your election, (5) how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. (6) And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; (7) so that ye became an ensample to all that believe in Macedonia and in Achaia. (8) For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need to speak anything. (9) For they themselves report concerning us what manner of entering in we had unto you: and how ye turned unto God from idols, to serve a living and true God, (10) and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.

4 (13) But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. (14) For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. (15) For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. (16) For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (17) then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (18) Wherefore, comfort one another with these words.

* * *

VERSE BY VERSE.

1. **Paul, and Silvanus, and Timothy.** "Silvanus" is the full Latin form of "Silas." This verse is the salutation. **The church.** The letter was directed to the church.—**In God the Father and the Lord Jesus Christ.** This phrase explains what constitutes the community a church.

2. **We give thanks to God always for you all.** This is Paul's usual method of writing, following the salutation with thanksgiving.—**Making mention.** Sometimes used in the sense of "remember."—**In our prayers.** When engaged in offering my prayers.

3. **Work of faith.** It is an inner state, or condition of life. At the same time it is a power compelling to action. Where there is genuine faith there will be genuine works. —**Labor of love.** There can be no true love without some expression of it in service.—**Patience of hope.** Their trial was so severe that nothing could endure except a patience born of a great hope.

4. **Your election.** This and the kindred words are used of God's selecting men or agencies for special missions or attainments.

5. **How that.** What follows is explanatory to "your election."—**Our gospel.** The gospel as preached by Paul and his colleagues. It may refer to some special emphasis Paul was making at this time.—**In word.** The gospel did not appear to them as mere learned discourse.—**In power.** A power of spiritual persuasion and conviction.—**Assurance.** The persuasion that the message was divine.—**We showed ourselves. . . for your sake.** Their self-sacrificing devotion to the people was convincing.

6. **Ye became imitators of us.** "Be ye imitators of me, even as I also am of Christ," is the message of Paul to Corinth, see 1 Cor. 11:1.—**Having received the word in much affliction.** The affliction referred to was mentioned in our last lesson.

7. **So that ye become an ensample.** Notwithstanding the hardships they were to set the people an example.—**In Macedonia.** Thessalonica was the capital of the province. —**In Achaia.** Corinth was the capital of this province.

8. **Hath sounded forth.** The verb here means a loud, unmistakable proclamation. The gospel was proclaimed by word and life.

9. **They themselves.** This statement is in contrast with the "we" in verse 8. The people in the places visited by Paul are his best witnesses for his converts.—**Entering in.** The thought of verse 5 is resumed.—**How ye turned unto God from idols.** This sentence indicates that the majority of Paul's readers in the church at Thessalonica were Gentiles and not Jews.

10. **To wait for his Son from Heaven.** Wait in patience and confidence on his coming.—**The wrath to come.** Literally, the wrath which is coming. The opposition to sin. The phrase does not imply a speedy coming although the general tone of the passage points in that direction.

4:14. **That Christ died and rose again.** It is an early statement of the resurrection of Jesus.—**That are fallen asleep in Jesus.** They died believing in Jesus.—**Will God bring with him.** "The dead are not dead, they are with the living God."

4:15. **This we say unto you by the word of the Lord.** It may refer to a statement not recorded or one direct to Paul.—**We that are alive.** The Second Advent was thought to be near at hand.—**Shall in no wise precede them that are fallen asleep.** Those living should have no advantage over the dead.

4:16. **The Lord himself shall descend.** The description is intended to convey the meaning that the reunion of the dead and living will be accomplished by the Lord in person. —**The trump of God.** The trumpet heralding the appearance of God.

4:17. **In the air.** The language is figurative and is intended to emphasize the divine energy with which it shall take place.

4:18. **Comfort one another with these words.** While these words were not fulfilled as the disciples expected, they are true and shall ever be our comfort.

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TEST QUESTIONS.

1. How long was Paul at Thessalonica?
2. Why did he leave?
3. What had he been doing since leaving?
4. What is meant by "our gospel?"
5. What is meant by "are fallen asleep in Jesus?"
6. Where did Paul write the letter to Thessalonians?
7. Were his converts Jews or Greeks?
8. What is the character and purpose of the letter?
9. Name the places visited in Europe.
10. What are the letter's lessons for our day?

The Spirit of Thankfulness

The Lesson in Today's Life.

BY ASA McDANIEL.

GOD has two dwellings: one in heaven and the other in a meek and thankful heart. The worship most acceptable to him comes from a thankful and cheerful heart. If I were given a measure of sand with the information that it contained iron, I might look for the particles with my unaided eyes and search for them with my clumsy fingers, and be unable to find the iron; but if I took a magnet and swept the sand with it, the particles of iron would be drawn to it by the mere power of attraction. The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the days, and as the magnet finds iron, so it will find in every hour some heavenly blessings.

Paul had the thankful life. His prayers were full of thanks. The letters to the Ephesians, Colossians and Philippians all have the note of thankfulness in the early chapters. Gratitude should be the summit of the Christian graces, and is to be diffused through all of them. This is the life the Christian should live. Thankfulness should mingle with all our thoughts and feelings, like the fragrance of some perfume penetrating through the common air. It should embrace all events of life. Gratitude will add the crowning consecration to service and knowledge and endurance. It will tune our spirits to the finest of all issues, for it will lead to glad self-surrender, and make of our whole life a sacrifice of praise.

There are times, we all know, at which thanskgiving is natural and easy. When we are prosperous and happy; when our loved ones are feeding in green pastures; and when we have escaped some great danger, or recovered from some severe illness, the floods of gratitude are natural. Even in such circumstances we are possibly not so thankful as we ought to be. Perhaps if we were, our lives would be a great deal happier.

Some of the common, every-day things of life we are not always thankful for, not expressively so at least. Think of our health, soundness of mind, and our calling in this world; the faith we repose in others and which others repose in us; think of the love for family and all those sweet and tender ties that bind our lives into one; and with these fresh in mind and a multitude more that might just as easily be called to the focus of consciousness, ask whether we have been duly thankful to the Father of every gift.

* * *

It may seem a little hard to give thanks in everything, but we would not be so apt to protest against the idea of giving thanks in everything, if it had ever been a well founded habit of ours to give thanks in anything. To be of real value gratitude must rise from our lives just as naturally as perfume comes from the flower. If our lives have been touched with the glow of Christ's great love, then they will exhale in fragrance and shoot up in flashing tongues of ruddy light and beauty, to spend themselves in helpful service.

Disciples Table Talk

Kalamazoo Bible Class in Feature Banquet.

Something out of the ordinary was the recent banquet given by the Alpha Phi Class, of the church at Kalamazoo, Mich., at a local hotel. One big feature was an address by Geo. W. Knepper, pastor at Ann Arbor. The other was the reading of messages on Bible study from some of the country's famous men. The following sentiment was written and sent by President Wilson especially for the occasion: "The White House, Washington, April 1, 1916. No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Bible-school. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fibre, for its influence begins almost as soon as the child is able to talk and continues throughout life. The Bible-school lesson of today is the code of morals of tomorrow. Too much attention can not be paid the work which the Sunday-school is doing.—Woodrow Wilson." Congratulatory letters were received from ex-Vice President Fairbanks, Champ Clark, speaker of the National House of Representatives, Lawrence Y. Sherman and others. A part of Chas. W. Fairbanks' message follows: "The Bible-school is essentially the great nursery of the church. (The V. P. candidate is not up to date, or he would not call the Sunday-school a 'nursery'!) It makes for morality and good citizenship. It is a blessing to the individual, the home and the entire community. There is no fitting substitute for it." Speaker Clark wrote: "My own judgment is that Bible-schools do a great deal of good. Without taking into account the great religious value of the Bible, it is incomparable for its literary value. When I get the brain-fag, I read King Solomon's Proverbs and St. Paul's Epistles and have profited much thereby."

Chicago Disciples Meet at Dinner.

Disciples of Chicago filled the banquet room of the Great Northern Hotel, on Monday evening, June 12 at a get-together dinner of the men and women of the different churches. The banquet was under the auspices of the Disciples' Social Union and of the Christian Business Men's Association. C. C. Chapman, who was a Disciple in Chicago from 1872 to 1903, spoke in a most telling way of the policy of the Disciples in Chicago as compared with that of Los Angeles Disciples in the early history of Los Angeles at a later date. He insisted that Chicago began being missionary too late in its history. C. C. Morrison spoke of the Disciples at the Panama Congress and made a deep impression upon the Chicago people with his story of the prominent part taken by Disciples at that memorable gathering. There were short addresses by Austin Hunter, W. G. Winn, E. S. Ames, Leon Loehr and W. C. Pearce. O. F. Jordan was the toastmaster of the evening. The C. B. M. A. re-elected its directors and the Disciples' Social Union elected as president, E. M. Bowman; vice-president, O. F. Jordan; treasurer, Leon Lohr.

Herbert Moninger Memorial Fund Complete.

Upon the death of Herbert Moninger, in 1911, the suggestion was made that a Bible Chair be endowed at Bethany College in his memory. The first money for this fund was paid in at Bethany Park, in the summer of that year. The Bible-school department of the American Society was asked to raise the $25,000 necessary to establish the memorial. H. Newton Miller was asked by President Cramblet, of Bethany, to become financial agent for the fund. R. M. Hopkins now reports that the last dollar needed for this work was deposited in time for a message to be sent to Bethany on Commencement day, June 8. J. G. Holladay, of Norfolk, Va., who made the first suggestion of the plan; C. M. Rodefer, and Geo. F. Rand made the final payments, the first two giving $100 each and the last $1,000. About fifteen hundred schools made offerings and there were five hundred individual offerings. Thirty-seven individuals gave $100 or more each, and twenty-four Bible-schools contributed $100 or more. These names will appear on a bronze tablet to be placed in the college this summer. The fund is a permanent one. Only the interest will be used. H. Newton



The late Herbert Moninger, in whose memory a Bible Chair has been endowed at Bethany College.

Miller has been called to become the first professor in the new department. Mr. Miller was a classmate and life-long friend of Mr. Moninger. In addition to his work at Bethany he studied for a while at Harvard. He has also had a rich experience in local church work and in general missionary service. For two years he has been teaching at Bethany in another department, but his entire time will be given to the new enterprise beginning next fall. A dedicatory service will be held, probably in September. This is the second such victory of this sort that the Bible-school department of the American Society has registered; the other was the establishment of a chair of religious education in the College of the Bible, Lexington, Ky.

Christian University's Fifty-ninth Commencement.

June 4 was the date of the opening of the sessions of the commencement exercises at Christian University, Canton, Mo. The baccalaureate sermon by Dr. Vannoy, of New York City, is reported to have been one of the most impressive sermons ever preached to a C. U. graduating class. The School of Music had a splendid program on Monday evening, and the School of Religion on Tuesday morning. In spite of rains both sessions were well attended. On Tuesday evening, at the Oratorical contest, a $35 prize for first place was won by H. O. Rocks, and a prize valued at $15 was awarded Paul Cook. Wednesday morning was in charge of the Juniors, as usual. Later in the day came the Commencement address by Shailer Mathews, of Chicago. This was a frank discussion of the college and democracy in the light of the European war. The reporter states that Dr. Mathews' visit to Canton was his first and speaks in enthusiastic terms of the Chicago educator and his work at the university.

Do You Know Any Alaska Disciples?

With the coming of Harry Munro and wife to Alaska as missionaries, it is hoped to form new churches, and Secretary R. M. Hopkins asks that all readers of this paper knowing of any Disciples now living within the borders of Alaska, write him about them, giving names and addresses. Mr. Hopkins states that a few Disciples were found there last summer, among them being the following: Seven Disciples at Seward, among whom are Mr. and Mrs. Leslie Cramer, formerly of Washington City, and Mrs. C. A. Myers, wife of Seward's mayor; and Miss Emma Lee Orr, for eight years a teacher at Nome. Miss Ruth Reat and Miss Myrtle Record, of Charleston, Ill., go to Anchorage this summer under government appointment as teachers. George Parks, son of Mrs. Marry L. Parks, President of the Colorado C. W. B. M., and Mrs. W. F. Whiteley, sister of E. J. Meacham, are in Fairbanks. Don't forget to send any information you have to Mr. Hopkins, Carew Bldg., Cincinnati.

Indiana Disciples Ask Men and Millions Heads to Aid Bloomington Bible Chair.

One of the important acts of the recent Indiana convention, meeting at Danville, was the passing of a resolution approving the work of the Bible Chair at Bloomington, in connection with the State University. It is the opinion of Indiana Disciples that, inasmuch as the work of J. C. Todd and others in behalf of the Bible Chair, during several years, has made the task of the Men and Millions leaders an easier one, and for other reasons mentioned below, the Chair should be given a portion of the funds raised by the Men and Millions teams. The following is a part of the resolutions passed: "Be it Resolved, that this convention of the Indiana Christian Missionary Association of the Churches of Christ in Indiana approve the effort being made by the Bloomington Bible Chair to secure an assignment of $50,000 for the endowment fund for the Bloomington Bible Chair, and that we express it as our conviction that a campaign in the State of Indiana by the Men and Millions Movement without recognizing the interests of the Churches of Christ in the more than five hundred Christian church students that attend Indiana University, and the work being done and contemplated, would be of serious injury to this important work and would deprive the Bloomington Bible Chair of much of the result of its own labor. It is therefore the desire of this convention that the Bloomington Bible Chair be assigned an amount from the funds of the Men and Millions Movement consistent with the opportunities for Christian education among our students at Indiana University and the financial work already accomplished by the Bloomington Bible Chair in the State of Indiana."

Michigan Disciples to Meet at Lansing, July 11-14.

The date of the state convention of Michigan Disciples is July 11-14, and the place is Lansing. Some of the features are the following: C. W. B. M. address, Mrs. Josephine M. Stearns, Indianapolis; State address, M. H. Garrard, Battle Creek; Address to Preachers, W. B. Taylor, Bethany, W. Va.; "The Minister and His Devotional Life," Fay C. Wing, Wayland; "The Minister and His Study," W. G. Loucks, De-

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"BOIL IT DOWN."

The Christian Century news department wants to know of the interesting things happening in your church, Bible-school, Christian Endeavor and other organizations. Get a supply of post cards and send us one every Wednesday or Thursday, telling us the most interesting news item, or items, you have. And don't forget the big stories. Another thing—"boil them down."—News Editor.

troit; "The Minister Among His People." Ford A. Ellis, Traverse City; "The Minister in His Pulpit," R. A. Thibos, Fremont; "Church Officers—Dead or Alive?" B. A. Faunce Lansing; "The Office of Elder and Deacon," A. W. Higby, Grand Rapids; "Practical Evangelism," J. S. Raum, Petoskey; Devotional Address, F. P. Arthur, Detroit; Christian Endeavor Address, L. P. Kopp, Adrian; Presenting of the Five Year Program, J. Frank Green, Owosso. Other interesting features are on the program among which will be the addresses of the National Secretaries. R. B. Chapman will discuss the Every Member Canvass.

Packing Christmas Gifts for Tibet.

First church, Los Angeles, Cal., supports the work of James C. Ogden at Batang, Tibet. Early this month a package of Christmas gifts, having considerable value, was sent to them. It will take from now until Christmas time for this box to reach its destination. It will cross the ocean to Shanghai, then go up the Yangtse river on a steamer, then be transferred to a houseboat; and after a long journey transferred to the back of a yak and carried over three mountain passes. The express company states that they have never sent a package to this region before, and are making a story of it in the monthly journal.

Courage Brings Success at Fairmont, W. Va.

Central Church, Fairmont, W. Va., has had some trying times in the past several years. Among other discouraging things the congregation had to meet was the toppling over of a new church home a few years ago, due to the foundation giving way. But a cheap, modern tabernacle was at once constructed as a meeting-place. Then Clarence Mitchell was called as pastor two years ago. The new leader, who had been a successful evangelist, went to work with aggressiveness, and in less than two years had brought about the completion of a splendid new church home, one of the finest in the state. A parsonage has also been built. Many substantial people have been gathered into the work, and the body of Disciples at Fairmont now take the lead in all local activities pertaining to religious development. J. J. Taylor has just held a meeting for the church, and within five weeks the Bible-school has been increased in attendance from 198 to 452; 168 persons have been added to the church membership. Earl Adams, of Linneus, Mo., and William Leigh assisted in the music.

Tragic Death of Otis Hawkins, N. B. A. Representative.

Disciples, especially of the Southwest, will be shocked to learn of the death of Otis Hawkins, who for six years has served the National Benevolent Association as solicitor for the southwestern states, with headquarters at Dallas. The Christian Courier, of Dallas, reports the circumstances of his death as follows: "Mr. Hawkins was in our office Monday, but showed signs of extreme illness and soon returned home. Headache, following a long trip in the interest of his work and an attack of ptomaine poisoning, made him delirious Monday night, and Tuesday morning his physician ordered a trained nurse. While Mrs. Hawkins was at the door to meet the nurse the sick man got out of bed and procured a revolver in the room and shot himself through the head. He died shortly afterward at the Baptist Sanitarium. Only delirium resulting from the intense pain can explain his act." Mr. Hawkins had just completed the task of building up the Juliette Fowler Homes for the Aged and Orphans, in Dallas, and had been called to assist in the general offices of the association at St. Louis. The deceased was born at Norfolk, Va., June 22, 1880. He graduated from the law department of the State University of Virginia, and engaged in the practice of his profession in New Orleans, La. In November, 1905, he was ordained to the Christian ministry in the Soniat Avenue church of that city. After a year's ministry at Crowley he was called to the State work of Louisiana. Later he was minister at Denton and South Dallas, Texas, resigning from the latter place to take the work that he laid down before his death.



F. F. Walters Makes Good Record.

Four years ago F. F. Walters went to Texas from Independence, Mo. His work has been crowned with success in Wichita Falls. This is one of Texas' greatest churches. He has seen the $50,000 building completed and equipped, Bible-school graded, membership doubled, missions increased tenfold. The Wichita Falls congregation pledged this year $600 to foreign, $300 to C. W. B. M., $600 to all other missions. Last year they gave about $1,200 to missions.

Some Speakers at the Inland Empire Convention

Rosalia, Wash, will be the meeting-place of the Inland Empire convention this year, the date, June 26-29. Among the program participants are the following: O. G. Shanklin, W. D. Willoughby, L. E. Sellers, A. F. Van Slyke, J. A. Longston, W. J. Clarke, George Fowler, Mrs. W. A. Gent, E. S. Muckley, J. H. Booth, J. E. Davis, George H. Ellis, Mrs. Laura D. Garst, I. H. Teel, Hermon P. Williams and C. S. Thomas.

Features of the New York State Meet.

New York Disciples will meet this year at Wellsville, July 5-9. The following are some features planned: Ministerial Association Program, participated in by G. W. Morgan, Harris Miller, L. B. Withee, F. M. Gordon, and C. A. Brady. Bible School Sessions, led by F. M. Gordon, I. L. Parvin, W. A. Young, Katherine E. Staub, I. E. Ried, R. M. Hopkins, W. J. Clarke, Miss C. P. Maus, Miss Hazel Lewis, W. H. McLain, Marion Stevenson and Finis Idleman. C. W. B. M. sessions, with the following on the program: Mrs. Duncan Sinclair, Mrs. Laura G. Gould, Mrs. Ellie K. Payne, Mrs. A. G. Doust, Mrs. L. C. McPherson, Mrs. Carrie B. Jerome, Mrs. Emma G. Leonard. Other speakers are: W. A. Haushalter, M. M. Amunson, F. A. Higgins, B. S. Farrell, J. H. Craig, G. H. Brown, F. W. Burnham, J. H. Mohorter, A. A. Sebastian and E. W. Allen.

Disciples Ministers at Bethany Beach, Delaware.

Bethany Beach, located in Delaware, is becoming a popular summer resort, especially for Disciples. The program and Sunday evening services are under the management of Earle Wilfley, pastor of Vermont Ave. church, Washington, D. C. representing the Christian Missionary Society of Maryland, Delaware and the District of Columbia. Mr. Wilfley will give any information desired regarding the resort. At Bethany Beach there is a coastline greater and more varied than at Atlantic City or Cape May. The following ministers have accepted invitations to preach on Sundays this summer: H. C. Armstrong, of Baltimore; Leslie L. Bowers, of Washington, D. C.; Irving S. Chenoweth, of Philadelphia; Earle Wilfley, of Washington, and T. E. Winter, of Philadelphia. July 16—August 27 will be the including dates of the program.

* * *

The father of Lura Thompson Porter, David J. Thompson, passed away at his home in Carthage, Ill., on June 1. The deceased was in his eighty-third year, and was a devoted member of the Christian church. Mrs. Porter and other members of the family have the sincere sympathy of The Christian Century and all Disciples, especially of the state of Illinois.

—K. F. Nance, formerly pastor at First church, Hutchinson, Kan., sailed on "The New York" for Liverpool, Eng., on June 10, en route to France, where he will enlist for a few months in relief work, in order to familiarize himself with actual conditions "at the front" preparatory to lecturing on the subject of Red Cross and Relief Work in this country during the coming winter.

—Allen T. Shaw, of Mt. Sterling, Ill., church, gave his third high school commencement address at Alpha, Ill., recently and also delivered the baccalaureate sermon at Bowen, the memorial oration at Mt. Sterling and the commencement at Bevier, Mo. Thirty-five persons have been added to the membership at Mt. Sterling in the past two months. The attendance has been unusually large.

—The ministers of Wood County, O., met in the Bowling Green church on June 12, and perfected a county organization with the following officers: President, W. C. Prewitt, Bowling Green; Vice-president, D. W. Miller, Weston, and Secretary-Treasurer, Geo. W. Schroeder, Rudolph.

—H. H. Peters, pastor of First church, Paris, Ill., will close his work with that congregation September 1, to become State Secretary of the Illinois Christian Missionary Society, with headquarters at Bloomington. Mr. Peters has been pastor of the Paris church almost four years and prior to that was the Endowment Secretary of Eureka College for four years and a half.

—In a contest just closed between the Bible-schools of Richmond Street church, Cincinnati, and Lawrenceburg—Bright, Ind., the latter combination won by 26.94 points. The Cincinnati school won on the points of

Bible reading and total attendance, but the Indiana contestants carried off the honors on the other seven points. The winning schools received a large American flag as their reward on June 18. J. D. Garrison is pastor at Lawrenceburg and Joseph Keevil at Richmond Street.

—As chairman of the Playground Commission of Norfolk, Va., C. M. Watson, pastor at First church, had part in the opening of an athletic field in a local park and in the authorization of the purchase of a downtown city block for play purposes. It is very clear, from reports coming in from Disciple churches over the country, that the pastors of the brotherhood are fulfilling their commission as "among you as one that serveth."

—Geo. W. Schroeder, of Rudolph, O., preached the G. A. R. Memorial sermon at Jerry City, O., also that of the Ladies of the Maccabees of Rudolph.

—Levi Marshall, of Nevada, Mo., church, speaks highly of the work of C. R. Scoville and his party in the union meetings at Nevada conducted by eight churches, and closing May 21. The Disciples congregation has already received an addition of about 175 members from the meetings.

—June 4th was observed at East End Bible-school, Pittsburg, Pa., as Primary-Junior Day, other departments having had a previous Sunday assigned them. Heart souvenirs were given each person on entering. At the close of the lesson the Junior Superintendent, Mrs. T. A. Jackson, took charge of the school and a program was given, consisting of songs and recitations by the Junior department, and an Illustrated Ribbon Chart, by Mrs. Jackson. Hand books, the work of the Juniors, were displayed, and the older attendants were loud in their praise of the excellent work done under Mrs. Jackson's supervision.

—The Bible-school at Central church, Peoria, has doubled in attendance since Feb. 1, now averaging 500. There have been 70 additions to the church since that date. In the recent revival following the dedication of the new $80,000 building, there were 34 additions. H. E. Sala is doing some remarkable things for this church.

—O. F. Jordan, of Evanston, Ill., preached on "Religion and Politics," June 11. "I have no apologies for discussing politics in my pulpit," Mr. Jordan said, "the prophets were inspired politicians. If religion is to be as big as life itself its spirit must pervade all things."

—Since E. T. McFarland came to the work at Texarkana, Ark., there have been 182 persons added to the membership. The evangelistic campaign just closed under Crayton S. Brooks was voted the most successful effort in the history of the church.

—James Small, of Kansas City, has closed a ten-day series of evangelistic services at Central church, Springfield, Mo., in preparation for a building campaign.

—Over one-half of the necessary funds have been raised for the erection of the new church home at Peru, Ind., where T. J. Brock ministers.

—C. H. Winders has been elected president of the Protestant Ministers' Association of Indianapolis. T. W. Grafton is on the executive committee.

—N. H. Robertson, pastor at Watseka, Ill., preached the baccalaureate sermon at the local high school, on the theme, "Pay the Price."

—G. I. Hoover, of Indianapolis, delivered the principal address at the corner-stone laying of the Milroy, Ind., church.

—A few days ago, at St. Louis, a board of arbitrators met with the purpose of adjusting the long-standing differences between the National Benevolent Association and the Christian Women's N. B. A. The arbitrators were: Z. T. Sweeney, Columbus, Ind., chairman; Edgar D. Jones, Bloomington, Ill., secretary; W. P. Aylsworth, of Lincoln, Neb.; T. H. Adams, of Findlay, O., and S. E. Fisher, of Champaign, Ill. The board is acting at the instigation of the Christian Ministers Association of St. Louis. No word has come of the success of the effort.

—Bethany College will build a new $50,000 gymnasium this summer, thanks to the gifts of friends.

—I. L. James, recently resigned from the superintendency of Southeastern Bible-schools, has been succeeded by Homer F. Cooke, who has headquarters at Jacksonville, Fla.

—Myron C. Settle, who has completed two years of useful work for religious education at Gary, Ind., has been appointed to the superintendency of the Bible-schools of the Northwest. He will begin his new work in the autumn.

—John R. Golden has been nominated for governor on the Prohibition ticket.

—The speaker at the May meeting of the Christian Ministers Alliance, of Kansas City and vicinity, was Prof. Arthur Braden, of the Bible Chair, University of Kansas, who discussed the question, "What is Christianity?" The program committee for the next year is made up of Baxter Waters, Elmore Sinclair and E. F. Leake.

—During the thirteen years of the pastorate of Stephen E. Fisher at University Place church, Champaign, Ill., the membership has been increased from less than a hundred to over a thousand.

—At a social given by the Christian Endeavor Society at Central church, San Diego, Cal., recently, nearly two hundred enlisted army men were present.

—Earl H. Fife, of the Fife evangelistic company, will have charge of the music at the Southern California convention, at Long Beach, July 20-30.

—The following is quoted from the Christian Courier, Dallas, Tex.: "This is the revival meeting season in the South. Few occasions are more enjoyable for the people of God than are the times of the successful revival; and a real revival is frequently needed. But the large per cent of failures has had the effect of discouraging the brethren and making many of them question the propriety of engaging in revival efforts."

—On one Sunday last month, at Wichita, Kan., Bible-school, twenty-five per cent of the total attendance of the school were in the class of Judge J. N. Haymaker. Over a hundred men attended this class session.

—At a recent meeting of the "Loyalty Endeavor Society," at University Place church, Des Moines, two young women volunteered as missionaries. They were Miss Gladys Denny, daughter of Prof. C. O. Denny, long connected with Drake, and Miss Holmes, daughter of a former Disciple minister of Nebraska.

—Terre Haute, Central, Bible-school has begun a contest with other schools of the city, the purpose of which will be to maintain a high average of attendance through the summer. The contest will run for three months and a silver loving cup will be awarded the winning school.

—Chas. S. Earley, of Oskaloosa, Ia., who has just closed a fine meeting at Paola, Kan., reports that a new church building will be erected at this place. Mr. Earley is making good in his evangelistic work.

—The Loyal Sons and Loyal Daughters' classes of the Miltonvale, Kan., Bible-school, have provided separate rooms for their work, and are making some needed repairs on the church building.

—Prof. A. M. Haggard will deliver several addresses at the North Dakota state convention in Fargo, June 24-27.

—Prof. A. D. Veatch, of Drake University, recently made a trip through Kansas.

—"Unless housing conditions in St. Paul (Minn.) are changed, the day is coming when we will have a Five Points or a Bowery," was a statement made by Pastor S. T. Willis, of First church, St. Paul, in a recent sermon. Mr. Willis advocated public ownership of general utilities.

—Geo. H. Combs gave an address before the convention of the Southwest Iowa District convention, held at Shenandoah.

—The corner stone of the new $25,000 Bible School House of Ninth Street church, Washington, D. C., was laid on June 6. Peter Ainslie and E. B. Bagby made addresses. Geo. A. Miller is pastor at Ninth Street. The proposed building will accommodate 1,000 persons.

—W. H. Hampton, pastor at Queen City, Mo., invited the local W. C. T. U. to have charge of a temperance service at his church, and he preached on "The Battle With Booze." The church was packed, the newspaper reporting this as "the best lecture ever heard in the city." Mr. Hampton writes that here is one way to prevent the "summer slump."

—E. H. Wray, pastor at Steubenville, O., gave the baccalaureate sermon to the local high school graduating class, and the sermon was printed in full in one of the daily papers.

—Secretary Bert Wilson gave the alumni address at Cotner University this year.

—The new officers of the Southern California Christian Ministers' Association are: Chas. F. Hutslar, president; C. C. Bentley, vice-president; S. M. Bernard, secretary, and G. W. Thompson, treasurer.

—"The largest advance registration in the history of the Lexington School of Methods," is the report from Lexington, Ky.

—Homer W. Carpenter, pastor of the Shelbyville, Ky., church, has resigned to become chancellor of Transylvania University, the College of the Bible and Hamilton College, Lexington, Ky. Mr. Carpenter is a graduate of Transylvania.

—Geo. L. Peters, of North Side church, Omaha, Neb., delivered the baccalaureate sermon to the graduating class of the University of Omaha.

—Eugene Bible University, Eugene, Ore., has succeeded in its campaign to raise an endowment fund of $200,000.

—In his baccalaureate sermon delivered before the 450 graduates of Iowa State College, Ames, Ia., Burris A. Jenkins, of Kansas City, said: "The man who thinks is the man who doubts; the man who is sure of everything is the man who has no real beliefs and convictions worthy of being sure about."

—The Foreign Society reports some of the offerings already sent in from Children's day: Fourth church, Columbus, O., $400; East End, Pittsburg, Pa., $350; Richmond Ave., Cincinnati, $228.77; Rushville, Ind., $300; Clarinda, Ia., $202.49; Hannibal, Mo., First, $100; Atchison, Kan., First $110.57; Hagerstown, Md., $292.13; Warren, O., Central, $300; Columbus, O., Indianola church, $105; and many others, smaller in amount but fully as creditable, from other churches.

—R. F. Thrapp, now of First church, Los Angeles, recently visited his old home at Jacksonville, Ill., Central, and over eight hundred persons greeted him at a reception.

—During the early part of next month J. W. Allen, of Spokane, Wash., a Disciple minister for exactly fifty years, will celebrate the anniversary.

—The Disciple churches of Texas have planned to raise $250,000 as an endowment fund for Texas Christian University, Dallas, Carr-Burdette-Carlson College, Sherman, and Midland College, at Midland. T. C. U. will receive the larger portion of this fund.

—Carey E. Morgan, of Vine Street church, Nashville, Tenn., has not been strong since his illness six weeks ago, and has been granted a four months' vacation, part of which time he will spend in New York City.

—Joseph Fort Newton, of the Liberal Christian church, Cedar Rapids, Ia., has

been asked to consider a call to City Temple, London, where he will preach during July. The Cedar Rapids congregation propose to build a temple for the great preacher in their town if he will remain with them.

—Walter S. Rounds, of the Taylorville, Ill., church, preached the local baccalaureate address on the theme, "The Quest of the Kingdom."

—Ellis Purlee, pastor of the Sacramento, Cal., church has been elected president of the Sacramento Valley District of Disciples for the present year.

—Hartford City, Ind., congregation has voted to build an addition to its present property.

—Missouri Christian College, Camden Point, Mo., has closed its sixty-seventh year.

—R. H. Robertson, pastor at Centralia, Ill., preached the high school baccalaureate sermon this year at Centralia, his theme being, "Purpose in Life."

—John R. Golden gave the leading address at the service in connection with the laying of the corner stone of the proposed three story church building at Mt. Vernon, Ill.

—June 4 was "Minnie Vautin Day," at the Leroy, Ill., church. Miss Vautin was formerly a teacher in the Leroy schools. When she determined to become a foreign missionary three years ago, the church there started a movement to support her work, and since that time the congregation has been loyal to its task.

—W. H. Book is beginning his twelfth year as pastor at Tabernacle church, Columbus, Ind.

—J. H. O. Smith is holding a meeting in Greenville, Tex.

—A debt of $7,000 on the new $65,000 building at Somerset, Pa., has been reduced in the past month.

—Fred W. Condit, of Hamilton, Mo., preached the baccalaureate sermon at Kidder Institute this year.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Maxwell Hall, formerly pastor at Uniontown, Pa., and Portland, Ore., has served as Superintendent of Religious Education in the Jackson Boulevard church, Chicago, for the past six months, and has done splendid work. Austin Hunter, pastor at Jackson Boulevard, writes that he believes some strong church should employ Mr. Hall for his entire time in this important line of activity. Jackson Boulevard had a Children's Day offering of $376.

—At the Transylvania and College of the Bible commencement, three candidates received the M. A. degree, forty-one the baccalaureate degree, two the Classical diploma in the College of the Bible, and two the English diplomas. Of the baccalaureate graduates twenty-nine were Bachelors of Arts, two Bachelors of Science, seven Bachelors of Practical Theology and three Bachelors of Divinity. F. D. Kershner delivered the commencement sermon, Col. Miles M. Dawson, of New York City, gave the address to the graduates, and Mr. Earl McCash and Mr. Edwin Marx gave addresses for the graduating classes. All were reported excellent. The alumni banquet this year was attended by 143 former students, the 48 seniors being guests of the Almuni Association.

—Montana Disciples voted at their recent convention at Billings to meet at Bozeman next year. L. Hulser, of Great Falls, is president for this year.

—W. B. Clemmer, of Central church, Rockford, Ill., writes that all missionary offerings are exceeding former results in spite of the heavy demands made by the new building. A $48 Children's day offering is reported, with 346 present. Eight additions to the membership were recorded three weeks ago. Mr. Clemmer recently spoke at the Memorial and Unveiling services of the Woodmen of the World, at Beloit, at Rockford and at Lanark.

—Claris Yeuell is supplying at New Cumberland, W. Va., during the summer. The Children's day offering here was $25. C. C. Johnson, of Cadiz, O., is supplying at Arnold's Creek and Mt. Pleasant, W. Va., where Mr. Yeuell has been preaching.

—T. C. Kennedy, of Indianapolis, lectured on Radium before the Men's Club of the Tabernacle church, Columbus, Ind. He brought with him a tube of radium, which is quoted at present as worth four million dollars an ounce.

—Granville Snell, one of the live district evangelists of Missouri, took a map with him to the state convention at Sedalia showing the places where he has held meeting during the past seven years, and also the points where there are pastorless churches.

* * *

NATIONAL BENEVOLENT ASSOCIATION NOTES.

The association is rejoicing in the most generous response to its Easter appeal in the history of its work. To date the increase in the number of offerings over the best previous record is nearly six hundred, and the increase in the amount is nearly six thousand dollars. However, the total amount received is far below the goal set, $50,000. This amount must be received if the work is to be kept up to the standard.

The association is rejoicing in a large number of annuity gifts. They have been coming in at the rate of from four to six a month lately; none of them large, but many of them are new.

The association has been the beneficiary of two wills recently. Twelve hundred dollars has already been received from the will of the late Mary S. Bunting.

Some fifteen hundred dollars is being expended this spring in improvements on the Cleveland Home. This Home is doing fine work.

The general secretary has gone to Atlanta to hold a conference with Messrs. Cory and Miller, of the Men and Millions Movement, with a view of laying plans for securing permanent equipment for the Southern Christian Home.

National Benevolent Association,
2955 Euclid Ave., St. Louis.

The Master Scientist

By Joseph Richardson

AN INDEX TO THE HEALING POWER OF THE CHRIST

"Grown weary of searching for the grain of truth amid the chaff of many volumes on Christian Science, Theosophy, New Thought and the like, we have been waiting for some sensible, scientific, readable book, containing the essence of Truth. The long-looked-for volume has appeared under the title 'The Master Scientist.' Its size and appearance betoken its quality. It is a nugget of pure gold, with the alloy removed: it is a handful of the finest wheat, with the chaff taken away. It is crammed full of healthy teaching and wholesome counsel. Its words are with power."

L. O. Bricker, D. D., Minister First Christian Church, Atlanta, Ga.

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E. L. Powell, D. D., Minister First Church, Louisville, Ky.

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E. B. Bagby, Baltimore, Md., to Columbia Hts., Washington, D. C. No decision.

G. W. Morton, Beardstown, to Greenview, Ill. Accepts.

J. H. Reynolds, to Boise, Ida. Has begun work.

F. W. Norton, to Durand, Mich. Accepts.

W. A. Elkins, to Lebanon, Ore. Has begun work.

J. M. Elam, Delta, Pleasantville, Ia. Accepts.

Sam. P. Jones, Carthage, to Corpus Christi, Tex. Has begun work.

C. S. Vail, Ocean Park, to Arlington, Cal. Has begun work.

* * *

RESIGNATIONS.

E. N. Duty, Charleroi, Pa.

J. Walter Carpenter, Alhambra, Cal. To accept professorship in Dept. of Missions at Drake.

C. H. De Voe, Mason City, Ia.

Homer W. Carpenter, Shelbyville, Ky., to become Chancellor of Transylvania College.

W. E. Robb, Bedford, Ia., to enter University of Chicago.

F. D. Muse, Lewiston, Wash.

W. H. Cannon, Dectuar, Ill., Central.

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THE CHRISTIAN CENTURY.

Vol. XXXIII June 29, 1916 Number 26

The Fourth of July Then and Now

Editorial

A Little Church in a Big City

By Charles Darsie

The Moral Challenge of the War

A Letter to Ministers

The Flag

By Secretary Franklin K. Lane

CHICAGO

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The Christian Century

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What They Say

Of Dr. H. L. Willett's New Book

"The Moral Leaders of Israel"

The Living Church, Milwaukee.

FOR many a long year the Old Testament has been a dark continent in education, even in religious education, but now it is coming to its own and experts in religious pedagogy are recognizing its value in instilling the fundamental principles of religion and in the ethical training of the young. The vivid stories and noble heroes of the primitive days of God's religion on earth strongly appeal to the child's imagination, and with grown people, too, the Old Testament, rightly interpreted and rightly understood, is full of inspiration and power. Prof. Willett's book contains a series of twenty-six lessons, carefully worked out, with the Prophets of Israel for its themes, including not only Isaiah, Amos, Hosea, Micah, etc., but also Moses, Samuel, Elisha, etc. With his thoroughness of scholarship, the writer has been able to give not only the very complete and instructive presentations of the great leaders of thought, action, and character in Israel, but also to apply their teachings and experiences to the problems of our own day. Now that all of us are beginning to learn that great truth which was confined to a few until recently, namely, that the chief office of the prophet is not to foretell the future but to teach and preach God's lessons, warnings, and helps for the duty of the hour to the people, we are finding as never before many effective helps in the prophets for our guidance in present-day problems. In this book these are admirably treated and so simply and clearly that their lessons go home to the average layman and do not for their understanding require the technical knowledge of a scholar.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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The Fourth of July Then and Now

WAS THE FOURTH OF JULY A MISTAKE?

The story of the revolutionary days reveals a spirit of independence which was impatient with the tardy recognition of colonial rights by Great Britain. There were voices in Parliament that were raised in behalf of America, eminently that of Edmund Burke. Public sentiment in England was tending in the direction of the colonies.

What if the continental congress had waited?

An unbroken unity of Anglo-Saxon power in the world would seem to many a most desirable thing in these days. Did not the world lose by the precipitateness of America something that would have been of enormous advantage to the world's life?

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The Fourth of July is really Independence day for the whole English-speaking world!

Before the revolt of America, the world had never seen a colonial policy which was based upon anything but exploitation. Spain had looted Mexico, and the priceless civilization of the Incas in Peru had gone down before free-booters. France, with religious idealism, had sent missionaries to America in great numbers, but her policy was also one of exploitation. King George in laying taxes upon America was no worse than many another. His only sin was that of anachronism. The death knell of colonial oppression had in the providence of God been struck. Behind lay the story of the conquering armies of Alexander the Great, and of Julius Caesar, with subsequent greed and idleness. Before lay the new world, which was to establish the rights of man.

On the Fourth of July began the colonial freedom of Canada and Australia and New Zealand. It was on this day that the possibility of Great Britain's power as a colonizing and civilizing agency in the world came into being. Only America's freedom could have taught stubborn kingcraft the lesson it needed to learn. Great Britain's policy of colonial freedom is the corner-stone of the empire.

The Fourth of July marked an epoch in the religious history of mankind. For the first time the democracy of Jesus was written into the structure of the state.

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The great watchwords of the French revolution, "Liberty, Equality, and Fraternity," have sometimes been thought to have had an atheistic origin. They are in reality the watchwords of the gospel. Only the reactionary character of the church in unhappy France and the reckless and irreverent spirit of the leaders of France's emancipation have disguised the true state of affairs.

The evolution of France and the evolution of America differed in this: that our forefathers recognized the religious quality of their political ideals. They said: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness." The great document which is the charter of American liberties again and again asserts the faith of its makers in the providence and blessing of Almighty God.

This religious spirit kept our liberties from being abused, as was the case in the French Revolution. Liberty from the hand of God is a different thing from liberty as the self-assertion of a humanity untamed by any thought of Overruling Power.

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The Fourth of July, 1916, will dawn on a different world. A great continent has been reclaimed from the wilderness. The world's metropolis is on these shores. The world's wealth is predominantly here. The inventive genius, the organizing talent, the restless energy of a young giant nation awaits the control of ideals.

The perils that await us are not those which the jingo papers assail us with. Our danger lies neither in Germany, England nor Japan. It is in the heart of America herself.

Once our forefathers gave up luxury in behalf of liberty. Are we not in danger of giving up liberty in behalf of luxury? The colonists knew that the blockade of their ports would throw them back for years upon their unaided resources. Our hunger for luxury has fastened industrial chains upon the necks of countless thousands. The demand for dividends makes us blink at child labor, and an eighty-four hour week in some industries. We tolerate death-dealing machinery because damage suits are settled more cheaply than safety devices are provided.

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May we not impose on others the very tyranny which we fought for years to escape? A section of our press at this Fourth of July season is busily advocating an unbroken dominion of America over the Panama Canal. What this will cost to the liberties of our neighbors is no more a matter of concern to these false counsellors than was freedom in the thought of the evil advisers of King George. If we are no longer able to be indifferent to the course of international politics, if we have power which we are about to use in directing changes in the map of the world, our history demands that we shall use our mighty prestige in behalf of our ideals.

This nation began in a search for God and Liberty. Early Pilgrims and Baptists and Quakers came to this country to claim the right of establishing a social order founded in Love of God and regard for the rights of the individual. Dare we abandon what these sought?

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During these days, in every church there should be a flag. In every pulpit should be a patriot. The man who mumbles dead phrases in the face of living deeds is a false prophet. Our times demand a new phrasing of America's responsibility to the world. We need to proclaim her the nation raised up and endowed with power that she may bring the whole world to the feet of the God of Liberty and Humanity. Before she may do this, she must confess and atone for her own sins.

In humility of spirit, we should seek to lead the world to a peace founded on Law and Justice, to a social status where life is exalted above property, to a religious attitude which will make all humanity seek to co-operate with the purposes of Almighty God.

A Little Church in a Big City

By Charles Darsie

Minister Belmar Christian Church, Pittsburg *

FOR the same reason that the smaller nations of the world have often most profoundly affected its history, smaller churches have often had the most real influence. The Cedar Avenue church of Cleveland has been like Greece among the nations. "Old Cedar," as she is familiarly called by former members, was like the little man who never grew up. As a church enterprise among the Disciples of Christ, it did not attract attention. Neither its pastor nor its members were much concerned about growing big. For twenty years no evangelistic revival was held. The members were satisfied with the delightful fellowship they enjoyed and had no pronounced ambition to add numbers to their fellowship.

It was a case of "like preacher, like people." Harris R. Cooley, pastor of "Old Cedar," never seemed to become a promoter of large ecclesiastical enterprises. Always known among his friends as Harry Cooley, to distinguish him from his father, he was ever regarded as a young man expected to perform great achievements whenever he should overcome the handicap of immaturity. And so, for more than twenty years, he ministered happily to the little congregation which never came to have two hundred members.

PASTOR OF A MISSION.

In 1880, Harris R. Cooley, fresh from college, succeeded his father as pastor of the little mission on Erie street. Lathrop Cooley, the father, was an old-fashioned preacher of the Disciples of Christ, a church builder, a keen business man, and an organizer. His son, Harry, proved to be a dreamer, whose castles in the air had little connection with committee work, church advertising, or large evangelistic reports. Harry was tall and pale. Socialism had been the subject of his graduation oration in a day when Socialism stood for anarchy and revolution. The young man carried his head in the clouds; but some doubted at times whether his feet always touched the ground.

In 1882 the little mission congregation moved from the hall on Erie street, to its own modest brick building on Cedar avenue. The young pastor had acknowledged talents. Everybody expected that some day he would develop into one of the leading preachers among the Disciples. Bashfulness was supposed to be his greatest obstacle. Later on, there was a suspicion that he lacked ambition. The outcome of Dr. Cooley's ministry has shown that his mind was too much occupied with other problems to become really interested in mechanical church building.

TOUCH WITH HUMANITY.

The burden of his heart was like that which made his Master have compassion on "the multitude, who are like sheep that have no shepherd." The young pastor was wrestling with the problems of the poor and needy. His sermons were full of appeals for suffering humanity. His vacations were spent among the social settlements of London and his reading, during his leisure hours, was largely along social lines. He was profoundly influenced by a term spent in attendance upon a radical summer school at Oxford University in England.

It must not be forgotten in the telling of this story that Dr. Cooley's ministry occurred at a time when there were not in the whole country a dozen proclaimers of what we now know as social Christianity. His pulpit utterances were very different in spirit and in aim from the messages regularly delivered from the surrounding pulpits. And, as we might expect, a different class of listeners were attracted by the Cedar avenue type of church life. Many members of Cedar church had made the rounds of the Disciple churches of Cleveland, only to stop at the little brick meeting-house with its tall, bashful preacher and say to one another: "This is what we have been looking for. It suits us pretty well."

SOME DISTINGUISHED ATTENDANTS.

Nor should we think that the members of the little church were all obscure people. Men and women of national reputation and importance, together with some of the leaders of city life, were regularly in attendance upon the services. The family of President Garfield, after that statesman's death, the librarian of the City Library with his family, prominent educators and business men were found among those who listened to the pale young man, whose heart burden was the problem of human need. There were young people also who received their life impulses from Dr. Cooley's ministry and who went from the modest activities of Cedar church to places of power in larger church fields. Ministers of pronounced success, missionaries, Y. M. C. A. workers, and social settlement leaders, a considerable number, received life-long impulses under a ministry that could not exalt itself.

Among these people, who found a peculiar interest in Dr. Cooley's ministry, came a man, who was destined to transform and embody the Cedar Avenue Church life in a special way before the world. Tom L. Johnson, self-made traction magnate, quietly dropped into the little church on a bright Sunday morning, and when the invitation hymn was sung after the custom of the Disciples, presented himself with his young wife for membership in the congregation.

THE COMING OF TOM L. JOHNSON.

At the time of his introduction to the church, Mr. Johnson was unknown to Dr. Cooley. The hand of fellowship was given and the benediction pronounced before the modest preacher had any inkling of the identity of the distinguished additions to his congregation. But the advent of Mr. Johnson was destined to mean much in every way to the life at Cedar; for Mr. Johnson was conspicuous in just those qualities that Dr. Cooley lacked. The traction magnate was pre-eminently an organizer and promoter.

But before proceeding with the account of Mr. Johnson's activities, another movement within the little church that throws a good deal of light upon its character should be described. Frederick Strickland, settlement worker at Hiram House, Cleveland, had organized a club, which met in his own home at stated intervals for the discussion of any questions that its members might introduce. Now it happened that some circumstances of Mr. Strickland's home life made it inconvenient for this informal organization any longer to meet there; so that it became necessary to find other quarters. It was but natural for Mr. Strickland to think of Dr. Cooley and Cedar church, as being interested in the same questions and problems as he himself was facing. So the club which seems to have had no name by which it is remembered, asked permission to use the Cedar church building for one evening in the week and upon being granted their request, proceeded to make the city at large wonder at the kind of meetings that were permitted in the church.

A FREE FOR ALL CLUB.

For this club had an unchurchly membership and discussed many questions in most unconventional fashion. The membership of the organization had been brought together in the foreign and congested section of the city and contained many men of many ideas. Anarchists and Socialists, philosophers of different kinds, single taxers, free thinkers—they were all free talkers—and many others, who had peculiar political, religious, and social ideas, were brought together in an organization that provided for the freest expression of views upon any subject whatsoever that might be introduced. No restrictions were placed upon the members except the restrictions of free speech and fair play. There were no stated officers. A different chairman was chosen each evening, lest matters should get into a rut.

The newspapers of the city began to publish the most startling utterances, made in Cedar church pulpit. Enemies of all churches and opponents of all governments found a free platform there for any and all statements of opinion that they were inclined to make. Reporters haunted the meetings and, with customary zeal for publishing the unusual and the sensational, made the little church notorious.

A FREE PLATFORM.

And then came a break with the Disciples of the city and of the nation. A few persons, otherwise desirable, but who did not want to be immersed after the custom of the Disciples, asked for admission to the congregation. Dr. Cooley, never much interested in the building of ecclesiastical organizations, was inclined to admit them on the ground of their Christian character, previous standing in other churches, and their common interest in Cedar avenue aims and ideals. The official board of the church endorsed Dr. Cooley's views and the new members were received, but not without scandal and bitterness in the surrounding churches.

One can readily see that such a church, with its peculiar atmosphere and life, and continuing for a considerable term of years in this unique way, had certain

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*This article was originally written for "The Survey," New York. Mr. Darsie was at one time pastor of one of the Cleveland Disciple churches.

possibilities, which only waited executive leadership to ripen into more pronounced results. The fullness of time comes in church circles as in other situations. It came to Cedar avenue, when Tom L. Johnson received a change of heart.

THE SOCIAL CONVERSION OF JOHNSON.

In the midst of his church activities and surrounded by the influences, which we have described, Mr. Johnson had occasion to take a railroad journey of considerable length. He was without company on the train and the train boy determined to sell him a book. One book in particular the train boy recommended as specially good. The conductor of the train, happening through just at that time, added his recommendation to the boy's urging by saying that the book was well worth reading. So Mr. Johnson, having nothing else to do to while away the tedium of the journey, bought the book and proceeded to read it through. All of which has more to do with his own future and the future of his church than appears at first glance.

For the little book that Mr. Johnson purchased was one of Henry George's works, and Tom L. Johnson's mind had for a long time been prepared to receive a new view of life. Struck with the force of Mr. George's teachings, Mr. Johnson lost no time in reading all the works of the single tax exponent. He became a convert to the spirit of social progress, sought the acquaintance and the friendship of the author who had so influenced his mind, and announced that he was ready to devote fortune and his remaining years to the promotion of better social conditions.

THE CHURCH'S LIFE REVOLUTIONIZED.

It is hardly possible that, in so small and so congenial a congregation as Cedar Avenue Church, such a change of ideals by its most forceful member should not affect the whole band. It is said that there was more political conversation at the close of services than religious sentiment. The whole life of the church was given a new bent. A neighboring Jewish rabbi was invited to preach and his sermon received wide notice in the public prints. Folks called the church a single tax club and not a church. Many of its leading members spent their social hours together in discussing the probable effects of a universal adoption of the views of Henry George. And so Cedar Avenue Church was regarded with suspicion as to both politics and religion.

Then Tom L. Johnson ran for Congress and was elected. Like his pastor, he began to do things that men called impractical and illogical. He had made a large part of his fortune in steel, protected by a high tariff. On the stump, however, Mr. Johnson denounced the tariff as the creator of special privilege and a robber of the common people. Unlike his pastor, Mr. Johnson brought his doctrines before the people in a large and successful way. After completing his term in Congress, Mr. Johnson made a spectacular campaign for the office of mayor of Cleveland and was elected. The account of Tom L. Johnson's campaigns is a story in itself and has revolutionized political life in Cleveland.

THE BIG TENT.

The feature of Mr. Johnson's campaigns in Cleveland was the "big tent." He had certain doctrines to preach and he needed a platform from which to set them forth. So the big tent became a feature of all his work. The big tent was a traveling, political camp meeting. Like the services at Cedar Avenue church, the doctrines proclaimed were unconventional, if not illogical. Mr. Johnson had been a favorite of fortune, gained by special privilege. He now became the champion of the common people against special privilege. He cared absolutely nothing for consistency. The street-car interests, with which he had been most closely identified, became the most conspicuous objects of his attack. His method was that of the preacher. All Cleveland was to be reached by his views, as he had seen the little church on Cedar avenue come under the influence of the spirit of its beloved pastor. To Tom L. Johnson and his friends, reform movements came to be religion.

After his election to the office of mayor, Mr. Johnson was besieged by office-seekers. As the organizer and head of a great municipality, the street-car president appeared in his best light. He was a natural judge of human nature and of the abilities of men to perform special tasks. He secured from everywhere, even from the ranks of his political opponents, the men who were fitted to carry out his own ideals. Under him were radicals and conservatives, Democrats and Republicans. His political organization came to be almost invincible. Yet his appointees did not always seem to be selected with a view to their political strength. Mr. Johnson was making an organization to carry out his views. He relied on the political camp meeting in the big tent to make his realized and unrealized plans the ideal of the voters of the city.

FROM PULPIT TO CITY HALL.

It is but natural that in the selection of such a band of lieutenants to aid him in so great a task the new mayor should turn to his old friend and pastor. Dr. Cooley stood for social relief and brotherly good will. He was a unique figure among the ministers of the city, where he had labored for almost a quarter of a century. He was prominent in Mr. Johnson's experience as a leader in civic religion. So Dr. Cooley was asked to leave the little church and take an office in the City Hall, where he could see his dreams come true. He decided to make the change. His social gospel was transplanted from the hot-house to the wide-world field.

A strong and helpful influence came into Dr. Cooley's life near the end of his pastorate. For years a confirmed bachelor, he had fallen in love with a cultured woman. She was a gifted professor of Hiram College, where Dr. Cooley had taken his degrees and where he often visited as a friend and alumnus. Miss Clark was dean of women. Her marriage to the bashful, scholarly Cleveland pastor was highly advantageous to both. Like his friend, Mr. Johnson, Cora Clark differed from Dr. Cooley in executive ability and the ambition to do great things.

A CIVIC REVOLUTION.

Now it is probable that, had Dr. Cooley married Miss Clark early in life, his ministry would have been altogether different. For Miss Clark came from a staunch, Disciple family and would doubtless have influenced her talented husband to more practical efforts in church building. But coming into his life when he and his church were under the influence of social theories and the strong personality of Tom L. Johnson, they were all swayed by the new political possibilities. And so Dr. Cooley became Tom L. Johnson's director of charity and correction. He took with him as private secretary J. B. Vining, a deacon of the Cedar church congregation, also a single taxer, and a man of energy and force.

The era of the Tom L. Johnson policies in Cleveland is yet too new to describe its final effects; but there is no doubt of its being really a new era. All municipal elections have taken on the character of old-fashioned evangelistic services since Mr. Johnson, as he expressed it, took the people into his confidence in the big tent. The motives presented to the voters are largely religious; of the same sort of religion as prevailed for so many years at "Old Cedar."

PRISON REFORM.

One of the very first reforms, instituted by the new administration, was a different treatment of criminals. Dr. Cooley, himself, was the organizer of this new method. In spite of the frantic objections of political enemies and the fears of good people generally, Dr. Cooley began by paroling a large per cent of the prisoners in the city workhouse. He made these prisoners understand that they were to have the opportunity to make good. The city would co-operate and encourage. Municipal judges were told that the policy of the City Hall would not be to take vengeance upon offenders against the law, but to save them. Their families needed them. They were valuable to the city. They were worth saving for their own sakes.

Dr. Cooley also believed that the surroundings of the prisoners might be made to improve their prospects in life. Against a great deal of opposition, the city was led to purchase a farm of 2,000 acres, outside the city limits. On separate corners of this tract of land were placed the correctional and relief departments of the city. In addition, a tuberculosis hospital was erected at the highest point. On this great farm prisoners were given opportunity to work out their own salvation, apart from the noise and dirt of the city. The old workhouse had been dark, and ill-ventilated, and crowded. On the farm there were sunshine and fresh air.

DR. COOLEY AND PRISONS.

Instead of the old-fashioned dark cell, Dr. Cooley planned for refractory prisoners what he called a "reflection room." Humane treatment and faith in human nature were made to do their part in renewing the bond of life. As an outcome of the policy, Dr. Cooley was enabled to announce that 90 per cent of the prisoners found worthy of parole rewarded their benefactor by making good.

The poor were also treated with consideration. The colony or almshouse buildings were built about an enclosed court and cloister, where all might live together as a great family. There was work, according to his ability, for every member of the colony to occupy his thoughts and prevent stagnation. There was a measure of good will and love manifested to all. Aged married couples, who had spent a lifetime together, were not separated, as in so many institutions. Dr. Cooley raised the plea that poverty should not be made to carry with it any pang of homesickness that could be avoided. Over the door of the home for married couples was placed the motto, "To lose money is better than to lose love."

THE LONG FIGHT.

Meanwhile, Mayor Johnson had been exceedingly busy fighting continuous battles with the corporations that he designated "special privilege." He was contending for cheaper street-car fare, gas, water, electric light for all the people. It was to be a long fight and stubborn, as those who are acquainted with the parties involved well know. Elections, bond issues, court injunctions, law suits, the organization of new corporations to fight the old, state-wide elections and the lobbying of bills in the state legislature, all these activities and more made Mr. Johnson's life a continuous round of controversy and work. Into the struggle he poured his fortune, as well as the preeminent intellectual and executive talents of his personality. To it he sacrificed his life, ended before its time by the exertions of a too strenuous career.

"OLD CEDAR" AS A SPRING OF LIFE.

But the object of Mr. Johnson's struggle was accomplished. Today in Cleveland practically every policy advocated by Mr. Johnson is adopted. Neither his political associates nor the opposition would now think of going before the electorate of the city without a program that called for civic welfare and social progress. The old designation for Cleveland was the "Forest City." With the dying of so many of the trees and the growth of so much that is in accord with the Golden Rule, the city's leaders like to call it the "City of Good Will."

So the little church that never seemed to grow up finally did grow up until it became a great kingdom and filled the whole city. Out of its life came the promised spring of water unto larger life for all. The church itself has received no advertising for its achievements. Many churches go into the so-called reform business for advertising purposes mainly. But "Old Cedar" takes its place in a changed locality and under another name among the smaller churches of the city. It may perhaps never be of ecclesiastical importance. But what it has accomplished will never cease to be of importance to all cities.

British, French and Belgian firms are already making plans to rebuild the towns and cities ravaged by the war . .

The Challenge of the War

An Open Letter to the Ministers of America From the League to Enforce Peace,

William H. Taft President *

THE present war has challenged the moral ingenuity of the world. For years we have preached the ideals of peace and have hurled indictments against war. While the world was at peace it was easy to feel that we had done our duty and discharged our responsibility when we had lifted our voice against war in pulpit, in university, and in the market place. A long period of peace had lulled the world into a false security. We did not feel a driving urgency about our work for international peace. We were going along quietly doing what we could to educate public opinion against war, but we did not feel an immediate responsibility for devising actual machinery of international organization that would make war less probable.

Then there burst upon the world overnight the most brutal, the most ruthless, and the most gigantic war of history. The flower of human brotherhood that the Christian forces of the world had been watering and nurturing for centuries was withered by the hot breath of hate. The results of years of struggle for social justice, for democracy, and for larger opportunity for the common man, were thrown on the scrap heap and all the energies of mind and heart were harnessed to the machinery of war. The most hopeful of us began to wonder whether our civilization was more than a thin veneer. We began to wonder what part the Cross was to play in a world of Cannons. But when we came out of the daze into which the first few weeks of the war plunged us, we began to see that it was not the part of men to let our disappointment over the apparent breakdown of civilization paralyze our efforts toward the establishment of that more permanent peace among nations without which the clock of religious, social and industrial progress may, at any moment, be turned back for a generation when the passions of war are loosed.

BUILDING DYKES.

The people of Holland were compelled to build dykes to hold back the water and give them a chance to carry on, uninterrupted, the constructive tasks of their agricultural, industrial, commercial, and social life. This war has taught us that if we are to carry on, uninterrupted, the work of religion and democracy we must build dykes to prevent the inevitable recurring overflows of the primitive passions of war that sweep away the fruits of civilization in their rush.

This war has taught us that the most urgent, the most necessary, the most fundamentally religious duty now before us is the devising and adopting of some method other than war for settling the disputes that are bound to arise between nations. Unless we can do that, we can never be sure that at any moment the results of generations of preaching and teaching may not be consumed in the fires of war.

The best thinking of the world as well as all the lessons of history indicate that the only method by which the dangers of war can be practically eliminated, is by substituting law for war among nations just as we have substituted law for war among individuals within the nations. In the early days of this nation, in the early western community, every man went armed and settled his own disputes with his pistol. After a time public opinion began to say that men should use their reason instead of their guns in settling disputes; but the old method of settling quarrels between individuals was not given up until society created courts and put power enough behind them to insure their operation.

A STEP FORWARD.

Today, except in unusual instances, individuals do not use their own force to settle their disputes, but delegate the use of force to the police. Civilization took a great step forward when the Policeman took the place of the Duelist. There is no reasonable ground to hope that the nations of the world will at this stage go so far as to disarm and create an international army and navy to police the world. We have not got that far in international affairs. But we have got to the point where there is ground to hope that at the end of this war the community of nations will do what every primitive community sooner or later does, namely: In a primitive community when the honor of the women and the property of the town are no longer safe from outlaws, all men, even the most peace loving, unite in forming a Vigilance Committee, in which they agree to use their combined force to see that outlawry is kept down and the peace of the town maintained.

The United States is today in exactly the position of a man of peace in a frontier town. It is our duty to suggest and stand ready to join an International Vigilance Committee, in which the nations of the world shall join in saying that they will use their combined power if necessary to force any nation with a grievance to submit its difficulty to an International Court or Council of Conciliation before declaring war.

Such a method might not prevent all wars, but it would at least make a nation stop and count ten before striking a blow; it would give the masses of a nation a chance to express themselves before they were committed to war; it would make it impossible for secret diplomacy and autocracy to rush a nation into war. It would enforce a cooling off process. There is little doubt but that if every supposed cause for war had to stand an examination in an open court or council before the eyes of the whole world, nine out of every ten wars would be prevented.

AT THE END OF THE WAR.

Civilization has advanced by slow degrees, by taking one step at a time. It seems practically possible that at the end of this war the nations will be willing to enter a League to enforce the submission of all disputes to an international court or council of conciliation for a complete examination before war can be declared. Beyond that it is doubtful whether they will go. It is doubtful whether the nations will agree to submit to the enforcement of the decisions of such a court. It is practically certain that the nations will not disarm for years to come. Shall we not, therefore, take the one step that is possible? Shall we not say that if nations must arm, the armaments shall be used to support law rather than to break it?

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*This letter was sent to 10,000 ministers last month, accompanied by a letter urging them to explain to their congregations the platform of the League to Enforce Peace. The letter was signed by ex-President Taft, Bishop Luther T. Wilson, of the Methodist Church, Shailer Mathews, and the Rev. Charles S. MacFarland, President and Secretary of the Federal Council of the Churches of Christ in America, the Rev. J. B. Remensnyder, the Rev. Arthur J. Brown, Hamilton Holt, and Fred B. Smith, who comprise a committee on church co-operation of the League to Enforce Peace.

The Flag

BY FRANKLIN K. LANE.
Secretary of the Interior.

THIS morning, as I passed into the land office, the flag dropped me a most cordial salutation, and from its rippling folds I heard it say: "Good morning, Mr. Flag Maker."

"I beg your pardon, Old Glory," I said. "You are mistaken. I am not the President of the United States, nor the Vice President, nor a member of Congress, nor even a general in the army. I am only a government clerk."

"Well, you helped to clear that patent for the hopeful inventor in New York, or pushed the opening of that new ditch in Colorado, or made that mine in Illinois more safe, or brought relief to the soldier in Wyoming. No matter whichever one of these beneficent individuals you may happen to be, I give you greeting, Mr. Flag Maker."

"Yesterday the Congress spoke a word which will open the door of Alaska, but a mother in Michigan worked from sunrise until far into the night to give her boy an education. She, too, is making the flag. Yesterday we made a new law to prevent financial panics; yesterday, no doubt, a school-teacher in Ohio taught his first letters to a boy who will write a song that will give cheer to millions of our race. We are all making the flag."

"But," I said impatiently, "these people were only working."

Then came a great shout about the flag.

"Let me tell you who I am.

"The work that we do is the making of the real flag.

"I am not the flag, not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a people may become.

"I live a changing life, a life of moods and passions, of heartbreaks and tired muscles.

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

"Sometimes I droop, for then purpose has gone from me and cynically I play the coward.

"Sometimes I am loud, garish and full of that ego that blasts judgement.

"But always I am all that you hope to be and have the courage to try for.

"I am song and fear, struggle and panic, and ennobling hope.

"I am the day's work of the weakest man and the largest dream of the most daring.

"I am the Constitution and the courts, statutes and statute-makers, soldier and dreadnaughts, drayman and street-sweep, cook, counselor and clerk.

"I am the battle of yesterday and the mistake of tomorrow.

"I am the mystery of the men who do without knowing why.

"I am the clutch of an idea and the reasoned purpose of resolution.

"I am no more than what you believe me to be and I am all that you believe I can be.

"I am what you make me, nothing more.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dreams and your labors. They are bright with cheer, brilliant with courage, firm with faith because you have made them so out of your hearts, for you are the makers of the flag, and it is well that you glory in the making."

Suffering and Success.

Dr. Edward Judson at the centennial exercises in memory of his father, Adoniram Judson, at the Northern Convention in Boston, said: "I always keep a picture of my father in my study; he has always been an inspiration to me. We folks need human guides to lead us in the footsteps of the great Pathfinder. Separation deepens affection. Love has two elements: the disposition to enjoy and possess, and the passion to serve. I believe my father's influence was stronger than if I had been brought up under his care. The difficulties in his life have always helped me when under the pressure of obstacles, the thought of the terrible privations of his life, the prison with fetters for a year, the separation from his wife, the oppression of the government, the six years without a conversion; the disappointment at the end of his life that so little was done; the thought of such things spurs my footsteps. Remember this: If we succeed without suffering, it is because some one has suffered before us; if we suffer without success, it is because some one will succeed after us."

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintain ing this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

ODESSA, WASH.

The union of the Protestant churches at Odessa, Washington, is unusual in that a Methodist and a Presbyterian church reconstituted themselves into a united and harmonious organization of Congregationalists.

Rev. W. S. Pritchard, pastor of the church, writes: "At the time of the union Odessa was a small town of about 90 people, about four fifths of whom were Germans, ministered to by four German churches. There were two English-speaking Protestant churches, the Presbyterian and the Methodist Episcopal. The Presbyterian church was organized first, about 1902; later, about 1909, the Methodist church was organized. After a few years of the keenest rivalry the people began to see and feel that some other plan might be better. Conferences were held resulting in a decision on the part of both churches to unite on a Congregational basis. Delegations were appointed to go to their respective denominational bodies and to request permission to transfer titles to property. This permission was readily granted, on condition, of course, that the funds expended by these denominations be returned.

"A Union Commission of six, three representing each church was appointed to circulate a subscription paper and to secure a pastor. A canvass of the entire membership was then made, and each asked to unite with the Congregational church on his own application, and not merely as a member of either of the other churches. Other Christians of the community were asked to join the new church. The result was the organization of a Congregational church with 58 charter members, which was two more than the combined resident membership of the churches uniting. All but three or four of the resident members of the negotiating churches united with the new organization.

"Today we have a seven-room modern parsonage and a beautiful church plant worth together over $10,000. There is a constituency of over 100 families. The pastor is the only English-speaking Protestant minister in a section of country 25 miles square."

Not only has the union increased the membership of the church, but it has solved its financial problem. Before the union the two churches were supported by their Home Missionary Societies to the extent of $700, whereas last year the single church paid over $125 to benevolences, besides providing liberally for its own local needs.

KENNEWICK, WASH.

The union at Kennewick, Wash., is similar to that at Odessa in that the passion for unity triumphed over denominational preferences. In this instance two churches, a Congregational and a Presbyterian, had built rather expensive buildings, as a result of which both were encumbered with a heavy debt. As a result of conferences between the two bodies the Congregationalists sold their building and applied the proceeds to the debt on the building of the Presbyterians. The Presbyterian church then disbanded and its members came into the Congregational church by letter. This church now has a membership of 127, a Bible-school enrolment of 174, pays its pastor a salary of $1,200 a year, and contributes $137 annually to missions and benevolences.

The church is a most harmonious one, the pastor stating that it is impossible to distinguish between its constituent elements.

This work of the Congregationalists in Washington is a ministry of reconciliation in which the Disciples of Christ should rejoice, and in which they should play a leading role wherever opportunity affords. The Disciples are historically committed to Christian union. Who, if not they, should be the torch-bearers along the way which the denominations are traveling toward the Disciples' Promised Land?

THE CHRISTIAN CENTURY

EDITORIAL

THE MASTER'S VACATION

IT IS an interesting and significant verse in Mark which reports of Jesus: "And he saith unto them, Come ye yourselves apart into a desert place and rest awhile. For there were many coming and going and they had no leisure so much as to eat." The period described is at the close of the mission of the Twelve who had been sent forth two by two. That the purpose of the Master to give his faithful followers a needed rest was frustrated is no argument against its validity.

There was, of course, the physical weariness of the workers. The Master knew what it was to be hungry and thirsty and weary. No apostle of the strenuous life ever put into the service of humanity more consecrated energy than did He.

There was need, too, of spiritual refreshing. These Twelve were not to preach any more until there was a fresh message in their souls. The weary round of public meetings, with people coming and going and asking questions, had taken from them the freshness of spirit which is necessary in interpreting religion in a forceful way to the people.

There were the temptations, too, of public life. It was so easy to be popular by sensational methods and so hard to be true. One might jump down from the temple's height, or take the crown of an excited populace. More difficult was the lonely walk to Calvary.

The quiet times in the Master's life were spent in prayer. Before the delivery of the Sermon on the Mount, the Master was alone on the mountain top in prayer. When he was asked to assume the leadership of a military movement of revolt against the government, he sought the same source of strength and power.

The man who thinks he needs no vacation has not worked as the Master has worked; or perhaps he has not the spiritual sensitiveness to discern his inner needs. A vacation may be an occasion to the flesh for some, but it has its uses in the higher life of the spirit.

FRIENDLY RELATIONS WITH THE BAPTISTS

THE Disciples and Baptists of Missouri have taken steps which look in the direction of more friendly relations. It is evident that in states with a measure of the southern tradition there has been no love lost in the past. The Baptist Standard of June 24 mentions a kind of religious (?) attitude among the Baptists when it says: "Not infrequently this accentuated virtue issues in a prognathous zeal against some class of people with which one does not agree, against the Catholics, for example, or against heresy, or in the South, against the Campbellites." This attitude of a certain order of Baptists has been matched by an apostatizing order of Disciples.

The Disciples of Missouri through their state convention created a Commission on Christian Union which during the past year sought to establish fraternal relations with the state conventions of other religious bodies. For one reason or another, these efforts have not brought a response except in connection with the Baptists. The state convention of the Baptists appointed a committee to confer with the Disciples and a program has been drawn up looking toward increased friendliness between the two bodies.

The ministers are urged to exchange pulpits and the state conventions are to appoint fraternal delegates to exchange visits. The state mission boards are also to confer with each other to avoid friction and duplication in every way possible.

The program adopted by the two conventions has the merit of not attempting everything at once. To be effective, there must be sustained interest which will patiently iron out the prejudices that have been accumulating through the years. There is no other reason why these two bodies should not be working in the closest harmony, nor why they should not ultimately obliterate every distinction which now makes of them two groups.

WHY HAVE WE NEGLECTED THE POLES?

THERE are three million Poles in the United States. As the hope of a national revival of Poland grows dimmer, greater numbers of these people will come to this country. Of all the war sufferers, the Poles have suffered most. After the world conflict is finished many high class Poles with broken fortunes will seek this country. Just prior to the war 430,000 Poles came to this country in five years; of these 278,000 made permanent homes here.

The Poles are intensely religious by nature, as are most Slavs. They have 500 Polish Catholic churches in America, besides the sixteen organizations of Catholics who have repudiated the Roman obedience. There is evidence, however, that they tire of the round of ritual unillumined by the higher things of the Christian faith. In Milwaukee there has been serious defection on account of the parish school question.

The Poles present great contrasts in their cultural life. They are more given to crimes of violence than other Slavs, and are often in police court for drunken brawls, drunkenness being a great curse among them. At the same time Chopin, Sienkiewicz and others attest the quality of the Polish cultural life.

The Poles tend to congregate in cities, and in Chicago there are three hundred thousand of them, making Chicago the leading Polish city of the world, not excepting Warsaw.

It is a singular fact that while the denominations have competed to evangelize Swedes and Germans of Lutheran heritage and relatively higher modes of life, they have passed to one side the enormous Polish population. No single evangelical denomination has a thousand Polish members, and there are probably not two thousand Polish Protestants in America.

At the same time, the Catholic authorities report that one-third of the Poles of America are outside any church. It is a disappointing fact that home missionary leaders have sought the racial groups where quick and relatively easy returns were secured, but have neglected so signal an opportunity as the Polish race presents.

PREACHERS AND AD MEN GET TOGETHER

THE Associated Advertising Clubs of the World are meeting in Philadelphia this week. A section of the convention is being devoted to the study of the advertising problems of the church. The Disciples are represented on the program by Finis Idleman, who speaks on "Putting a Down-Town Church on the Map." O. F.

Jordan is on the Advisory committee, which deals with church problems.

Rev. Roy B. Guild will speak on "Sensationalism versus Sanity." This topic expresses very nicely the real issue in church publicity. So much of the religious publicity in the past has been irreligious—to use a Celtic form of speech—so that there is need now that the church place emphasis on the motto of the big organization of business men, which motto is, "Truth."

No church is justified in promising something which it cannot deliver or in raising expectations which are not to be realized. No church can afford to make the public believe that its chief business is anything else than the cultivation of the religious life. When publicity shall dare to be as religious as other forms of church activity, it will be far more effective, judged by every canon.

AN EDITOR PREACHES TO PREACHERS

MINISTERS are quite willing to denounce the sins of editors, both religious and secular. The editors on the other hand have had such respect for "the cloth" that they have passed by the sins of their brothers of another profession with reticence.

The sin of irreverence is one to which the minister is particularly susceptible. Deadening familiarity with spiritual things sometimes takes away from the leader the sense of mystery which is in the hearts of the people. In no regard is this more true than with regard to prayer. The following words from the Chicago Post have a peculiar value at this time:

"Some day a minister, invited to offer the invocation at a national party convention, will measure up to his opportunity, and a prayer will be uttered that will thrill the country as the words of Lincoln's Gettysburg address have thrilled it.

"The occasion is one that should appeal to the zeal of religion and the fire of patriotism, yet most convention prayers are long-winded and platitudinous, perfunctory extemporizing in pious phraseology. Presumably the average preacher is so in the habit of praying that he scorns preparation, and is betrayed into generalized petition that carries no throb of conviction and no sense of reality.

"The politicians, doubtless, regard the invocation as a mere formality, a courtesy to religion and the local clergy, a necessary but often tedious delay in the real business of the session. The minister has done little to disabuse them of this idea. He might if he would take his part in the program seriously; pray as if he believed in God, and make his prayer in spirit and diction a real and worthy keynote for the convention."

THE PSALMS OF ISRAEL

PERHAPS we are permitted to have favorite books in the Bible, since the New Testament shows great preference for one certain book in the Old Testament. There are one hundred and eighty-three scripture quotations in the New Testament, and of these one hundred and sixteen are from the book of Psalms.

Great souls have been nourished upon these immortal lyric poems. Martin Luther going to meet all possible devils at Worms stays his soul upon them. Those who have died with a verse of the Psalms upon their lips are an innumerable company.

The Psalms, like a modern hymn-book, are the product of a great company of writers, most of whose names are unknown to us. It helps us to know that Cardinal Newman, author of "Lead Kindly Light," was inspired to write by his stormy journey on the Mediterranean and by the greater storm within his own soul. We could wish to know more of the human experiences from which these psalms grew. Failing this, we rejoice that we have the psalms and that we know something of their reference to the experiences of Israel in her national life.

A people's attitude towards the Psalms may be taken as a gauge of its spiritual life. A denomination which has but little use for the Psalms knows but little of the meaning of communion with God. All literalists, legalists and doctrinaire religionists flee the book of Psalms as they would a plague. The mature saints, the mystics and pious souls of the church revel in its great emotions.

The Book of Psalms is like a chain of mountains. There are high places and low valleys. There is the ninety-first psalm and then there is the imprecatory psalm. There is revealed in certain psalms a delicacy of spiritual perception akin to the New Testament; as in the twenty-third Psalm. In other psalms are set forth the justice and the retribution of the Old Testament religious life.

A new sense of the nearness of God and of his wonderful providence is the reward of the man who lives with the psalm singers of Israel.

J. J. HILL ON THE BIBLE

JAMES J. HILL, the empire builder of the great northwest, had a Scotch Presbyterian training, though he married a Roman Catholic and was often in close fellowship with leaders of the latter denomination.

He was greatly interested in higher education and believed that the Bible should be a part of the plan. He said: "We are making a mistake to train our young people in all lines of knowledge and to give them the full equipment of college and university for undertaking the big tasks of life without making sure also that those fundamental principles of right and wrong as taught in the Bible have become a part of their equipment."

Becoming acquainted with the Bible cannot wait on college or university, important as biblical courses in these institutions are. If the Bible is to influence life in the largest way, its stories and precepts must be given to the child very early. Religious education in the home and in the Bible-school becomes an indispensable part of the training of the worthier type of man or woman.

CENSORING THE MOTION PICTURE

IT WILL be encouraging to Christian people to know that the great motion picture industry is subject to some of the restraints imposed by the consciences of church leaders. The National Board of Review of Motion Pictures has in its membership such great moral leaders as Dr. Charles S. Macfarland, P. F. Jerome, Mrs. George Swinburne and Mrs. Howard S. Gans. There are now 10,500 reels a year passing before the eyes of these censors. Since each of these reels is duplicated from thirty to one hundred and fifty times, the importance of the service of the censor will be seen.

Before the censorship was established, many evil things in motion pictures went unchallenged. The moral tone was often bad. There weree sacrilegious presentations and misrepresentations of the church and of its ministry. There was an appeal to the sensual and the criminal in the audience.

While cheap vaudeville shows go uncensored in many cities, it will be hard to bring the motion picture show up to the level it should attain. It is clear, however, that the intelligence of Christian leaders has prevented the motion picture from being the menace to spiritual life which it might have become.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Presbyterians Vote to Unite.

The Canadian General Assembly of the Presbyterian church by a vote of 404 to 89 has decided to unite with the Methodist and Congregational bodies, to form the "United Church of Canada." It is planned to have the union consummated immediately at the close of the war. The negotiations have gone on for twelve years. There is a small irreconcilable minority opposed to the union and they may go on for a time using the name of the Presbyterian church. The new United Church will be a most vigorous exponent of evangelical religion in Canada.

Would Aid the Blind.

The Federal Council of the Churches of Christ in America has joined in the appeal of the British-French-Belgian Permanent Blind Fund to secure funds to train the men blinded in the war for useful economic service. It is stated that there are already 25,000 of these blind men, victims of the great war, and the number may be more than a hundred thousand before the war is over. Some of these have become so despondent that they have taken their own lives. Dime banks will be distributed in the Sunday-schools, and other means of co-operation will be afforded. The banks may be secured from the Federation headquarters, 105 E. 22d St., New York.

Englishmen Unite to Pray.

The denominations in England do not unite as freely as in the United States, which fact makes the more remarkable the union prayer-meeting at Manchester recently. There were English clergymen of the establishment, Presbyterian, Congregational and Baptist ministers, and an Armenian priest, all led by a Salvation Army band to a park where a great open air prayer-meeting was held. The number of silk hats in the congregation indicated that the community leaders were in attendance. The secret of the prayer-meeting was the feeling that victory in the war will come as a result of moral force rather than physical force.

Who Will be City Temple Pastor?

In many ways the leading Protestant pulpit of the world is City Temple, London. Since its former pastor, R. J. Campbell, went to Anglicanism, a new pastor has not been secured. Rev. Hugh Black was called but declined. Dr. J. H. Jowett is supplying there this summer but whether he would allow his name to be presented to the congregation is not known. The latest rumor with regard to the situation is that Rev. Joseph Fort Newton, Liberal preacher of Cedar Rapids, Iowa, will be called to the great London pulpit. He is to speak there the latter part of the summer.

Well-Known Pastor Becomes Evangelist.

One of the leading pastors of Canada was Dr. J. L. Gordon, who kept filled a Presbyterian church in Winnipeg with two thousand sittings. It is now reported that he has invaded the United States and will evangelize in the western section of the country.

Dr. Broughton Goes Back to Atlanta.

Dr. Len G. Broughton after a period of service in London and more lately in Knoxville, Tenn., has been called back to his old church at Atlanta, Ga. A debt which was incurred in the previous pastorate will be raised and the church will be rejuvenated, it is hoped.

Agnostic Turns Christian.

One of the astonishing results of the war in England has been the conversion of Horatio W. Bottomley, editor of the weekly, "John Bull." He said recently:

"Today, in my fifty-fifth year, and after about as strenuous a life as any man of that age has ever lived, I believe in God and in the immortality of the soul of man. I am not sure that if poor Foote (the leader of the English freethinkers whose death was recorded a few weeks ago) had died a few years ago, I might not have been a candidate for his successorship. But now it is too late. The great world war has done it. In war there is a mighty alchemy, transmuting the base metal of human experience into the pure currency of faith. Pure rationalism, however scientific, has no word of comfort for weary watchers or of solace for human hearts. I believe that God has a divine purpose for not only the blood of heroes but equally for the tears of women, the quivering anguish of the human heart and the sacrificing effort of unselfish aim."

Give New Secretary Good Words.

Dr. J. Y. Aitchison is the newly appointed Home Secretary of the Baptist Foreign Mission Society. He has recently served on the team of the Laymen's Missionary Movement with great success and is now to carry on the promotional work for his denomination. A dinner was given to him at the time of his leaving Chicago in which many of the leading dignitaries of the Baptist denomination participated.

Finds Flaw in Text Book.

Dr. Melbourne P. Boynton has aroused considerable interest by his discovery of a peculiarity in a certain text book used in Chicago schools. It is called "A Civic Manual for Chicago and Cook County," by S. R. Winchell, and is published by A. Flanagan and Co. In a list of leading institutions is a two hundred word description of Roman Catholic activities, while nothing is given of Protestant activities. The City Club, an outstanding institution of the city, is disposed of with eight words.

Denomination Adopts Neckties.

There has recently been a great convention of the Church of God at Anderson, Ind. A noticeable feature of the gathering was that for the first time the men wore neckties. Previously this was regarded as superfluous and an extravagance, therefore a sin, The women, also were dressed in colors.

Publishing House Makes Money.

The Publishing House of the Methodist Church, South, is prospering. Its sales for the year ending February 29, 1916, amounted to $1,029,906.31, showing an increase over the preceding year of $36,770.20. The total profit for the year was $121,171.60. The net assets of the Publishing House at Nashville and the branch houses at Dallas and Richmond are $1,548,749.51. The Book Committee ordered a dividend of $15,000 to the annual conferences for the benefit of the conference claimants.

Woman Wants Seat in Diocesan Convention.

The Episcopal Diocesan Convention of Boston was thrown into a near panic recently by the appointment of a woman for a seat in the convention. Lawyers were sought for an opinion on the state of the church law and at last Bishop Lawrence ruled against seating the woman. A committee will have the case under advisement until next year. The Methodists admitted women to the general conference ten years ago, in the northern branch of the church, and the Congregationalists have for many years accorded women the privilege of sitting in the National Council. Only a few women have availed themselves of their privileges in these denominations.

Congregationalists Get Out Year-Book.

The Congregational Year-Book has been delayed on account of the scarcity of paper. It is now out and shows a very healthy growth in that denomination. The general summaries show that over 70,000 members have been admitted to the churches during the year, with a net gain of 17,232. The gain in men was 8,519, almost equaling the gain of women members, 8,713, a fact worthy of special notice. The Sunday-schools shows a gain of 8,230 members, the Young People's Societies of 4,353 members and the men's organizations of 5,746. The total of benevolent contributions to all causes was $2,433,205, a gain over 1914 of $161,165. There are thirty-seven churches having a membership of over a thousand, and 200 with a membership between 500 and 1,000. Of churches reporting no admissions on confession of faith there are 509 reported.

Presbyterians Increase in New York.

In spite of the muck-raker's occasional joyful shout that the church is dying, the Presbyterians in their recent annual report show that they have never in their history had so many members in New York as at the present time. During the past year over 2,500 persons have been received into the sixty churches, bringing the total membership up to 35,691. Seven churches received more than 100 upon examination—Ascension, Labor Temple, French Evangelical, St. James, Madison Avenue, Fifth Avenue and Harlem-New York.

The Sunday School

PAUL AT ATHENS.

Lesson for July 16.

Golden Text: In him we live, and move, and have our being. Acts 17:28.

Lesson Acts 17:16-34. Verses 22-34 printed. Memorize verses 22, 23.

(22) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious.. (23) For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What, therefore, ye worship in ignorance, this I set forth unto you. (24) The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; (25) neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; (26) and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; (27) that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: (28) for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

(29) Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. (30) The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: (31) inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(32) Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. (33) Thus Paul went out from among them. (34) But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

* * *

VERSE BY VERSE.

22. **In the midst of the Areopagus.** Areopagus was the court and not the place. Here was frequently assembled the noblest blood of Athens.—**Ye men of Athens.** The classic phrase for beginning a speech.—**Ye are very religious.** Paul's words could be taken as a compliment or as a criticism, but they must have been intended as a compliment

23. **Objects of your worship.** Athens was the home of Greek philosophy and the center of Greek worship. Petronius says that it was easier to find a god than a man in Athens.—**To an unknown god.** The Athenians feared that there might be a god that they had not heard of and who must be propitiated. The phrase had a pagan sense, but Paul gave it the higher meaning.—**Ye worship in ignorance.** The phrase is too strong; it would be more true to the original Greek if it read "whom ye worship not knowing his name and nature."

24. **The God.** The creator of all things. This fact swept away their idols, and the multitude of their gods.—**The world.** The word is used here to mean the visible creation. The ordered universe.—**Lord of heaven.** This God is also Lord of the heavens as well as of the earth.—**Dwelleth not in temples.** Their gods were placed in temples and there remained.

25. **Served by men's hands.** Refers to clothing the gods in splendid raiments and then offering them food and costly gifts.—**He needed anything.** Needed anything in addition to what he has.—**He himself giveth.** All things come from God. The one Paul was declaring to them.

26. **He made of one every nation of men.** These Athenians did not enjoy this, for they called all men not Greeks barbarians.—**Seasons.** The stages in a nation's history.—**Bounds.** The word in the singular means the fixing of boundaries, and so is here transferred to the fixed boundaries themselves.

27. **Haply.** Perhaps—**Might feel after.** Jesus is the answer to the longings of the soul to find God.—**He is not far from each one of us.** God is waiting for us to open our spiritual eyes that we may see evidences of Him all about us.

28. **In him we live, and move, and have** our being. We are surrounded by his pervading spirit which sustains and guides our movements in the world.—**We are also his offspring.** A line from one of the poets from Paul's province, named Aratus.

27. **Being then the offspring of God, we ought not to think that the Godhead is like unto gold.** If we are the offspring of God; God himself, therefore, cannot be like any material substance, such as could be seen on every hand in the places of the gods.—**The Godhead.** Or, that which is divine, RVm.

30. **The times of ignorance therefore God overlooked.** Passed or suffered unnoticed.—**Repent.** To turn. To turn from worshiping idols and worship God.

31. **In which he will judge.** Both the Stoics and Epicureans rejected the idea of a future judgment and retribution. **The man.** Or a man, RVm. This has reference to Jesus.

32. **We will hear thee concerning this yet again.** Like Felix, they would wait for a more convenient season, but there is no convenient season in the land of Never.

33. **Paul went out from among them.** Having stirred their minds, and created discussion and also having received a polite dismissal, Paul left the famous court.

34. **Dionysius the Areopagite.** A man of distinction. He was afterwards bishop of Athens, and met a martyr's death, if we may trust tradition at this point. At the foot of Mars Hill there are the ruins of a church dedicated to Dionysius.

* * *

TEST QUESTIONS.

1. Where is Athens?
2. For what was it famous?
3. What attracted Paul's attention in this city?
4. What was the Areopagus?
5. What two systems of philosophy had Athens?
6. What would Paul see from where he stood?
7. What is the argument in verse 29?
8. What earlier words of Paul's does verse 30 recall?
9. What is meant by "the Areopagite."
10. Where are the quotations in verse 28 found?

Feeling After God

The Lesson in Today's Life.

BY ASA McDANIEL.

WHEN Paul landed in Athens he found the people blindly groping after God; he would lead them from darkness to the glorious light in the presence of God. They were worshiping the art of their own hands. He tried to lead them from seeking God in the things made of gold and silver, and to seek him in spirit and truth. The process has always been going on and can be seen today in many of our great mission fields. Many of the very best examples of the transforming power of the gospel of Jesus are seen on the rim of human experience, where this groping after God has been going on for centuries. Men have found him under the guidance of consecrated teachers of his word in life and story.

* * *

In a very real sense we are all groping after God. The advance guard see him but faintly; the great multitude of mankind rest in the revelation of God that they received from their fathers. This is not always vital in their lives. It is not theirs, it has been borrowed from a friend. It lacks the compelling power and interest of a sense of God, secured by personal effort. Paul was not alone anxious to have them quit their worshiping idols; but he was equally interested in having them find the true object of worship.

When we come to realize that God is not far from each one of us, then we shall begin to find him in the common experiences of our lives. When Jacob went to Bethel he did not expect to find God; but he was agreeably surprised and exclaimed, "Surely the Lord is in this place and I knew it not!"

If our souls were sensitive to spiritual truth we would have to exclaim with Jacob, "Surely the Lord is in this place (experience of my life) and I knew (failed to appreciate) it not!"

We have not allowed the teaching and life of Jesus to make our spirits sensitive to the presence of God in the common things. We have looked for him in the high places and failed to see him in the "sparrow's fall" or the "beauty of the lilies."

The people of Athens were on the brink of the highest things and yet missed them. The air was filled with the evidences of God, but they failed to see him. In this the morning of the twentieth century is it not true that we stand in the presence of our divine father and do not recognize him, because we expect to find him only in houses of worship and not in the everyday things of life?

A story is told of Nicholas Herman: When he went to the monastery, he was so awkward and uneducated, and broke so many things, that they put him in the kitchen to wash kettles and pots. His soul was more skillful in its task, than his fingers were with the china. He had a calm belief in the presence of God with him everywhere and at all times, and his countenance showed that God's presence was more real than aught else. Men traveled long distances to talk to him in his kitchen. He told them that "The time of business does not differ with me from the time of prayer, and in the noise and clatter of my kitchen, I possess God in as great tranquility as if I were upon my knees at the sacrament."

* * *

When we live the spirit of the above story, God will be real and vital in our everyday life. When we study our own spirits in their present relation to God nothing will be so satisfying and real to us as the consciousness of his presence in us working upon our souls, to make them good, pure, strong, true, and brave, so that we may have communion and everlasting fellowship with him.

Disciples Table Talk

W. A. Shullenberger Elected to Drake Board of Trustees.

When D. R. Lucas was pastor at Central church, Des Moines, he acted as a Drake Trustee, and Dr. Breeden succeeding him at Central followed him also as a Trustee of Drake; Finis Idleman then succeeded Dr. Breeden. The latest addition to the Board is W. A. Shullenberger, new pastor at Central, who succeeds Dr. Idleman on the Board. Two other new members recently elected to the Board are B. Frank Prunty and Dr. Grimes. Mr. J. B. White, of Adel, Ia., who was a member of the original Board of Trustees and has been one of the most active ones for thirty-five years, has been made a life member.

Burris A. Jenkins Goes to War.

One of the recent recruits for service in the Mexican War of 1916 is Burris A. Jenkins, pastor at Linwood Boulevard church, Kansas City, Mo. Dr. Jenkins has been given leave of absence for six months by his congregation, and has already left for the south as Chaplain with the Third Regiment, Missouri.

Two Editors Will Debate.

C. C. Morrison, editor of The Christian Century, has been invited by P. H. Welshimer to debate with S. S. Lappin at the coming Doctrinal Congress at Canton on receiving the unimmersed into the churches. The Congress management is advertising this event as one of its big features.

Commencement at Drake University.

There were 208 graduates in the line of march at Drake this year. The women were represented by 146 and the men by 62. The College of Liberal Arts sent out 25 men and 27 women. Among the graduates in law there were 23 men and 1 woman. In the College of Education class there were 99 women and not a single man. Of the College of Fine Arts there were two men out of the 19 gradutes. Seven young women received diplomas from the Home Economics department, and ten young men from the Bible department. John William Gratton received the "Class of 1915 Medal" as being the one "having been of the greatest service and utility to the university and its best interests during his years at College." This medal is granted annually to some graduate receiving the baccalaureate degree. The Commencement address this year was delivered by Dr. Clyde Furst, formerly of Columbia University, but now Secretary of the Carnegie Foundation for the Encouragement of Teaching. His subject was "Liberal Education." The closing event of the day was the conferring of the degree of LL.D. upon Governor Geo. W. Clark. The total enrollment at Drake the past year was 1529, or 163 more than last year.

Madison A. Hart to Lead Missouri's Disciple Hosts.

At the state convention of Missouri held at Sedalia, and closing on June 15, the following officers were chosen to lead during the year 1916-17: President, Madison A. Hart, Columbia; vice-president, F. L. Moffett, Springfield; recording secretaries, E. B. Shively and Arthur Stout. Over 600 delegates were reported in attendance at the sessions. B. A. Abbott, of St. Louis, is the retiring president. Feature speakers were: George H. Combs, B. A. Abbott, B. A. Jenkins, A. McLean, Grant K. Lewis, **Fred Kline, L. E. Sellers,** H. J. Derthick, B. L. Smith, Mrs. Allena Grafton, Mrs. Ross and others. Resolutions were adopted indorsing national prohibition; workmen's compensation laws, search and seizure laws for protection of prohibition territory; pensions for widows and orphans; extension of juvenile courts; civil service throughout the state and a more effective provision for settlement of industrial disputes by arbitration. The 1917 convention will be held at Mexico.

A Great Church in Detroit.

C. J. Tannar began his fourteenth year as pastor at Central church, Detroit, Mich., last month. During these years under his leadership three other churches have been established in the city, and there are now 200 more members at the mother church than when it began to swarm. One of the



Rev. C. J. Tannar, Detroit, Mich.

younger churches, that at Grand Boulevard, has a fine new plant costing over $18,000, and the new pastor, W. G. Loucks, is reported by Mr. Tannar as doing excellent work. Central gives $1,000 per year toward the Boulevard work, and the same amount to Grand River Avenue church, to which F. P. Arthur ministers. Central church and Bible school support Dr. Shelton as their living link in Tibet, and three of the church families care for three other living links in their own names. One of these missionaries is in China, two in the Philippines. The church has a strong C. W. B. M. of 100 members, and 117 persons were added to the congregation last year.

Harry Munro Has Sailed for Alaska.

On last Sunday Harry Munro, missionary of the Bible School Department of the A. C. M. S., sailed for his field of work in Alaska His passage from Seattle to Anchorage, his first stop, was the gift of First Church Bible-school, Seattle. He spent the hour immediately preceding his departure with this school. Mr. Munro's wife, and daughter Anna Laura, remain with his parents in Sawtelle, Calif., until the spring of 1917. On the route west through the States, Mr. Munro and Secretary Hopkins were royally entertained at St. Louis, Sedalia, Mo., Kansas City, Hutchinson, Kan., and other points. Twenty stops were made in Kansas. At Sedalia, Mo., the party found Missouri's convention in session and hearty greetings were given the outgoing missionary and Mr. Hopkins. At Kansas City conferences were held with G. W. Muckley, H. F. Branstetter and Secretary D. H. Owen, of Kansas. At St. Louis Richard Heilbron, of the Christian Board of Publication, gave a breakfast for the travelers. Secretary Hopkins reports that the Alaska Equipment Fund continues to grow. About $500 has been pledged or paid in. It is expected to make the fund $1,000. Every Bible-school, and many adult classes, should have part in this worthy enterprise. One cannot but admire Mr. Hopkins' efficient method of "putting it over"—by means of perfectly legitimate publicity. He should be strongly backed up in this laudable task.

Drake University Graduate Goes to War Zone as Evangelist.

Kirby Page, of Houston, Texas, a graduate of Drake University '15, who is now serving as private secretary to Mr. Sherwood Eddy, International Secretary of the Young Men's Christian Association. is sailing with Mr. Eddy on the New Amsterdam on July 8 for the war zone. Mr. Eddy is planning to spend three or four months holding evangelistic meetings in the various warring countries. Some 38,000,000 men and boys are now under arms; 4,600,000 are shut up in the great military prisons until the end of the war; more than 2,000,000 are in the hospitals; more than 3,000,000 have already been killed. In the face of terrible suffering and strain, men are more serious minded and thoughtful than ever before. Everywhere an unprecedented response is being given to the Christian message of consolation and hope. Thousands of men are turning to Christ during these dark days. Mr. Eddy begins his work with the British troops in the great concentration camps of England, Ireland, Wales, Scotland, France and Egypt. Later he plans to hold evangelistic meetings in the great military prisons of Russia and Siberia. and possibly may remain long enough to hold meetings in other countries. Mr. Page is to accompany him to assist in the preparations and follow-up of the meetings and will have unlimited opportunities for personal work among the soldiers and prisoners. His European address will be care of Brown, Shipley & Co., 123 Pall Mall, London. It is earnestly desired that his friends shall daily remember him in intercessory prayer that he may be guided of God and may be used in leading men to a better knowledge and a closer walk with Jesus Christ, our Saviour.

Commencement at Texas Christian University.

Enrollment in all the colleges of Texas Christian University during the past year was larger than ever before. The financial outlook of the school is reported to be brighter now than in previous years. The commencement exercises this year began with those of the Fort Worth College of Medicine, which is the medical department of the T. C. U. Prof. W. M. Winton, of the university, gave the address. At the baccalaureate exercises the following day R. H. Miller, of the Men and Millions movement, gave what is reported to have been "one of the most masterful addresses of its kind ever made in Fort Worth." Features of the next day were the Senior class exercises in the morning; the Reed Oratorical Contest at 2 o'clock; a ball game in the later afternoon, and the annual alumni banquet at night. The final exercises were held the following morning, Dr. T. S. Clyce, president of Austin College, Sherman, Tex., giving the Commencement address.

J. M. Philputt Makes Preaching Pilgrimage.

James M. Philputt, of New York, preached for his brother, Allan B., in Central church, Indianapolis, Sunday, May 21. During the month of May he made a preaching pilgrimage with Mrs. Philputt to the haunts of his youth. He began at his birthplace in Flat Creek, Tenn. Then up through southern Indiana to Salem, where he had his first pastorate and to Bloomington, where he was educated at the State University. Every Sunday and some days of the week he preached in churches that he had served in earlier years. He and Mrs. Philputt are now at their summer home at Pemaquid Point, Maine.

* * *

—The Christian Endeavor Society at Central church, Des Moines, still holds the banner for attendance at the local union meetings. In a recent meeting of the union Central had 181 of its 182 enrolled members present.

—Herbert Swanson, student of the Bible-college at Drake, recently paid a visit to the Foreign Society secretaries at Cincinnati, with a view to making arrangements to go as a missionary to Tibet. Mr. Swanson has another year at Drake, but wishes to go out a year from next autumn as a helper to Dr. Shelton. His home is in North Dakota.

—Ex-Governor Hanly, of Indiana, was one of the speakers at the state Sunday-school convention of Nebraska, held at Falls City, June 20-22.

—Norton, Kan., is not a large town, but there is a Bible class at the Christian church there—the Loyal Bereans—which has an attendance of several over 100. It is one of the largest classes in the state.

—H. H. Harmon, pastor at First, Lincoln, Neb., recently addressed a joint meeting of the Lincoln Courts of Ben Hur.





Rev. B. A. Jenkins, who will serve as chaplain in Mexico.

Rev. M. A. Hart, elected president of Missouri Disciples' organization.

—Oscar W. Riley, Athens, O., asks readers of The Christian Century to notify him by postcard of those who are known to possess a set of the Millennial Harbinger, either entire or in part. Mr. Riley has in mind preparing an index volume to the complete set, if there are a sufficient number of sets to justify the effort.

—Wilford H. McLain, Ohio's State Bible School Superintendent, will give two courses in the Eastern School of Methods, which is to be held at Wellsville, N. Y., July 7-14.

—During the four years' service of W. B. Zimmerman as pastor at Pleasantville, Ia., 350 persons were added to the church membership. In addition, 94 were enrolled with the community church at Beech, Ia., to which Mr. Zimmerman gave much time. He is now pastor at Mitchellville, Ia., and is continuing his work at Drake.

—E. G. Campbell, recently come from Bryan, Tex., to the University of Chicago, would like to serve some church within reach of the city. He will be here for three months, and his address is 5718 Kimbark Ave.

—The Bible-school at Girard, Kan., has added a bungalow to the rear of the church building for the use of Bible-school classes.

—Several of the schools of Kansas have made contributions for the building of a new church in West Topeka.

—The Board of Education of the Disciples of Christ, C. E. Underwood, secretary, looks forward in the near future to employing an educational expert who shall assist in the organization and standardization of administrative and educational work in its constituent colleges.

—Mrs. A. R. Spicer, wife of Oklahoma's aggressive state secretary for the Disciples, writes that Mr. Spicer was taken seriously ill June 9, and is now in an Oklahoma City hospital. The physician reports that the trouble is overwork, and the outcome will not be known for a month.

—G. I. Hoover, Indiana State Evangelist of the Eastern District, reports that a new church of thirty-four members has been established at Waldron, Shelby Co., Indiana. This was the last large unit of population in which a church of the brotherhood had not been planted. A Bible-school was organized and both church and school are doing splendid work. W. E. Carroll, of Shelbyville, preaches regularly for the congregation every two weeks at the afternoon hour. The congregation has recently purchased two of the best available building lots in the town, offering a splendid site for the erection of a house of worship. The basement of a permanent structure will probably be erected in the near future.



—The Loyalty Endeavor Society of University Place church, Des Moines, is vitally interested in missions. Several of its members have volunteered for the foreign field. It is supporting a student at Nanking, China, and the evangelist Panna Lal, at Jubbulpore, India. It is a double Life-line Society in the Foreign Christian Missionary Society.

—The Program Committee for the Southern California convention, to be held in Long Beach, July 20-30, is composed of the following named persons: Lloyd Darsie, J. Walter Carpenter, C. F. Hutslar, R. W. Abberley, Edgar Lloyd Smith, R. W. Blackburn.

—The Alpha Delta Class movement is the latest thing in organized classes. Several years ago the original Alpha Delta class was organized at Jackson Avenue church, Kansas City, with the motto, "The Christ Life is the Right Life." Now an Alpha Delta Union has been formed, and it is proposed to organize an Alpha Delta class in each of Kansas City's schools, and perhaps others outside of the city.

—I. N. McCash was in Des Moines recently, especially for the purpose of officiating at the marriage of his son, Buell. His daughter, Stella, was married in the west a few days ago.

—The Philo-Christos class, at Central church, Des Moines, has a band of 29 pieces.

—Within the Christian Endeavor organization at Central church, Des Moines, has been organized what is known as the Good Citizenship Club. A charter membership of twelve young men is reported. The purpose of the organization will be the study of questions of government and reform.

—The Foreign Society sends report of a number of Children's day offerings, of which the following are a few: Hamilton, O., Lindenwald, $83.50; Miami, Okla., $71.55; Omaha, Neb., North Side, $78.19; Webster Groves, Mo., $65; Gerlaw, Ill., $74.77; Mt. Sterling, Ky., Bible-school, $110; Kendallville, Ind., $57.74; Shelbyville, Ky., Bible-school, $104.42; Longview, Tex., $60. Most of these offerings are much larger than the apportionments, some of them being 100 per cent in excess of the amounts asked for.

—Burris A. Jenkins delivered the baccalaureate sermon at the University of Texas, at Austin. The largest class in the history of the university is reported, there being 334 Seniors. The commencement address was given by Judge Nelson Phillips of the state Supreme Court.

—Eighty-seven churches were represented in the attendance at the Lexington (Ky.) School of Methods held last week. But seventy-six were represented last year. It was hoped when the above report was sent that other incoming students would still further swell the enrollment. A. W. Fortune's daily Bible lectures were a strong feature of this year's sessions.

—L. G. Batman, pastor at First church, Youngstown, gave the baccalaureate sermon to 130 graduates of the Rayen Schoo. of Youngstown. His theme was "The Way Up."

—S. B. Owings, recently resigned at East End, Quincy, Ill., will attend Christian University, Canton, Mo., in the autumn.

—Frank W. Allen, of Springfield, was a speaker at the Better Community conference held at Champaign, Ill., June 13-15.

—H. E. Sala, of Central church, Peoria, has just started on a 3,000 mile auto trip of six weeks. He and his family will visit Ohio, Pennsylvania and New York City, and thence will make a tour of the coast south and back over the Alleghenies. Mr. Sala is his own chauffeur..

—The men's class at the Galesburg, Ill., church has reached a membership total of 100, and celebrated the event with a banquet on the evening of June 15. H. A. Denton, pastor, gave a talk on "The Men of Galesburg for the Man of Galilee."

—E. F. Daugherty, of Vincennes, Ind., delivered the baccalaureate sermon at the Indiana State Normal, at Terre Haute. J. Boyd Jones, pastor at Central church, Terre Haute, speaks highly of the address.

—L. J. Marshall, of Wabash Avenue, Kansas City, Mo., has purchased a farm near Lees Summit, Mo., and will live through the open season in his summer home there, going to and from his work in Kansas City in his auto.

—W. S. Lockhart, of South End church, Houston, Tex., was requested by some of his congregation to speak from his pulpit on preparedness. Mr. Lockhart's statement of opinion was epitomized in the following words: "A man can be a good citizen of the United States without shaking in the knees or being scared to death. I believe in a sane program, but preparedness means war, and not peace."

—An every member canvass was made at Keokuk, Ia., on June 25.

—Miss Eva Lemert, Bible-school expert, has closed her work at First church, Springfield, Ill., having accomplished some remarkable things in the eight weeks of her leadership.

—O. S. Reed, of Manzanola, Colo., church, dedicated the new soldiers' monument at Salida, Colo.

—A. B. Robertson, who leads at Ashland, O., has been elected president of the Ashland County Ministerial Association.

—John I. Roberts, who graduated this year from Drake College of Liberal Arts, and also from the College of the Bible, will enter the University of Chicago in the autumn. He is preparing for mission work in South America. Mr. Roberts is spending the vacation season with his parents in Trenton, Mo.

—The members of all the churches of Pittsfield, Ill., were invited to a reception given by the Disciples congregation there to their pastor and his wife, Mr. and Mrs. D. N. Wetzel. The occasion was the celebration of the twentieth anniversary of their marriage.

—Frank Vennum, of Urbana, Ill., a trustee of Eureka, has given that college $40,000, $30,000 of the amount to go into the construction of a new "Vennum Science Hall," and $10,000 to be expended on equipment. Work on the new building will begin at once.

—The young people of the church at Arbella, Mich., are planning to put a basement into the church building next year.

—A few weeks ago W. W. Wharton, of Roodhouse, Ill., church, resigned his pastorate there, but the congregation asked him to reconsider; this he did, but he has finally decided definitely to leave Roodhouse. The local paper speaks most favorably of his character, ability and his Christian courage in standing up for his principles and for the higher interests of his community. Mr. Wharton has already left this field.

—Walter Scott Cook, pastor at Wilkinsburg, Pa., First, writes that the new building there is now under roof and ready for the plasterers. This plant will cost complete about $42,000; it is of colonial architecture throughout, seating about 700 persons, with seventeen class and departmental rooms besides the main auditorium and balconies. The dedication will be held in September of this year. Mr. Cook is preaching a series of "Summer Preparatory Sermons." The following are the topics treated: "Ploughing Deep," "Sowing the Seed," "Encouraging Growth," "Sleeping in Harvest," "Marketing Your Grain," "The Fun of Work," "Alexander Mackay," "The Bonds of Love," and "The Profits of Religion." The services are now being held in a local theater.

—Franklin Street church, Grand Rapids, Mich., has purchased a lot for the erection of a new building in about a year. In the meantime some needed repairs are being made on the present building.





One of the beautiful things on the foreign mission field is the great affection of the "native" for the missionary's babies. The good woman in the picture helped care for tiny Josephine Estelle Smith in north Japan, after the mother had passed into the spirit world. In a few weeks the babe joined the mother, and O'Ino san turned her attention to baby Hartzell Garst. In turn she cared for Gretchen, Morrison and Rachel Garst, and other babies in the mission have been mothered by her. The baby in the picture is Rachel Garst. She has not seen her nurse for over seventeen years. Note in the later picture the clinging of the mother hands about the young girl's hand. O'Ino san's joy in this reunion is depicted in her radiant face. Since November 1884 O'Ino san has been a consistent Christian, and her face at the age of sixty-two is testimony to the faith that fills her soul. O'Ino san is the first woman convert to the Christ in the work of the Disciples in Japan.

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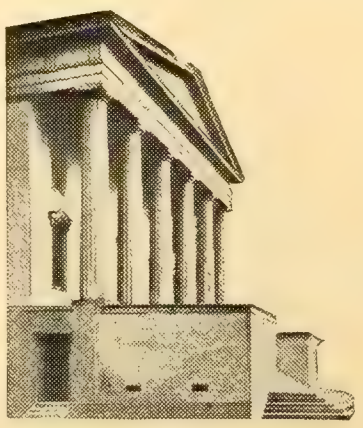
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Session begins Sept. 11, 1916.

Write for catalog and literature.

The President, Lexington, Kentucky

—The Loyal Men's class of First church, Davenport, Ia., entertained the Loyal Men of the churches at Rock Island and Moline, Ill., recently. About 100 men were present, and plans were made for a United Brotherhood of the Christian Churches of the tri-cities.

—A nine-reel presentation of Hugo's "Les Miserables" was given at First church, Fresno, Cal., on a recent Sunday evening.

—Secretary F. W. Burnham was given the degree of LL.D. at the commencement exercise at Eureka College this year. W. F. Richardson, of Kansas City, Mo., was similarly honored.

—The Christian and Congregational churches at Newport, Me., have voted to federate. J. W. Reynolds, for thirteen years pastor of the Christian church at Assonet, Mass., has been called to the pastorate.

—East End, Pittsburg, John R. Ewers, pastor, is planning for a revival next year to be led by E. L. Powell, of Louisville. J. C. Archer, of Yale University, will supply Mr. Ewers' pulpit during August. East End is the church that is behind E. I. Osgood, missionary in Chuchow, China, and a grand reception is being arranged for him upon his coming to this country in the autumn. The liberality of this Pittsburg congregation is again seen in the fact that a box of books was recently sent to our school in Livingston, Tenn., to which work East End church gives regular support.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—A program has been received of the Winfield (Kan.) Chautauqua Assembly, of which Pastor R. W. Gentry is platform manager. "The Rural Community" is one of the up-to-date topics which will receive attention during the sessions. A series of classic motion pictures will be given preceding evening programs.

—This week, June 27-30, is being held at the University of Chicago an Institute of Religious Education. Two lectures are given each afternoon, at 3:30 and 4:45. At the earlier hour Professor W. S. Athearn is giving a series of lectures on "Current Problems in Religious Education." His lecture for June 29 is "The Training of the Teachers of a Community," and for June 30, "Problems of Adjustment in Present-Day Sunday School Agencies." The meetings are held at Haskell Assembly Room, and no charge is made for admission. Rev. J. W. F. Davies, Director of the Community House at Winnetka, Ill. lectures at the later hour.

—Professor E. E. Snoddy, of Transylvania College, will be the convention speaker at the Nebraska state convention which will be held at Bethany Park, Neb., July 25-30.

—During H. H. Harmon's ten years of service at First church, Lincoln, Neb., there has been a growth in membership from 375 to 900, and in property value from $8,000 to $70,000.

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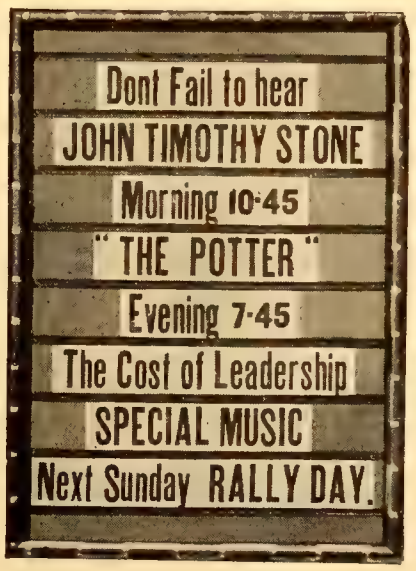
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700 East Fortieth Street **CHICAGO, ILL.**

THE CHRISTIAN CENTURY.

Vol. XXXIII July 6, 1916 Number 27

Is Religion About to Die?
Who is a Christian?
Editorials

The Santiago Conference
By The Visitor

Can Man Know God?
By Joseph Fort Newton

Can the Church Come Back?
By Scott Anderson

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JULY 6, 1916 Number 27

Is Religion About to Die?

WHAT IS HAPPENING TO RELIGION? IS IT ABOUT TO PERISH?

The prophets who have predicted the death of the church have been a long procession. The European war had gone on but a few months when reputable magazines began printing articles proclaiming the death of the church and the death of socialism. Both are still with us. If the war has done anything to religion, it has made it more universal than ever before. From the trenches of Europe come stories of men reading the New Testament and giving their hearts to God.

A quarter of a century ago, men thought the new science would end the reign of religion. It seemed to them that religion was a mythical explanation of life to be superseded by exact knowledge. Soon Huxley differed from Darwin in his attempt to account for the human soul entirely by evolution. Now a galaxy of great names in science stands also for a faith in God.

✣ ✣

It was thought, by the fearful, that the higher criticism was about to destroy the Bible. The ark of God was being steadied by terrified souls who unwittingly betrayed a kind of unbelief in their fear. After a quarter of a century of higher criticism, the Bible is more read than ever, and more universally used and respected. Historical study of the Bible has not taken away its religious usefulness.

The latest method of proving that religion is about to die is by means of statistics. One popular magazine points out that New York churches are going backward, and then draws the conclusion that the whole country will follow in the wake of its metropolis. Others show that the percentage of gain in the churches is slackening, though it is still greater than the gain of population. The death of rural churches is adduced as an evidence of old age and death for the church. All of these appeals to statistics refuse to face all the facts. It is still true that church membership grows in excess of the population. Until it lags behind the growth of population, statistics will have a hard time proving the death of religion.

✣ ✣

The religious nature of man, now as always, finds expression in a variety of ways.

The existence of all our American "isms" shows a deep interest in religion which needs only wise direction to be a great positive force for good. The man who would amputate religion from his life would feel like a one-armed man, a cripple. Perhaps nearly every person in America shows some kind of religious interest.

Our secret societies, of which there are a great variety, are able to exist chiefly by reason of their religious features. Demanding a faith in God, having a Bible on the altar, opening and closing meetings with prayer, passing resolutions showing faith in the immortality of dead brothers, are but a few of their religious activities.

Religion is deeply imbedded in the social movement. A majority of social workers are church members. Most of them have a religious attitude toward the world. They are the missionary heroes of the home land.

The great reforms live by religious idealism. When the saloon dies it will have as its epitaph, "Here lies John Barleycorn, slain by the Christian Voter."

Nor are we to find in the great world war anything but cause for optimism. Never before have nations sought so arduously for excuse and justification. Never has the Christian conscience acted against barbarism so certainly. The worst of all the wars may be the Armageddon of war.

✣ ✣

The church is not to be described as a dying institution. We test life by activity. The savage prods the dead lion to prove his demise. If the lion comes up with a roar, he is not dead.

The missionary movement is of itself sufficient to prove the vitality and power of the church. There is nothing comparable with it, this side of the apostolic age. The student volunteers from our best young life, the millions of dollars from the consecrated pocket-books of humble Christians, the statesmanlike plans, the wonderful spirit of the movement, all proclaim loudly that Christianity is but just come of age. Its manhood and ripened maturity are on ahead.

✣ ✣

The church is the only institution nineteen hundred years old that has retained its original life.

Other religions are older, but these have undergone such changes as to be scarcely recognizable. Judaism is now no more like the Judaism of Jesus' day than it is like Christianity. Buddhism has experienced revolutionary changes. The Christian church glories in a continuous history, and can claim a living interest today in the fundamental ideas of the New Testament.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Why are religion and the church so like a rock in the stream of history? Why does the church today show an enthusiasm and a consecration unmatched anywhere?

It is religion which has given humanity insight into the values of the inner life. The abiding and eternally valuable things of the human soul have through it been made manifest.

✣ ✣

Religion alone has proved an adequate basis for the brotherhood of man. Other brotherhoods are limited. Even socialism, with its many virtues, talks paradoxically of brotherhood and class consciousness. Religion is content to talk of all men as brothers.

It is the religious man who finds the Supreme Will of the Universe. He believes our world is good. He believes that struggling, evolving humanity does not live in vain, but that all creation moves forward to one great divine event.

Religion will never die while man has a soul.

Can Man Know God?

By Joseph Fort Newton *

> "I found an altar to the Unknown God."—Acts 17:23.
>
> "This is the eternal life that they might know God."—John 17:3.
>
> "Now we know in part."—I. Cor. 13:9.

HOW eloquent was that altar to the Unknown God erected in Athens. It was not an altar of atheism, but of that eternal mysticism which grows up in the heart of man in the presence of the mystery of life.

There were many gods in Athens, so many that it was said to be easier to find a god than a man, but all those myriad gods did not explain the mystery of the world. Something deeper than any philosophy lingered in the light, in the blades of grass, the leaf, the sparrow on the wall, and man had hope that some day the great beautiful thought which hovered on the confines of the mind would at last alight. Hence an altar to the unknown, awful Reality deeper than thought, above all gods, before which they bowed with awe-struck reverence.

Unfortunately, we have no records of the rites used in the worship at that altar of mystery. No doubt it was a silent worship; as the Samoan chief said to the missionary: "We know that at night Some One goes by amongst the trees, but we never speak of it."

THE ALTAR TO "THE UNKNOWN."

So it is today. Other altars may have fallen, but that altar to the Unknown remains. In the beginning was mystery, and as knowledge widens, the mystery deepens. If the old mysteries disappear, new ones take their places, and the shadow becomes vaster, more inclusive, more pervasive. Yet it loses its chill and gloom and grows more gracious and purposeful, and in the darkness a sense of an Infinte Reality makes itself felt. Because that Reality is most real therefore it is most hidden, and man needs "the infinite liberty of the shadow."

Can man know God? If so, how? Let us take the first question first, albeit to reverse the order and tell how man can know God would be to show that he can be known.

At the front door of our inquiry, we are met by that attitude of mind, much in vogue a few years ago, which Huxley called by the name of Agnosticism. It does not affirm, it does not deny, but remains neutral in respect of the deeper issues of life, content to say that it does not know.

A LIMITED PHILOSOPHY.

As a reaction from the extremes of over-belief, as a protest against those who mistake faith for knowledge, as a rebuke to the blasphemous familiarity with ineffable things, this mood commands respect. But as a final philosophy it is untenable, in that it assumes not simply the impotence of the human, but of the Divine mind; since a God man cannot know is at the same time a God who cannot make himself known. Our inability to reach Him is possible, only because of His inability to make Himself intelligible.

With those who make a flippant use of this mood to put out of mind the profound and poignant problems of life, we have not to do here. Verily they have their reward, and may be left to the tragedies of life which subdue, if they do not dismay, the strongest man.

Still less is there need to tarry in the midst of a war of words. Spencer used the word Unknowable as the title of one section of his "First Principles." But in the text he used, instead, the word Unknown—for how can we know that a thing is unknowable? Even the word Unknown involves us in deep difficulty, since we must know something of a subject to say that we know nothing about it.

HERBERT SPENCER QUOTED.

When we say that we know nothing about biology, we imply that we know with what the science deals, though not acquainted with its principles and details. As Socrates put it in a famous saying, "We only know that we know nothing, and we do not even know that." If our knowledge is relative, so, surely, is our ignorance, else we are doomed to perpetual spiritual idiocy. But enough; if we go beyond the title used by Spencer we find this very remarkable passage:

"Besides that definite consciousness of which logic formulates the laws, there is also an indefinite consciousness which cannot be formulated. Beside complete thoughts, and beside the thoughts which though incomplete admit of completion, there are thoughts which it is impossible to complete, and yet which are still real, in the sense that they are normal affections of the intellect. Observe in the first place, that every one of the arguments by which the relativity of our knowledge is demonstrated distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the Absolute, is, by implication, to affirm that there is an Absolute. In the very denial of our power to learn what the Absolute is, there lies hidden the assumption that it is; and the making of this assumption proves that the Absolute has been present to the mind, not as a nothing but as a something."

"INDEFINITE CONSCIOUSNESS."

Truly he wrote with a heavy hand, in a style as ponderous as a procession of elephants—his pages a dark forest in which the Absolute is present as a Something to the mind, inspiring all our thought, yet playing hide-and-seek with us! But what did he mean by that indefinite consciousness, and those incomplete thoughts?

Did ever anyone who thought reverently of God, much less held communion with Him, imagine that He could be analyzed or defined? Certainly not the Bible. The fact of an unknown and perhaps unknowable element in the Divine nature, an agnosticism which is an inevitable shadow of faith, nowhere finds finer expression than in that Book of the Presence. In one of the boldest passages ever written about the nature of the Eternal we are told that the seer, hidden in the cleft of a rock, saw only the vague, vanishing glory of God.

Wherever the word God is mentioned in the Bible, it carries, as in no other book, the sense of an invisible and unknown grandeur, rebuking alike a perverted piety which would define him and an agnosticism which would draw a circle of thought and shut Him out.

KNOWLEDGE LIMITED BUT REAL.

Limited our knowledge surely is, limited in myriad ways, but absolute nescience is an absurdity and a contradiction. "Now we know in part"—a tiny part, it may be—but our knowledge is real as far as it goes. The surgeon does not have to drain all the blood out of my body to know what my blood is. A few drops will do. We do not have to empty the ocean in order to know the quality of its waters that wander afar in distant seas. A cupful is enough. No man of science need journey all the way to the sun to learn what its elements are. He can find that out in his study. The man of science knows in part, but he knows; the man of faith knows in part, but he knows.

How do we come to this knowledge of God, and what is its revealing secret? Surely the answer to the question, can man know God? is that he cannot really know anything else!

"Oh, to preach or hear some day a worthy sermon on 'In Him we live and move and have our being!'" cried Phillips Brooks in one of his letters.

HOW OUR DEEPEST KNOWLEDGE OF GOD COMES.

Of necessity our deepest knowledge of God comes through what is most godlike in us, as ever the mystics have taught. Here lies the meaning of that profound word which Pascal heard whispered in his heart: "Thou wouldst not seek Me hadst thou not already found Me," and upon this principle rests the way of life as Jesus taught it.

Two methods seem to have been employed by the Master in his efforts to make man aware of God, and while they were often, if not always, blended in their use, we keep them apart in our study.

The first was that by which he sought to direct the attention of men to the unrecognized presence of God in their own thoughts and impulses, for he knew that men possess what he possessed, only they do not recognize it as God. This truth underlies nearly all his parables, especially those which use the best there is in man to teach us of God. Always he proceeded on the principle that men have a light and power which, if obeyed and followed, makes God a reality in the heart.

Here is a great secret, if only men would look into it, yield to it, trusting what is highest in the soul to teach them the highest reality. Once a man makes this discovery, he will no longer think of God as far off, weaving veils of wonder on the hills of mystery, but very near, even in the hidden chamber of his heart.

THE VOICE WITHIN.

For example, no man was ever more certain of God than Newman, and when he examined himself so mercilessly, as was his habit, he found that the basis of

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*Dr. Newton is the brilliant preacher at the Liberal Christian Church, Cedar Rapids, Ia. He has recently been called to the City Temple, London, Eng., and is preaching from that pulpit during this month. R. J. Campbell resigned as pastor of the famous London church several months ago.

his certainty was the moral sense. Not otherwise could he account for that awful voice within him, passing judgment upon his motives, his thoughts, his acts, demanding that he live righteously. He had no faculties or facts other than those which every man has by virtue of his humanity, and they gave him an overwhelming sense of God.

Those who think they do not know God should reflect that no imaginable dance of atoms, no conceivable action or reaction of forces, could have produced the Moral Sense. To create a Moral Law, or a single tenet of it, there must be a superior moral Will to enact it. Faith in the moral sense is not the enemy of reason; it is trust in a moral reason greater, deeper and wiser than our own.

Newman was right. The Moral Sense is God within us, whom to know aright is life forever more, and to obey whom is to be free and clean.

"GOD IS HERE."

No wonder a great man of science wrote over his door the words, "Live innocently, God is here." No faint echo, no dim image, but God himself, the ground and goal of all things, lives and speaks in each of us.

"By all that he requires of me
I know what He Himself must be."

Whence came that high and pure ideal which beckons us, commands us, casting over our fleeting days the white light of the Eternal? Whence that haunting beauty which eludes while it allures us, leading us from the animal to the angel shape?

Mau did not create it. He cannot destroy it. It was ere we were born; it flashes and glows in our hearts; it will shine over our graves when we have fallen into dust. What is it? What can it be save the presence of God Himself within us hallowing our lives, the very light and glory of His face! By as much as we love it, obey it, and follow its radiance, by so much do we really live. Infidelity here is the death in us of all that makes for the beauty and joy and rhythm of our days.

THE MASTER KEY.

And what shall we say of that impulse to love, to pity, to serve, to give ourselves to others, if it be not the spirit of God moving to and fro in our hearts! "He that loveth is born of God, and knoweth God, for God is Love,"—there is the key to the truest knowledge of the deepest reality!

After this manner Jesus sought to awaken men to the wonder of facts before unobserved, and lead them to know Him in whom they lived and whose presence was as the breath of life.

His other method was used less frequently, and defies all analysis. In moments of deep emotion, and under the sway of the love and truth which he allowed to rule his life, he seemed to speak as God: "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me." At such times he did not simply tell the truth; he imparted it. His spirit became incandescent, and the Spirit of God within him leaped like a flame in his words, bringing those who heard, and we who read even today, into an instant and profound sense of God. Such was the rapt and revealing mood in which he said:

"Come unto me, all ye that are weary and heavy laden, and I will give you rest."

"Thy sins are forgiven thee: go in peace. Neither do I condemn thee."

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

"And I, if I be lifted up, will draw all men unto me."

HOW DO WE KNOW GOD?

How can man know God? Ask the little bird how it knows that the soft air will bear it up on its flight amid the living green of rustling woods and the glint of laughing waters!

By the same token, we know him whom we love by yielding to his promptings, by surrender to his will, by trusting ourselves to his "love that will not let us go."

Evermore the principle of Jesus holds true: "Whoso wills to do the will of my Father shall know of the truth"—shall know, not guess, not fear, not falter. He shall know, and walk "the big eternal ways with immortal lures calling him ever on;" shall know, and feel beneath his feet the way of life everlasting rising to the heights; shall know, and his good right hand of brotherly love will take a firmer, finer grasp of his fellows and lift them when they fall.

Ay, he shall know the truth that makes man free, makes him grow younger as he grows older, gentler as he grows wiser, sweet of heart, full of hope, happy and undismayed by dark death and all that it may hide or hold within its heavy draperies.

This is life renewed and radiant, life in its splendor and prophecy.

"In clearest vision, amplitude of mind,
And reason in her most exalted mood."

Profound thinking is the privilege of the few; profound living is open to all.

LOVE IS THE KEY.

Why by thinking can find out God? asked a seer of the far olden time. Action is the word of God, said Mazzini; thought alone is only his shadow. But Love it is that joins thought and action, duty and deed, vision and service, that so the Vision may grow and abide, making the path of life shine more and more unto the Perfect Day.

"He that dwelleth in love, dwelleth in God and God in him," wrote that Disciple whom Jesus loved; with whom agree all the Saints and Mystics who have made trial of this deep and daring Way of Life.

"By love he may be gotten and holden, but by thought never," is the testimony of Plotinus, and a cloud of witnesses confirm his insight.

With one accord they tell us that Love is the great revealer, that "Love is above all, and when it prevails in us all we shall all be lovely and in love with God and one another."

THE MYSTIC THE TRUE REALIST.

Knowledge of truth is knowledge of God, but Love is the inner secret, the whole secret, the open secret of the great mysticism—for mysticism is the love of God.

It is, therefore that the Mystic knows,not by vague rumor and confused report, but by the fact that he passes from the outer court into the inner sanctuary where the sweet voice sounds and the vision dwells. He is the true realist, the true scientist, the thinker who faces the profoundest facts of the life of God in the soul of man.

Now we know in part, but Love foretells a day when faith shall cease to be, when Hope shall find its haven of peace shut in by the Hills of God, and we shall know even as we are known—for we shall be like him whom we love.

"What if the vision tarry?
God's time is always best;
The true Light shall be witnessed,
The Christ within confessed."

Can the Church Come Back?

By Scott Anderson

ISRAEL came out of Egypt, and later returned from Babylon; the church survived the dark ages and was the supreme factor in bringing the renaissance. Omnipotence is pledged to its support, and Christ said, "The gates of hades shall not prevail against it." Therefore, we are optimistic concerning the church's future, and are confident that it can and will "come back."

However, only two of the host who escaped from Pharaoh entered Canaan, and a remnant took advantage of Cyrus's change of heart and returned to the "glorious land." Luther and his contemporary reformers did not lead the army of the Lord from captivity to freedom in "mass formation," but when they sounded the gospel trumpet the loyal soldiers of Christ left the crowd behind, as did the three hundred brave Gideonites of old, and followed their leaders to liberty and victory.

So in our time we should not expect the whole nominal church to escape from its deplorable captivity and rise en masse to a place of leadership and power in the world; for, as in Paul's day, "They are not all Israel who are of Israel," but there is a remnant of overcomers who will welcome deliverance from bondage in spiritual Babylon and will "return and rebuild the tabernacle of David that is fallen down." But the "little flock," the true church, can regain the highest respect of mankind, reach the world, and shape the destiny of the nations only upon certain conditions:

THE PASSING OF THE PRESENT "CIVILIZATION."

The saints must denounce and renounce this so-called "civilization," which divides mankind into opposing groups with conflicting interests, results in war and its own destruction. Behold Europe's great commercial tragedy and the industrial unrest throughout the world! The spirit, systems and sorrows of this dying civilization are not of God; but of the world.

This is the devil's kingdom, the last phase of the world order represented by the great, showy image in Nebuchadnezzar's vision. This idol was ground to powder by the stone cut out of the mountain without hands, which grew and filled the whole earth. Daniel tells us: "When the beast is slain * * * the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

A tree is known by its fruits: the fruit of the tree of this present civilization is

godless fortunes, grinding poverty, perpetual strife and cruel war. Therefore, we must protest against this thing in the name of the Lord; must acknowledge our gross spiritual blindness in having designated as "Christendom" (Christ's kingdom) that civilization which is now going up in smoke; must repent of the support we have given to an evil social order that is now falling from its own rottenness, and of having welcomed into the churches the builders and beneficiaries of this world order that is crumbling and must go before Christ's kingdom can come in power and glory on the earth. We must disavow and wash our hands of this king-ruled, trust-ridden, interest-clashing, dreadnaught-defended, world-warring last phase of the devil's reign.

DENOMINATIONALISM MUST END.

We must acknowledge that denominationalism is not and never was of God, but the fruit of misplaced emphasis and lack of brotherly love, that it is contrary to the genius of our religion, the prayer of Jesus, the admonition of the apostles, the best interest of the kingdom, is wholly indefensible, and must emphasize by word and deed the imperative need of immediate union of the people of God, union based upon faith in Christ and loyalty to his ultimate purpose of establishing throughout the earth the reign of heaven.

Denominational union on this basis is not probable, but union of the saints, those who have the "seal of the living God on their foreheads," who hear the voice of the good shepherd and follow him, those who are willing to "come out of Babylon, that they partake not of her sins and receive not of her plagues," these spiritual, heavenly minded saints of the Most High can and will effect this blessed union.

We must abandon the cheap, sensational, high-pressure methods of evangelism of recent years which place the Christian propaganda on a lower plane than commands the respect of even the children of this world, and has brought into the churches legions of the unregenerate.

ZEAL NOT FOR NUMBERS, BUT FOR SOULS.

Our zeal must be not for numbers, but for souls. We must remember the admonition of the great preacher in the wilderness of Judea, "Bring forth, therefore, fruit meet for repentance"; and how Jesus turned and said to the multitude, "If any man will come after me let him count the cost * * * let him take up his cross and follow me;" which was like saying to them: "Discipleship is likely to result in your crucifixion, but this is not too much to pay for the world's redemption and the crown of life."

We must make it clear to all that faith in Christ, repentance from all sin, individual and social, municipal, state, national, and international, followed by whole-hearted allegiance to Christ as the rightful and coming king of the whole earth should by all means precede baptism and church relationship; that those "who are in Christ are new creatures, old thing have passed away and behold, all things have become new."

FAITH IN THE BOOK.

We must convince men that to become a Christian is the most reasonable, and yet the most radical, revolutionary, far-reaching step ever contemplated in life, that it means separation from the world and the bringing in of everlasting righteousness.

Since the Bible is the text book of the Christian religion, the most sacred and influential book on earth, "a lamp to our feet and a light to our pathway," and contains the only trustworthy forecast of the world's future and destiny, and since unbelievers consider that to discredit our sacred writings is to discredit our Christ and God, and since the Bible has been ruled out of most of the schools of our country on the ground that it is a "sectarian book," before the church can "come back" the saints must proclaim from the housetop their faith in the Book, the Old Testament and New Testament, "God's Two Witnesses."

It is my candid judgment that if these conditions are met in the near future, the church can "come back" and become again the salt of the earth and the light of the world; but it is my further belief that only the consecrated ones will realize the present weakness of the divided nominal church, see the necessity for this general repentance, spiritual overhauling, and shifting of emphasis; but the saints will have this discernment, will wisely interpret the signs of the times, will appreciate what the apostle Peter calls "present truth," and encouraged by the promise of the "crown of righteousness at his coming" will break away from Babylon and all entangling alliances with the world, rally around the Master and, purified and chastened, become as never before his triumphant army of conquest in the world.

South Park Christian Church, Los Angeles, Cal.

The Visitor

The Santiago Conference

THE Presbyterians and Northern Methodists have strong missions in Chile. They far outweigh all other evangelical agencies there. In Santiago and Valparaiso, the two great cities lying near together, these bodies are especially strong. Beside them in Southern Chile there is some Anglican work, and, if I am not mistaken, a Baptist mission or two. At our regional conference for Chile held in Santiago the delegates were predominantly Presbyterian and Methodist.

Many of the problems of this mission field are due to the parity of these two denominations. Both have substantial properties in the form of schools and churches, through which very fruitful work is being done. But the difficulties in the way of an enlargement of policy involving a reconstruction of the present situation appeared repeatedly in our conference. If one wants a demonstration of the sort of nuisance that denominationalism makes of itself on the mission field one will find it in Chile. And this without reflecting in the slightest degree upon the personalities of the missionaries, all of whom are consecrated and very capable workers. I think in all our journey we found no group of missionaries whose personnel averaged so high as we found in Chile. But Methodist interests have to be looked out for, and Presbyterian interests have to be considered, and the result is that the interests of the Church of Christ are sometimes sacrificed. The trouble is not with the missionaries, but with the denominational system under which their work—difficult and discouraging enough at best—has to be done. I believe there are great possibilities of Christian advancement in Chile if the two great boards represented there would surrender their denominational pride and sense of proprietorship and conceive their investment of men and money in that country in the undenominational terms of the Church of Christ. Some steps have already been taken in this direction—in the co-operative publication of a weekly paper and in the beginnings of a union theological seminary. These show the trend and disposition to be in the right direction, but a far more thorough-going reconstruction is necessary if the kingdom of God is to come with power.

The conference itself felt this and committed itself to an unambiguous resolution setting up a united Chilean evangelical church, "undivided by the denominational distinctions which obtain in other parts of Christendom," as the recognized goal of its endeavor. This resolution was regarded with skepticism by only one member of our deputation, but it met with instant and enthusiastic support from the entire body of Chilean delegates and most of the missionaries. The fact is that the native churches on this mission field cannot imagine any good reason why they should be divided into Presbyterians and Methodists and Baptists, and a North American ecclesiastic who feels it necessary to keep alive the old divisions finds himself decidedly out of tune with the actual missionary situation. After five days' conferring and praying together our gathering of about one hundred delegates adjourned with greatly increased knowledge of the situation but leaving most of the problems about where we had found them. Of no other conference in our series of regional gatherings in the South American republics could this be said. In every other instance we felt that we had squarely met the problems and had made positive contribution toward their solution. But we left Santiago and the brave missionaries there with a feeling of depression in our hearts, which was lightened, however, by the faith that God's good Spirit has a way of bringing about results even from men's failures. I cannot help hoping that the boards of these two leading denominations may adjust their interests in Chile in such a way as to open up the wider doors of opportunity the young church is plainly eager to enter.

* * *

Several events in connection with our visit at Santiago stand out especially in my recollection. One was the great theater meeting, a report of which was reprinted in The Christian Century a few weeks since. I will not go over it again. But it was a remarkable meeting, commanding the attention of the city as no other public gathering under Protestant auspices had ever done before.

Yet it is doubtful if this meeting surpassed in significance one held the very next evening in the great assembly hall—an exquisitely beautiful auditorium—of the national university. The place was packed to the third and topmost balcony. It was the first time the university had ever lent its auspices to a Protestant function of any sort, and the President or "Rector" of the University was taken severely to task in an editorial in "La Union," the conservative newspaper of Santiago for permitting it. The affair was cited to the board of regents as ground for the dismissal of the Rector from his position. We did not hear that any attention was paid to this demand, however. On the contrary the meeting left so good an impression in the minds of the few students who were present that they arranged for a meeting in the same place to be addressed by Prof. Eduardo Monteverde, of Montevideo, and Mr. Charles J. Ewald, Y. M. C. A. secretary for South America. These gentlemen together with Prof. Erasmo Braga of the Presbyterian Theological Seminary at Campinas, Brazil, were the "orators" at the first meeting. The second meeting, arranged by the students, proved to be a great ovation for Messrs. Monteverde and Ewald, and when the latter announced that a Y. M. C. A. would be organized in the University it was the signal for enthusiastic demonstration. This is one of the many evidences of the ripeness of the minds of the Chilean people for the evangelical gospel.

I should like to tell of a visit to his excellency, the President of Chile, Senor Luis San Fuentes, which a group of six of our deputation were invited to make. I should in all courtesy report the receptions given for us at Santiago College, the Methodist school for girls, and at the "Instituto Ingles," the Presbyterian school for boys, also the extraordinarily interesting evening spent by four of us at the "High Life Club," the leading club of the city, as guests of the proprietor of our hotel.

The experiences of Sunday when we went in all directions preaching, it falling to my lot to address a great meeting of men only in the afternoon at the First Presbyterian Church and to hear President Paul preach in Spanish (which he didn't) at the same place in the evening—it is hard to pass these interesting recollections by without proper comment. But I wish to use part of my space this week for more recent visitations, and so will close for this time.

OUR South American deputation met in Indianapolis, June 14-16, to formulate its report and recommendations—or findings, as they are called in missionary parlance—for the use of the mission boards and the Committee on Co-operation in Latin America. We came to Indianapolis at the invitation of the College of Missions, through President Charles T. Paul, who was a member of the deputation. Not all were able to be present, but the various points of view were well represented. Dr. A. W. Halsey, of New York, Rev. T. B. Penfield, of New Jersey; Miss Carrie J. Carnahan, of Pittsburgh; Mr. and Mrs. Charles J. Ewald, of Montevideo; Rev. H. C. Tucker, of Rio de Janeiro; Dr. Irene T. Myers, of Transylvania College; President and Mrs. Charles T. Paul, of Indianapolis; Mr. S. G. Inman, of New York, and the Visitor sat around the table in the Executive Committee's council room for three days going over the problems of mission work in South America and setting down our convictions as to the policies the boards should in the future adopt. The renewal of the fellowship which we had enjoyed for more than three months in the far away continent was a great delight to all of us. It was interesting to observe the results of the long and repeated discussions which the deputation had given to the problems, at the regional conferences and on the long voyages, for when we came together at Indianapolis after being at home about five weeks we found ourselves so nearly of one mind about all vital issues that the only remaining task was to find the right words in which to convey our common convictions.

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I would like to take the readers of The Christian Century into a session of our conference. In lieu of that I would like to present in the pages of the "Century" the deputation's "Findings" on mission work in South America, and I will do so when it becomes proper to give them to the public. It seems to those of us who came into such intimate contact with the conditions and problems of the field itself that these "Findings" are of the utmost importance. The deputation was determined to make its recommendations deal with concrete realities. I do not think a more careful analysis of conditions on any mission field has ever been made nor more statesmanly plans proposed for correcting errors in administration and for greatly increasing missionary effectiveness than were formulated by the members of this deputation.

During the days of our stay in Indianapolis we were literally "at home" in the College of Missions, sleeping in the comfortable rooms left vacant by the students whose vacation had begun the week before our arrival, and eating in the college dining room with our hostess, Mrs. Laura Delaney Garst, the dean of residence, and the ten or a dozen students who still remained in the house. The members of the deputation commented repeatedly on the unusual facilities afforded by the College of Missions for the higher equipment of missionary candidates. We were all impressed with the spirit of the house. There was an earnestness and a spontaneity about the devotions in the morning and at table time that brought inspiration to us all. One could not help congratulating the College on the extraordinary influence upon the lives of the missionary students of Mrs. Garst's personality and wholesome, spiritual life.

We found President Paul and his faculty busily occupied in gathering up the loose ends of the school year which had closed a few days before our arrival. Mrs. Atwater has her C. W. B. M. presidential office in the College of Missions Building, and sat with our deputation through some of our deliberations, as did also several other members of her executive staff.

Butler College was in the midst of Commencement activities which our duties unfortunately kept the Visitor from participating in. But an evening spent with President and Mrs. Howe after their duties and the Visitor's were over was a delight. This household has been passing through a deep grief since the tragic taking away of its eldest daughter two years ago. The mystery of God's way with men's souls is being again illustrated in the spiritual life of Dr. and Mrs. Howe. Bereft of a daughter, they seem to be contriving all kinds of beautiful plans to bring to pass in the world some of the things that she would have done had she lived. Not more significant, but more outstanding than other plans is the gift of a $10,000 memorial made in the Men and Millions campaign recently when Dr. Cory and his company were in Indianapolis. This instance is but a single public illustration of a feeling and purpose which find outlet in many unheralded acts and plans of the same sort. All the evening as we talked together of the things of the church and the Kingdom I kept thinking what a wholesome enrichment and mellowing of soul has come to their strong lives as a result of the sorrow that bowed them down. It just seems to be the divine way of greatening people!

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On the Sunday morning following the Visitor worshiped with Seventh church in Indianapolis, preaching for the pastor, Rev. Clay Trusty. This church seems to me to be about as near the model church as churches nowadays get to be. In a community that wants a church—and not all communities do—Mr. Trusty has developed an institution that ministers comprehensively to all sides of human need—the spiritual, the physical, the cultural, the practical, the social—and with such true balance and proportion as never to dim for a moment the fact that the institution is primarily and all the way through a CHURCH, not a club or a social settlement, but a direct and unmistakable organ of religion. I find myself often hesitating to commend the institutional church ideal because of many institutional churches which have lost their distinctively religious character. But I had no inhibition of this sort as I stood in the pulpit of Seventh church. The entire service was deeply and reverently religious. I wish the land was dotted over with churches like this.

That evening I spent with Rev. Charles O. Lee and his congregation at Danville, Indiana. Here in a town of some 2,500 people I found an ex-Chicago pastor and a house of worship more beautiful and more commodious than anything owned by the Disciples in Chicago. The church house is the finest public building in the community except for the court house and the normal college buildings. The funds with which it was built were given by one individual who wished to give to the congregation a plant through which it could render a type of service to the community wider in scope than the conventional church undertakes. Mr. Lee, the pastor has been with the congregation less than a year, but he is already succeeding in correlating many of the interests of the community on the basis of the church as a religious but undenominational center of the community's life. Everything that heart could wish is in this building—social rooms, class rooms, kitchen and dining rooms, assembly rooms for the Sunday-school, prayer-meeting room, and a perfectly fascinating gymnasium, and at the center of it all is a well-nigh perfect auditorium for worship. I spoke on South America to a congregation that filled every seat. Mr. Lee and his people recently entertained the Indiana state convention of Disciples, and I can hardly imagine a more comfortable meeting place for that body.

C. C. M.

THE CHRISTIAN CENTURY

EDITORIAL

WHO IS A CHRISTIAN?

THE gospel teaches us to ask, "What must I do to be saved?" This question is one full of humility. It recognizes the sin of the man who asks it. It is a question to be asked not only at the beginning of the Christian life but many times afterwards. It is not a matter which may be settled once for all as the good old Calvinistic theology used to aver in its doctrine of the perseverance of the saints.

This, however, is not the question that many ecclesiastics have been asking through the Christian centuries. Their query has been, "Who is a Christian?" By this they have meant to ask: Is he a baptized person with a certain type of religious experience? Is he a person who belongs to some one certain kind of communion? Such questions as these spring not out of humility but out of pride and a sense of spiritual self-sufficiency.

It was such interpretations of this important question that resulted in the persecutions of the past. In these days it is in reality the question which stands in the way of the progress of Christian union. Too large a part of the Christian world is willing to shut up the favor of God to some small section of the Christian community.

Alexander Campbell answered the question "Who is a Christian?" in a spirit both humble and catholic. Here is his definition of a Christian: "Every one that believes in his heart that Jesus of Nazareth is the Messiah the Son of God, repents of his sins and obeys him in all things according to his knowledge of his will." In explaining this position he said, "I cannot make any one duty the standard of the Christian state or character, not even immersion in the name of the Father, of the Son and of the Holy Spirit, and in my heart cannot regard all that have been sprinkled in infancy, without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven."

It is this larger spirit of fellowship which must prevail.

DISCIPLE LEADERSHIP IN THE LOCAL COMMUNITY

THERE are to be found a few men, who think they are Disciples, who consider it an evil thing to join in union enterprises. These men have the same delightful consistency as a drunken prohibitionist or a millionaire socialist. There are more of us who have felt righteous when we have joined in union religious movements in the community which others have originated and carried to successful issue.

Is it not the business, however, of Disciples to originate plans for fellowship in any given city? This they should not do with an air of assuming a kind of denominational leadership, but in the spirit of service, to advance their fundamental idea.

Why should not communities have joint meetings of the official boards of the churches? Such meetings would take on a representative character. The official boards of any community, if they had a community consciousness for tional religious activities, the organization has broadened might arrange to throw the weight of the church on the right side of moral issues arising from time to time. Such a plan would depend less upon formal methods of organization than on the spirit of good-will and fellowship which would be begotten by contact between the men who are supposedly the most loyal to local churches.

Too often, plans for Christian union and for co-operation are preacher-made affairs. The laity fail to respond to them as heartily as they might, because they had no voice in making the plans.

It should be the genius of Disciples to initiate various useful forms of co-operation in the community, for it is not enough simply to acquiesce more or less heartily in the plans of others. Our plea for Christian union demands constructive work, if it is to be anything more than pleasant talk.

A GREAT Y. M. C. A. ENTERPRISE

THE new Y. M. C. A. hotel on Eighth Street in Chicago is a model cheap lodging house. The building is fireproof in every respect. The rooms are small but every one of them is well-ventilated, and the beds and furniture are most comfortable. The young man who is a stranger in the city will suffer no loss of self-respect in stopping here while he becomes permanently located.

The social program of the hotel is admirable, showing the wisdom of the board of directors, of whom our own Mr. E. M. Bowman is now chairman. The hotel provides a room for holding meetings. There are shower baths, free check rooms, game tables in the rear lobby and each evening there is an entertainment in the hotel for the guests.

The employment bureau in the hotel is one of the important features of the service. The young man who is out of work is put in touch with opportunities for employment with reputable firms on the basis of his talents and capabilities.

The rates for rooms range from thirty to fifty cents per night. The hotel charges for its service, which is as it should be. This prevents the pauperizing of the unfortunates of the city. The charges are so much less than for like accommodations elsewhere that the enterprise is still to be classed as philanthropic. When the hotel fills up, as it is rapidly doing, it is hoped that the income will just about meet the outlay.

The successful completion of this enterprise indicates somewhat the evolution of the Y. M. C. A. through the years. Originally confining its work to the more conventional religious activities, the organization has broadened its program, living up admirably to the words in its triangular ensign, "Body, Mind and Spirit."

PURITANISM AMONG CHICAGO CATHOLICS

ARCHBISHOP Mundelein, who recently came to Chicago, has been making revolutionary changes here in approved Catholic methods. His substitution in the parish schools of the English tongue for the foreign has been noted. His enforcement in America of the rule of the Pope that Catholics shall not use public dances as a means of securing church funds has also been noted. Priests are forbidden to attend any kind of a dance.

Following this comes the announcement that priests will not be allowed to attend a theater, though some exceptions within reason will be made for private theatricals. The judgment of the archbishop, "The tendency of the theater is downward," seems rather too radical and sweeping to stand.

Before one allows himself an attitude of complete pessimism as regards the modern stage, he needs to examine some of the plays which have been produced in recent

years. Such an examination may prove enlightening. Jerome's "The Passing of the Third Floor Back" revealed the powerful influence of the Christ in transforming a sordid boarding house community into character and religious spirit. The Christ comes as a Stranger and a Friend. His power is kindness, and faith in the better nature of people. It is safe to say no sermon in many a day has so exalted Jesus Christ as this play.

Nor are we to forget such powerful appeals to the higher internationalism as that contained in "The Melting Pot." In this story the most bitter of racial hatreds, that of a Jew for the Russians who murdered his people, is overcome in the light of the higher reason of universal brotherhood.

It may be just because the stage is growing too religious that Catholic leaders tend to make it taboo. They perhaps fear its liberalizing and modernizing tendency on the doctrines of the church, just as they have feared the religious teaching in the ritual of secret orders.

From a puritanism based upon such sordid considerations, may we be delivered.

INFIDEL LEADER NO LONGER POPULAR

SINCE the days of Robert Ingersoll there has been no one in this country who has prominently represented infidelity. That great orator of the movement left no successor in America worthy his memory. In Chicago, however, there has been in recent years a Turk who had passed from Mohammedanism to a severely orthodox type of Christianity and from this to the materialism of Haeckel. His name is M. Mangasarian.

For a while Mr. Mangasarian had some vogue by reason of his perversity in taking positions usually the opposite of the best conscience in the city. He has railed at the churches and has declared that there never was a historic Jesus Christ. His "rational" fellowship mounted up into the hundreds, drawn from various sections of the city. A men's brotherhood, which cultivated the philosophy of Haeckel, had a catechism which they gave to unsophisticated preachers who were invited in to air their views.

This year Mr. Mangasarian left the city early in May for an extended vacation. Before his going, for many weeks, his audiences had been growing noticeably less. He was reported to be discouraged over the failure of people to be interested longer in his tirades against Christianity. His future plans are uncertain.

This is entirely natural. Infidelity is a barnacle on the ship of religion. It rides on the steam furnished by the ship and not by its own power. It has no enthusiasm to furnish for holy causes. Its ethical influence is not positive but rather otherwise. It has been lacking in social spirit and builds no institutions. In place of the Christian's beautiful hypothesis for the universe, it offers only the blackness of doubt and despair. It can be understood how many with Cicero would "rather be wrong with those that believe than right with those who disbelieve." Other countless thousands possess the more positive attitude of those who "know in whom they have believed."

DO YOU KNOW YOUR RELIGIOUS NEIGHBORS?

DO YOU know the religious people of your town, and their thought life? Have you ever become acquainted with the wonderful stories of heroism in Baptist history? Does the life of John Knox enrich your own religious life? Have the journals of John Wesley ever given you insight into the deeper things of the spirit?

We think we know our religious neighbors, but often enough that knowledge is superficial. Too frequently it is only knowledge so called, for our ideas are only prejudices.

The Christian world owes the Federal Council of Churches of Christ a real debt for bringing out a book with a brief exposition of the history and doctrine of the thirty-two denominations that are represented in that organization. It is all too brief, but it will arouse interest in many to investigate further the wonderful religious history of the people about us.

DO YOU KNOW YOUR TOWN?

KNOWING your town is more than having a knowledge of the geography of its streets. The church is interested in people, not in buildings.

It is interesting to know the racial constituency of a town. Many an Illinois town has been built of Kentucky stock in the long ago. That is important. The number and kinds of immigrants in the community are a serious factor of the community life. It is the smaller groups of immigrants that are most frequent neglected by religion, such as Greek fruit-dealers, or Chinese laundrymen.

It is important to know the conditions of life in a community. The local bureau of charities can tell about the poverty of the community and its causes. The truant officer can tell of its juvenile delinquency. A visit to the courts will reveal the crime and divorce and social friction of the people around the church.

Of course, there are churches that do not care about their town. They have a lot of nice people organized into a church and there are enough to pay the bills comfortably. New people seem an intrusion in an intimate fellowship. The church, however, that knows the spirit of the Master is the one that goes out into the highways and the hedges to constrain them to come in.

One of the best and most American suburbs of Chicago has a population of thirty thousand people, with only six thousand Protestant church members, and probably less than four thousand Catholic communicants. This indicates that over one-half the people old enough to hold membership in the church are outside its fellowship.

The unchurched part of the population is to be discovered and reached by that intimate study of the community which makes one acquainted with the group life and familiar with the social problems. Only thus may we effectively cultivate our field.

PICTURES IN THE CHURCH

THE question as to the use of pictures and statuary in the church was a burning one in Martin Luther's day. In those days prayers were said to pictures and in the case of ignorant people, the thought of the worshiper did not go beyond the image or picture.

The peril of praying to pictures has long since passed for Protestants. Gradually the art that has been under taboo has been coming back into the church. It began coming back with the crude and gaudy pictures in the art windows. It is now beginning to come back by hanging on the walls of the Sunday-school rooms the reproductions of great works of Christian art.

The reason children are less inclined to sit in Protestant church services is the length of service and the barrenness of the walls. Both may be remedied with profit.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Religious Bodies Declare for Prohibition.

The various bodies are taking stronger positions on the subject of the liquor traffic than ever before. This year several great denominations in their national gatherings have made pronouncements. The General Conference of the Methodist Episcopal Church, the General Assembly of the Presbyterian Church, the General Assembly of the United Presbyterian Church, and the Southern Baptist Convention have each made an earnest and unequivocal appeal to the National Congress to submit a prohibition resolution.

Chautauqua Idea Grows

It is now over forty years since the first Chautauqua was founded by Bishop Vincent of the Methodist Episcopal church. Its original idea was to develop the usefulness of the Bible-school, but it has long since taken on a more widely diversified form of service. There are now three thousand Chautauquas in various parts of the world. At the original assembly, there is a total of 20.000 regular campers every year. The program this year is particularly fortunate in having great representatives of the leading denominations on the program.

Educational Promoters Meet.

The Interdenominational Council of Church Boards of Education was held at Wilkesbarre, Pa., June 8-11. This meeting illustrates the truth that almost all forms of Christian activity are being organized these days upon the basis of interdemoninational fellowship. Among the various interesting developments of the meeting was the election of Rev. R. Watson Cooper, D.D., Litt. D., as executive secretary. He is a Methodist and is an experienced man in the field of education. The organization plans to further the whole movement for the development of the church college.

Honor Mayor's Critic.

Mayor Mitchell has been roundly denounced by certain leaders of the Catholic church for his attitude on the inspection of charitable institutions. A leading accuser was Father Farrell, a Jesuit priest. It has, therefore, occasioned more than a passing notice that Manhattan College, a Roman Catholic school, should confer on him recently the degree of LL.D.

Religious Teaching in State University.

State universities have usually lacked the liberty of presenting courses bearing in any way on religion. This inhibition seems to have been overcome in West Virginia, for Dr. Francis Strickland has been teaching philosophy in that institution the past year and he has given a course on "The Philosophy of the Christian Religion." In this he has had the cordial support of the university administration. In addition to teaching philosophy, Dr. Strickland has preached frequently in Methodist pulpits.

Congregational Seminary Makes Changes.

The commencement this year brings to notice the changes that are coming to the Chicago Theological Seminary of the Congregationalists. The graduate work of the institution is now being done at the University of Chicago. The English Institutes on the west side may be removed and perhaps in the end the west side plant will be entirely abandoned. The seminary leaders are well satisfied with the results of the first year of work on the campus of the University of Chicago.

Russian Church Comes out for Prohibition.

The Russian Church bears official testimony to the beneficial results of prohibition in Russia in a statement presented to the Czar, and signed by the several Metropolitan bishops, from which the following is quoted: "By the decree of your majesty the Russian people from whose weakened will the chains of alcoholism have fallen are now reaching up toward the temple within the soul—that soul which your majesty has indeed brought out of a prison of misery by the prohibition edict. Fear of God has been awakened. Respect for the laws and ordinances of the Church have been strengthened. Faith and old Russian godliness have been reawakened. The people's capacity for useful work has been noticeably increased. Criminality has lessened. Happy holidays are no longer darkened by debauchery. Quarrels have ceased. All the people of many-tongued Russia, united in one large and peaceful family, are ready to fight the impudent invader to the last drop of their blood. Moral standards have developed in the people's intercourse. Peace and quiet have been established in the homes. Fathers and mothers have found their lost children; wives their husbands; and children their parents."

Rural Leaders Will Confer.

Last year a very successful conference was held at the Michigan Agricultural College on the rural church and community welfare. It has been decided to make this a permanent feature and this year the conference will be held July 11-22. Lectures will be given by Rev. Warren H. Wilson, of New York City, Prof. T. J. Meek of James Milliken University and Rev. A. R. Atwood of Lansing. Dean R. S. Shaw will give his famous lectures on the agricultural resources of Michigan. Dr. Alexander Cance of Amherst, Prof. E. D. Jones of the University of Michigan and Dr. E. Mumford will lecture on marketing, cooperation and the organization of rural communities. Lecturers explaining the extension work of the college and giving instruction in the organization of boys and girls' clubs will be open to all the ministers.

Why Not go to College?

Can you give a good reason for your failure to attend? If so, write it to one of our College presidents.

Why Not Attend a College of the Disciples of Christ?

Can you give a good reason for preferring another? If so, write that reason to one of our College presidents.

Why Not Contribute to the Christian Education of others?

If you can show a good reason for not doing so, write the reasons to the College presidents, or to the undersigned.

If you can think of no insurmountable obstacle

Attend a College of the Disciples of Christ.

If you can think of no reason why you or your Church should refuse to contribute to Christian Education, send your check to the College of your choice or to

The Board of Education of the Disciples of Christ

CHARLES E. UNDERWOOD, Treasurer,
70 Layman Avenue : : Indianaplis. Ind.

The Sunday School

PAUL AT CORINTH.

Lesson For July 23.

Golden Text: Be not afraid, but speak and hold not thy peace. Acts 18:9. Lesson Acts 18:1-22. Verses 1-11 printed. Memorize verses 9, 10.

(1) After these things he departed from Athens, and came to Corinth. (2) And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; (3) and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent-makers. (4) And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.

(5) But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ (6) And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean, from henceforth I will go unto the Gentiles. (7) And he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God, whose house joined hard to the synagogue. (8) And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. (9) And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: (10) for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. (11) And he dwelt there a year and six months, teaching the word of God among them.

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VERSE BY VERSE.

1. **After these things.** The events which took place at Athens.—**Corinth.** The capital of Achaia, the southern province of Greece. It was a very important city.

2. **Aquila.** Very little known.—**Priscilla.** Diminutive of "Prisca." Since Paul usually mentions her first it has been inferred that she was the more cultured.—**Claudius.** He came to the throne in 41 A. D., as the successor of Caligula.— **Had commanded all the Jews to depart from Rome.** This edict was not fully carried out or maintained, as we know by the Acts.

3. **They were tentmakers.** They made the tents used by shepherds and travelers. They may have woven the cloth also. It was a Rabbinical principle that whosoever does not teach his son a trade is as if he brought him up to be a robber.

4. **He reasoned.** He preached to them in the synagogue where the people gathered.—**Persuaded.**—Greek, "sought to persuade." RVm.

5. **When Silas and Timothy came down from Macedonia.** Friends are great helps to a lonely worker. One plus two are far more than three in results for the kingdom of God.—**Paul was constrained by the word.** He was relieved of anxiety by the arrival of his friends with money, and stimulated to greater activity in preaching the word.—**Testifying to the Jews that Jesus was the Christ.** Jesus was the Christ and their Messiah.

6. **They opposed themselves.** The Greek words mean "they set themselves in battle array." Concerted resistance.—**Blasphemed.** Uttered railing and slanderous words.—**He shook out his raiment.** Shook all the dust from his garments. This is constantly done by Orientals.—**Your blood be upon your own heads.** You alone are responsible. They were careless as to their fate. They were not worthy of eternal life.—**From henceforth I will go unto the Gentiles.** This referred to his stay at Corinth for we soon find him speaking to Jews at Ephesus.

7. **He departed thence.** He departed from the synagogue as his preaching place.—**A certain man's house.** His preaching place. A common practice in that day.—**One that worshiped God.** A Gentile proselyte, who gave Paul the use of his home.

8. **The chief ruler of the synagogue.** He was an important man. Paul himself baptized him. 1 Cor. 1:14.—**Many of the Corinthians believed and were baptized.** Many of the native Greeks in the city.

9. **And the Lord said unto Paul in the night by a vision** "He passed from the strife of tongues into the presence of the Eternal Friend."—**Be not afraid.** The very best of us need all the encouragement we can get. "Keep right on for you are doing my work."

10. **I am with thee.** This is the promise to every true disciple, see Matt. 23:20.—**I have much people in this city.** Paul could not be harmed until his work was done.

11. **He dwelt there a year and six months.** This was the length of his stay in the city. —**Teaching the word of God among them.** He always preached in houses and synagogues where he stopped. Here he wrote his letters to the Thessalonians.

* * *

TEST QUESTIONS.

1. Who was Claudius?
2. What games were celebrated near Corinth?
3. What was the Jewish attitude toward athletics?
4. What was Paul's trade?
5. Who were Aquila and Priscilla?
6. What two letters did Paul write from Corinth?
7. Where did Paul found churches?
8. What is the meaning of "reasoned?"
9. What two people did Paul baptize?
10. Is it any more honorable to preach than to make tents?

Preaching the Word

The Lesson in Today's Life.

BY ASA McDANIEL.

PREACHING the word is not shouting the "old shibboleths" without regard to their being of service in the complex life of our day. It is rather the presentation of the gospel so that it shall create a new social order built upon the ideals of Jesus. Since this new kingdom is to be composed of individuals the gospel will always have to do with the individual. The message must be so delivered as to make the individual of service to his time as Jesus was of service to his, while on earth. In the very nature of the case the message cannot be the same for all men and for all time. Our environment is constantly changing and we must be able to meet the changes. It is our business as teachers to make "the word" help the individual in this changing order.

Broadly speaking, there are two ways of preaching the Word. The first is by the use of speech, and the other by the life we live.

The first method may be by public discourse given under a great variety of circumstances. Such preaching can rise no higher than its source. The danger is that it may become professional and lose much of its power. But it cannot be overestimated in the work of moulding public opinion. Everywhere men are moved by the words of a great teacher or preacher.

Another method of speaking the Word is by conversation. It is a much slower process, but at the same time a sure one. There is no better way to get close to the life of a boy than to go with him in the woods and in the hush of God's great temple talk to him about the great problems of life. A real leader can get closer to a boy than most fathers. This method is more difficult than the former because the one you seek to influence has a chance to talk back, and find your weak points.

Music furnishes a good and profitable way of preaching the Word, and when we sing with this purpose real results will be seen.

The printed page is growing to be a more and more powerful means of preaching the Word. As teachers and Sunday-school people we are not using this method of preaching as we should. It may be because some people are so unwise in flooding the public prints that others keep out, but whatever the cause we are not making full use of this powerful way of preaching to large crowds. Every school and church should have its press agent, a man or woman trained for the task.

Passing to the consideration of life as a most effective way of preaching the Word.

An illustration will serve our purpose: Mrs. P—— was always present at church, in the front seat, unless illness kept her at home. She never was known to speak a word in public. She never took a prominent part in the church work. Yet her long, faithful and Christian life in that community; her sweet spirit and helpful interest in the community life gave her great power with her friends. It is the opinion of those who know her that more people have been led to walk in the way of the Lord by the quiet, motherly spirit of Mrs. P——, than by all the public addresses given in her home church.

The life is all important, for it gives wings to the words of the speaker and power to the gospel, in saving men. We forget the words of the teacher, but we never forget the teacher if he has touched and helped our life.

A RECENT BOOK—"THE MASTER SCIENTIST."

The author of this meaty little book professes admiration for the founder of the Christian Science faith, but does not accept the doctrines of that movement. He sets forth his own faith and especially his appreciation of Jesus Christ from the point of view of an idealist.

To make stronger the positions he takes, there are numerous quotations from the great books of recent years. It would be hard to find assembled in one small volume more worthy utterances of great men than are given in this book.

We can understand, of course, how others who see Jesus in another light, and appreciate him in a different way, might criticise the positions taken in many instances and declare the whole treatment incomplete.

We are sure, however, that those who are fortunate enough to read this volume will have only spiritual blessing and uplift. It is the product of a truly religious soul and brings a message that hard-headed Americans particularly need. There is a spiritual atmosphere in the book that is wholesome and good. (Foote & Davies Company, Atlanta, Ga. $1.00.)

Disciples Table Talk

Lexington School of Methods, 1916 Was the Largest in History.

The world's record was made at Lexington, Ky., in its school of methods this year. The largest graduating class in the history of schools of methods is reported, there having been 137 graduates. At least that is the belief of W. C. Pearce, who was present in this school as an instructor. This is the fifth year that the "Annual Kentucky Summer School of Methods" has been held. Each year has registered an increased attendance over the year preceding. Roy K. Roadruck, registrar of the 1916 session, reported a total registration of 287, representing 103 churches. Of the graduates, 98 were first year students and 39 advanced students. The address to the graduating class was given by W. C. Pearce, of the International Sunday School Association. Dean Walter Frazee presented certificates to the class. Roger T. Nooe, pastor at Frankfort, gave them a word of greeting, and W. C. Bower, of the Bible college at Lexington, offered a prayer of consecration. Other persons participating in the exercises were President Crossfield, of Transylvania, and President McDiarmid, of Hamilton College. An outstanding feature of the sessions of the recent school was the series of Bible lectures given by Professor A. W. Fortune, of the College of the Bible. He discussed such questions as "Who Is God?" "Who Is Man?" "Who Is Christ?" An address that met with a hearty welcome was that on "The Christ Life—How Live It?" Miss Lucy K. DeMoss treated the question of missions in the Bible-school; Marion Stevenson considered general pedagogical methods in the Bible school; Miss Cynthia Maus had charge of the discussion of secondary division methods; Miss Hazel Lewis treated problems of the elementary division; W. J. Clarke gave instruction in adult methods. All these are reported to have been at their best throughout the sessions. Professor Bower gave courses in Observation, and R. T. Nooe lent inspiration to all the days of the school with his devotional studies. Two special features planned for the entertainment of the guests were a reception at Hamilton College, and the Alumni Banquet, at the same school. Praise is given the special lectures given each evening during the sessions by Miss Lewis, Mr. Stevenson, Professor Bower, Dr. Irene Myers, Miss Maus and Professor Snoddy. Their lectures were, respectively: "The Elementary Division Related to the Community;" "The Aim of Christian Education;" "The Privilege and Dignity of the Teacher's Vocation;" "The Call of Latin America;" "The High School Credit Plan" and "The Building of the Rural Community."

W. F. Cowden, at Los Angeles, Cal., Meeting Bids Harry Munro God-speed.

When W. F. Cowden, herald of the new Northwest of a generation ago, laid his hand on Harry Munro, the new Alaska missionary of the American Society, another new day for the Northwest was announced, of which Mr. Munro will soon become a leading light. The meeting at Los Angeles was called to give greeting and farewell to the new missionary to Alaska. It was held at Broadway church. Mr. Munro's parents, who live at Sawtelle, Cal., were present. They, with Mrs. Harry Munro and Anna Laura, were presented to the Los Angeles group, who have promised to care for Mrs. Munro and little daughter until Mr. Munro has prepared a place for them in his new field. Mr. Hopkins, Bible school secretary of the A. C. M. S., reports that the entire meeting was surcharged with spirituality. He also writes that all the way through the west the missionary party was met by representatives of numerous churches and schools; in many places flowers and other gifts were brought. It is good news that the Equipment Fund continues to grow. There has already been pledged a total of $624, but the One Thousand Dollar goal is to be reached.

First Church, Philadelphia, Will Have New Home.

For several years it has been realized that the work at First church, Philadelphia, has not made the progress it should, largely because of the fact that the field in which the church is located is one which lends little support to religious work. It was felt that



Rev. Irving S. Chenoweth, who leads First church, Philadelphia, in erecting a splendid new building this year.

a location should be found in a growing neighborhood of young home-owners. This plan has been carried through, a piece of ground having been purchased for about $12,000 in a better part of the city. The new home will be erected this year. This will consist of a chapel, seating 550 in the assembly room, a tower, and an auditorium to be erected later which will seat 800. Exclusive of the tower, the chapel will cost about $40,000. The building will be Gothic in type, and will be of stone. First church has made a good record during the four years' administration of Irving H. Chenoweth, in spite of the handicaps above mentioned: One hundred new members have been added, fifty per cent increase in income is reported and a new spirit of hopefulness has been developed in the congregation.

Springfield, Ill., to Have Modern Church School.

A thoroughly scientific and modern school for training teachers and other religious workers has been organized at First church, Springfield, Ill. It is known as the School of Religious Education and Social Service. Directors of the school, being leading educators of the city, have secured a competent faculty. The course of study has been outlined and various subjects will be taken up one night each week, beginning October 1. I. M. Allen, principal of the high school, who was recently made head of the department of Religious Education in First church, will be educational director of the new school. T. N. Ewing, pastor of First Methodist church, W. J. Johnson, pastor of First Congregational church and Frank Waller Allen, pastor of First Christian church, will be among the faculty. Superintendent of Schools Hugh S. Magill, Jr., Miss Emma R. Grant, Mrs. John O. Rames, Miss Bertha Kimble, Miss Susan E. Wilcox, and F. O. Edwards, all of whom are among the leading educators in Springfield, will be on the faculty. With this array of the best talent obtainable, the school promises to become one of the most important institutions in the civic life of the city. It offers a three years' course in Biblical, professional and departmental work. The school is open free of charge to any one desiring to take the work, the only cost being the purchase of the text books on the part of the pupil.

Texas Educational Movement Conference at Dallas, Tex.

Texas Disciple leaders are in dead earnest in undertaking the proposed Educational Movement in behalf of the Disciple colleges of the state. About 150 ministers and laymen attended a conference and luncheon held at Texas Christian University a few days ago. Clifford S. Weaver, Secretary of the Movement, called the meeting to order and introduced the toastmaster, S. J. McFarland, of Dallas, Chairman of the Ways and Means Committee. He made an introductory speech and then presented Pastor W. P. Jennings, of McKinney, who spoke of the importance of the hour and paid a tribute to the founders and builders of the Texas schools. Nine of the ten team leaders were present and were presented to the conference. They are as follows: J. W. Kerns, Austin; John G. Slayter, Dallas; L. D. Anderson, W. B. Parks, and E. M. Waits, Fort Worth; F. G. Jones, Midland; W. P. Jennings, McKinney; H. M. Bandy, Alpine, and F. F. Walters, Wichita Falls. A. E. Ewell, Palestine, the other one, missed his train on the way. Two-minute talks were called for from E. M. Waits, F. F. Walters, Dr. Bacon Saunders, V. Z. Jarvis, J. F. Holt, F. G. Jones, J. W. Kerns, H. M. Bandy and W. B. Parks. R. H. Miller and A. E. Cory, of the Men and Millions Movement, and John G. Slayter, of Dallas, made stirring talks. Mr. McFarland reported that the trustees and advisory board members of the three Texas schools. present had contributed $26,000 to the fund during the conference, and that he expected the gifts from those who could not be present would bring the sum up to $50,000, or one-fourth of the entire amount to be raised.

As to Lloyd-George's Church Affiliations.

There has been a good deal of discussion as to the church affiliations of David Lloyd-George, the famed English statesman. Some have said, "He is a Baptist," others "He is a Disciple;" but J. E. Davis, pastor at Central church, Spokane, Wash., has found ample evidence that his membership is now with a Disciple church. Here is Mr. Davis's communication:

"Some time ago the pastor of the First Baptist church here in Spokane and I had a dispute about the church membership of David Lloyd-George. I asserted that Mr. Lloyd-George was a member of the Christian church and the Baptist minister asserted that Mr. Lloyd-George was a member of the Baptist church. A short time after the minister of the Baptist church addressed Mr. George in London and Mr. Lloyd-George's secretary answered him in this brief word: 'Mr. Lloyd-George says to tell you that he is a Baptist.' The minister of the Baptist church read this letter before the Research Club in Spokane. That got on my nerves since I was of the opinion that he was a member of the Christian church, and I wrote immediately to Mr. Sweeney, and Griffith P. Williams, of Criccieth, Wales I presented the situation to Mr. Williams of Criccieth, and he sent the following word; and I want to offer this letter to you, for I feel it will set the matter of the church membership of David Lloyd-George at rest among both the Baptists and the Disciples. The letter follows: 'Dear Sir: Replying to yours relative to Mr. Lloyd-George's church membership, will say that his original membership was with us at Criccieth. Since living in London he has membership with the Baptists while there, but still retains his membership with us at Criccieth. He was with us last Lord's Day. (Signed) Griffith P. Williams.'"

Remarkable Success in Iowa Village Church.

Any person who thinks the church is dying in rural and village communities should visit Glenwood, Ia., and study the history of the church there during the past few months. Glenwood is situated in the richer section of the state. Up to a few months ago, the

church there had a struggle to live. When H. Edgar Hall came into the field as pastor a new era began. The following are some of the indications of the success of his work. Within the past nine months the Bible-school has grown from an attendance of 45 to be the banner school of the county. The next district Bible-school convention will be held at this church. A live junior C. W. B. M. has been organized. The church membership has increased from an enrollment of 100 to three times that number. A Gospel team and Brotherhood have been organized and are being successfully conducted. The church building has recently been painted, a large extension will soon be dedicated, and a parsonage is planned for the near future. On the last Sunday reported five adults were added to the membership of the church.

* * *

—At a convention of the Fourth district, Mo., churches, four men pledged $1,200 to place two evangelists at work in the district. J. B. Taylor is supertendent in this section of Missouri.

—At the dedication service of Streator, Ill., church, over $7,000 was raised by G. L. Snively, which amount was sufficient to cover the indebtedness on the new building and to allow one or two thousand for other purposes. Floyd Tucker is the new pastor at Streator.

—Fifty persons were recently added to the membership at First church, Lincoln, Neb. First church has just celebrated the tenth aniversary of the coming of H. H. Harmon to its pulpit, and several goals set were realized. Over 800 were in attendance at the Bible school on this day of celebration.

—The annual Children's day service at Norwood, O., Bible-school, was held in the beautiful City Hall auditorium. The school, numbering 843 on that day, met at the church and marched to the city, a double line of about 200 men of the men's class acting as a protection to the women and children as they marched. The program was excellent, C. R. Stauffer, Norwood's pastor, writes. The offering amounted to $450. The school at Norwood is sending one of its own members, Miss Anna Louise Fillmore, to China, and will support her next year. The church supports Mrs. J. C. Ogden in her work at Batang, Tibet. Mr. Stauffer is closing his fourth year at Norwood.

—R. J. Bennett, pastor at Sharon, Pa., writes that his pulpit was recently occupied by Erasmus Wilson, the "Quiet Observer" of the Pittsburg Gazette-Times, who is widely known through his writing.

—Walter S. Athearn will lead in a school of methods to be held in Cleveland, O., Sept. 25-29. W. H. McLain, Ohio state's superintendent of Bible-school thus early invites all within reach to attend. Mr. McLain gave the address and presented the diplomas to the 1916 teacher training class at Second church, Warren, O., the exercises being held June 25.

—It is reported that George P. Rutledge, having resigned from Broad Street church, Columbus, O., is now in Cincinnati, where he will be connected with the Christian Standard. Mr. Rutledge was formerly pastor in one of the Philadelphia churches.

—The following "special days," on recent Sunday mornings at Kokomo, Ind., yielded excellent results: "Fathers and Sons," "Mothers and Daughters," "The Family," annual sermon to the Round Table, Memorial sermon for the Grand Army and W. R. C. The Federated Missions of Kokomo promoted a Community Celebration of the Fourth for the foreigners of the city. Business men contributed freely to the enterprise. Flags and music and refreshments and speeches and auto rides, were some of the means used to teach the alien brothers that they are loved. David H. Shields, Kokomo pastor, was made the general chairman of arrangements for the day.

Bethany Park Training School

The seventh annual sessions of the Bethany Park Training School for ministers, Sunday-school and Christian Endeavor workers will be held August 8-18. Bethany Park was the first ten-day training school organized among the Disciples. It was established for the purpose of training church workers, and there are many marks of evidence that it has been successful in this field. Those who have graduated are its friends and supporters. There are a large number who have attended at least four years. Another evidence of its value lies in the fact that many church schools have been made more efficient by those graduating from this school.

The faculty for 1916 is up to the standard. To mention the names is sufficient: Miss Hazel A. Lewis, Miss Cynthia P. Maus, Mrs. Ida M. Harrison, W. J. Clarke, Prof. Alva W. Taylor, Pres. H. O. Pritchard, F. D. Kershner, E. B. Barnes, A. McLean, Frank Lowe, Jr., C. E. Hill, E. W. Thornton and Garry L. Cook. Every phase of Sunday-school and young people's work will be covered. There will be found special courses for all ministers, Sunday-school teachers and officers, and Christian Endeavor workers.

One excellent feature of this school is the low cost. The standard of the faculty is high, but the cost is low. Thirteen dollars pays the bill on the grounds. Gate fee, meals, lodging and tuition are included in this. This is cheaper than staying at home!

Opportunities for recreation are good. Boating, bathing and all kinds of land sports will be given attention. The evening entertainments are also a feature of Bethany.

For information, schedule of subjects and classes for either first year or advanced work, address the dean, Garry L. Cook, 821 Occidental Building, Indianapolis, Ind.

The Bible College of Missouri

The Bible College of Missouri has just closed the most successful year in its history. The enrollment was 239. Twenty-three of these are preparing for the Christian ministry, seven for the mission field, and thirteen for other lines of distinctively religious work. Seventy-seven expect to teach, sixteen will be journalists, eight will enter law, twelve medicine, and ten business. The other eighty are divided among nine colleges. All of these students except fourteen are of college and university grade. Forty-six of them are graduates of some college. Fourteen of them are university graduates.

The relations between the Bible College and the State University are as cordial as could be asked for. During the past year the university has approved another Bible College course for credit towards the A. B. degree. There are now eight courses approved towards that degree, and one further course towards the degree of B. S. in Ed.

The Bible College is making a beginning this summer toward conducting a summer session. One man only is offering two courses. In this connection an effort was made to enlist the other religious schools of the state, but the attempt was made too late. It is hoped another summer to conduct a joint religious session in connection with other Missouri schools.

There were over four thousand students enrolled in the University of Missouri the past year. The opportunities of the Disciples of Christ through the Bible College of Missouri in relation to this body of students is of the utmost importance, the cosmopolitan character of the State University makes against a sectarian brand of Christianity. In that regard it becomes an admirable ally of a movement set to foster Christianity pure and simple.

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For Catalog and Picture Book

Address— JOS. A. SERENA, Pres.

—Frank G. Tyrrell, pastor at Pasadena, Cal., was invited to address a union meeting of the churches of Goldfield, Nev., on July 2. The meeting was in the nature of a patriotic celebration.

—Claude E. Hill, new leader at First church, Chattanooga, Tenn., is making a good start. He reports 25 additions to the membership in the last few Sundays. Mr. Hill writes that he has a great oppotunity in this field.

—The business men of Canton, Mo., offered a medal this year to the student of Christian University who should make the highest record as an orator. Howard O. Rocks, a young ministerial student gave an address on "World-wide Permanent Peace," and carried off the prize. Just ten days prior to this victory Mr. Rocks won the prize in a prohibition contest, and became delegate in the state contest.

—After sixteen years of service at Linden Avenue church, Memphis, Tenn., W. H. Sheffer has resigned this work. He will close his service on September 1, and will spend a few months in the evangelistic field. He already has plans made for September.

—New York Disciples meet this week at Wellsville.

—C. C. Morrison, editor of The Christian Century, has been invited to occupy the pulpit at Linwood Boulevard church, Kansas City, Mo., during the six months' leave of absence of the pastor, B. A. Jenkins, who will serve as chaplain with some of the Missouri troops going to the Mexican border. Mr. Morrison has not decided whether he can undertake this work, but he preached at the Kansas City church on last Sunday. Two weeks ago, 101 persons were added to the membership at Linwood Boulevard at the Sunday services, and at services held during the week preceding about fifty others. This ingathering was in part a result of the "Billy" Sunday meetings, which have just closed in Kansas City.

—L. G. Batman, of First church, Youngstown, O., invited the members of the local militia and of the third field hospital to attend service at First on the evening of June 25. The military companies, led by a band, marched with the hospital company to the service. The mayor of the city and the president of the Board of Commerce of Youngstown were honored visitors. Mr. Batman's sermon topic was "Devotion to Country and God."

—J. G. Waggoner, well known Illinois Disciple, has removed from Lanark to Canton, Ill.

—It is reported that Dallas, Tex., has subscribed $11,373 toward the $200,000 fund which is being raised for the three educational institutions of the Christian church located in the state.

—West Washington Disciples are meeting this week in their annual convention. The meeting-point is Tacoma. The Oregon churches convene next week at Turner, the date being July 8-16.

—Edward Scribner Ames, of Hyde Park church, Chicago, is spending six weeks at his summer home, in Pentwater, Mich.

—A. L. Ward, pastor at Central church, Lebanon, Ind., is the latest among Disciple pastors to receive the gift of an automobile from the church congregation.

—A. M. Haggard, of Des Moines, Ia., writes that he is spending the summer at Pinecliffe, Colo., and invites friends to call on him there during the next three months.

—W. Vernon Lytle, who has resigned the work at West Union, Va., will leave in September to enter Yale University.

—The congregation at Fisher, Ill., will have a new and modern building. Andrew Scott ministers at Fisher.

—According to the State Superintendent Garry L. Cook, of Indiana, there are 206 Senior Christian Endeavor societies in that state, enrolling 6,868 persons. Thirteen new senior societies were organized during the past year.

—An adult class organized at Hanna, Alberta, Can., is reported about to become a full-fledged church organization.

—The "Christian Men Builders" is the name of the young men's class at the Third Christian Bible school, Indianapolis, which had 166 young men present recently. This organization makes special features

—According to the last quarterly report of organized adult class advance, 1,921 certificates were issued during the quarter to classes organized during that period. Pennsylvania stood first on the list, with 384 new classes.

China Mission Convention

We China missionaries have recently held our twenty-eighth annual convention. After another year of isolated labor in our several mission stations where each had been wrestling with his own problems and trying with limited means and workers to cope with his particular situation it was a source of unique satisfaction to get together once more as a whole mission and to experience the sympathy, encouragement and inspiration attendant upon such a gathering. We met from April 7 to May 1 in Nanking, the ancient southern capital whose "age-flecked walls,' though eloquent with historic reminiscence, have yet seen much of the storm and stress incident to the unfolding of New China. Nanking is the largest and most centrally located of our stations. To reach it our members used a variety of modes of travel. Some of our Luchowfu representatives came overland borne in chairs on the shoulders of stout coolies; others came on the tedious house-boat trip. The members from Nantungchow and Wuhu arrived on various ones of the modern river steamers which ply up and down the broad Yangtse. Those from Chuchow and Shanghai could enjoy the comforts of railroad travel.

Those of us who are permanently stationed in Nanking appreciated greatly the opportunity of having in our homes these fellow-workers, most of whom we had not seen since last summer and the few hours which we had for visiting with them were an especially enjoyable element of the convention. An additional pleasure was the presence at some of our sessions of several friends outside our mission group. There were Miss Jessie V. Jerome and Miss Mattie Pounds who have been traveling in the Orient during the year and Mr. W. E. Anderson, chaplain of the Asiatic fleet, who led one of the morning devotional services. We welcomed these guests the more cordially because they represented to us the great, interested home constituency.

Some Missing Faces.

Though all of our stations were represented not all of our number were present. Some were detained in their stations on account of illness. The absence of two especially familiar faces was realized with deep sadness and regret. It seemed almost impossible to conceive of ourselves as going through an annual convention without Mr. Meigs and Dr. Butchart. They had always been our leaders and we could not but miss sorely their wise counsel and guidance. In the opening address of the president, Mr. Charles Settlemeyer, mention was made of the death of these two staunch workers since the last convention as the greatest loss sustained in many years by the China mission. The same address, however, also gave us cause for joy in reminding us of the three new workers whom we have welcomed into our midst within the same time. Miss Collins and Miss Wilkinson are the first of the C. W. B. M. workers to come to China: next year they will be with Miss Vautrin in the girls' school at Luchowfu. Miss McCallum, sent by the F. C. M. S., has come to supply a long-felt need in the girls' school in Nanking and will be associated with Miss Lyon whose many years of efficient, devoted service has built up a school of which we are all justly proud.

The convention meetings were all held in the newly completed home of Mr. and Mrs. Settlemyer. The keynote of the several sessions was Efficiency. During the course of the meetings three very suggestive papers were read on the subject. Two of these, "The Efficient Station," by Mr. Dannenberg, of Chowchow, and "The Efficient Committee," by Mr. Sarvis, of Nanking, definitely forwarded discussion in a practical way by giving suggestions which were later adopted in the resolutions of the convention. The third, which was less a paper than an exceptionally fine, inspiriting address was "The Efficient Missionary," by Rev. J. Leighton Stuart, of the Nanking School of Theology. Mr. Stuart is the son of a missionary, was born in China, is possessed of unusual attainments in the Chinese language and is otherwise a man of wide culture and education. His careful, scholarly presentation of his topic was notable for its profound, sympathetic insight into the Chinese mind and heart as well as for a note of fine Christian mysticism.

Advance Steps.

The business sessions of the convention were occupied chiefly with revising the statement of Policy and Rules for Mission Organization and Government, although there was the usual large number of minor matters to have their share of attention. We were glad to know that a Secretary for the Orient is to be sent out to us soon and it was a satisfaction to join our votes with those of the Japan, India and Philippine Missions in asking that Mr. R. A. Doan be the one appointed to this position which we feel is going to answer a great need in our work here.

The spirit of the convention was of the best. About the discussions there breathed an atmosphere of cordiality and loyal goodwill and regard for the opinions and wishes of the other fellow which was most gratifying. "The longer I am in the mission," commented one of the older missionaries after one of the sessions, "the more I believe in it." This was but one form of expression of the appreciation which we all felt of the reigning spirit of Christian love and harmony in our midst—a spirit, by the way, which is not necessarily easier of achievement on the mission field than it is in the home land. The personal reports of the workers all sounded notes of progress and hopefulness and encouraged us to look for yet greater developments in the future.

Clarence H. Hamilton.

Nanking, China.

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Manhattan Building, Chicago.

—North California Disciples meet in convention this year at Santa Cruz, the date being July 10-16. The churches of South California hold their annual meet at Long Beach, July 20-30.

—M. Y. Yocum, pastor at Hartford City, Ind., is joining with the Presbyterian, Methodist and United Brethren churches of that town in planning a union meeting for February next.

Crayton S. Brooks is holding an evangelistic meeting at Nacogdoches, Tex., during July

Report comes of the death of A. M. Harrison, husband of Ida M. Harrison, of Lexington, Ky. Mr. Harrison was ill but a few days. Mrs. Harrison lost her mother but a few months ago.

—W. R. Howell is the new principal of the Beckley, W. Va., Bible college. Mr. Howell succeeds Raymond A. Smith in this work. Mr. Smith is now at the head of Atlantic Christian College.

It is reported that Chicago churches will send about fifty delegates to the conference of the Missionary Education Movement, at Lake Geneva, Wis., July 28-Aug. 6.

—John E. Randall and wife, Jamaica missionaries of the C. W. B. M., have arrived in New York City. They expect to go on to Toronto, where Mr. Randall has a sister. There Mrs. Randall will receive medical treatment.

—Thirty-five men of Wychwood, Ont., Can., Christian church, have enlisted for service in the European war.

There were thirteen responses to the Gospel invitation in the Loyal Sons' class at Butler, Mo., on one special Sunday. There were 175 members present on this occasion

—S. L. Arnold has been superintendent of the Ashland, O., Bible-school for forty-four years.

—F. Lewis Starbuck, pastor at Howett Street church, Peoria, Ill., is grand chaplain of the state organization of Odd Fellows.

J. H. Craig, who ministers to the church at Troy, N. Y., reports a Children's day offering of $416. This church supports T. A. Young as living link missionary in Japan.

—Endeavor societies are sending in money and pledges to the Foreign Society for the erection of "Endeavor Chapel," Manila, Philippine Islands. The amount thus far is insufficient and it is earnestly urged that all societies respond promptly.

—F. G. Tyrrell, of First church, Pasadena, Cal., is delivering a series of sermons on the "Certainties." The topics include "The Certainty of Life," "The Sorrowful Certainty of Sin," "Hell an Appalling Certainty," "The Blessed Certainty of Salvation," "The Certainty of Death," "The Certainty of Immortality," and "The Certainty of Heaven."

—Report comes of the death of Clarence S. Paine, secretary of the Nebraska State Historical Society, and an active Disciple of First church, Lincoln, Neb. Mr. Paine was for years a member of the state board of the Nebraska Disciples, also of the board of trustees of Cotner University.

N. J. Barbour is doing evangelistic work in Seattle, Wash., in the city mission field. He will continue in Seattle indefinitely.

—At the Transylvania Commencement exercises this year it was announced that the attendance during the past year was the largest in the history of the institution. There was an increase of 13 in the College of the Bible over last year. At the commencement sessions the honorary degree of Doctor of Laws was conferred upon Col. Miles M. Dawson, of New York City, a former student of Transylvania and now a prominent attorney. Mr. Dawson gave the commencement address. F. D. Kershner, of St. Louis, and Jesse C. Caldwell, of Atlantic Christian College, were also awarded degrees.

—R. E. Henry has been elected to the presidency of the Macon County, (Ill.) Ministerial Union. Mr. Henry is pastor at First church, Decatur.

—Edgar DeWitt Jones, of First church, Bloomington, Ill., delivered the commencement address for Lincoln College, a Presbyterain institution of Lincoln, Ill., June 14. He also gave the address at the dedicatory service for the new $60,000 mausoleum at Lexington, Ill., on June 18. At Salem, Illinois, he gave the commencement address on May 26. Mr. Jones will shortly complete ten years of ministry in Bloomington, and on July 9 First Church will hold an anniversary service commemorating that event.

G. L. Heaver, secretary of the Eastern district, Indiana, held a meeting at New Palestine, Ind., with eleven additions.

—William O. Foster, pastor of the church at West End, Atlanta, Ga., preached commencement sermons during May for the high schools at Congress and Logansville, Ga

—E. W. Allen, Pastor at Auburn, N. Y., attended the national meeting of the Association Ad Clubs, at Philadelphia, Pa., last month. He was elected a delegate to the convention by the Auburn Advertising Club, and his expenses were paid by the Ministerial Association of Auburn. Mr. Allen is known as successful advertiser in the religious field without the taint of sensationalism. The Auburn pastor was recently elected president of the Auburn Ministerial Association.

NEW YORK

A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—The Endeavor society at Reserve, Kans., has sent the Foreign Society $30 this year for the orphanage work at Damoh, India. This is a splendid advance over former years. Their pastor, C. M. Ewers, is deeply interested, expecting to go to the foreign field as a missionary next year.

—At the recent Ohio state convention, West Boulevard, Cleveland, Bible school had a fine exhibit of material used in advertising during the past year. Any school interested in publicity will do well to write C. W. Robinson, 22544 W. 91st St., Cleveland Ohio, who has charge of this work.

—W. D. Ward, of Newark, O., recently visited New Philadelphia church, with a view to taking up the work there.

—First church school, Findlay, O., had a larger percentage of its men in the men's parade at the State Bible school convention than any other school in the state. The convention was held at Findlay.

W. J. Minges, evangelist, has led in revival efforts for five years without an open date. The past year he, with his helpers, led campaigns at Scottdale, Pa., Mason City, Ia., Brook, Ind. (union meeting), Des Moines and Moulton, Ia., St. Paul, Minn., and Eaton, O.

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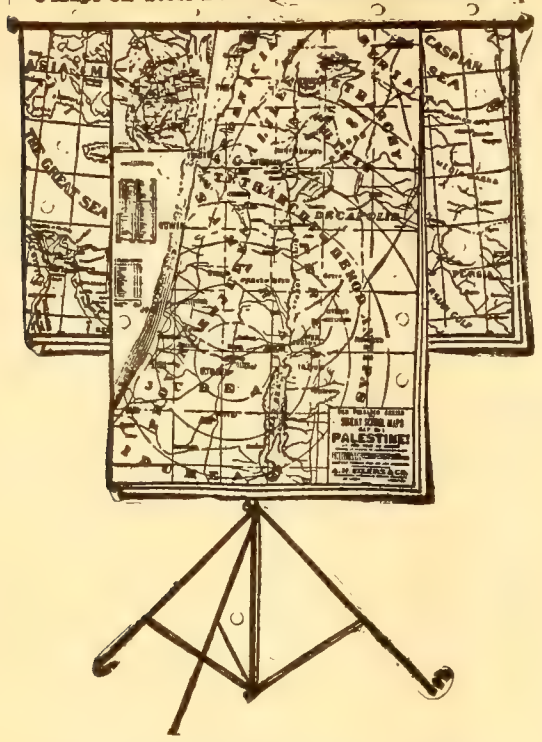
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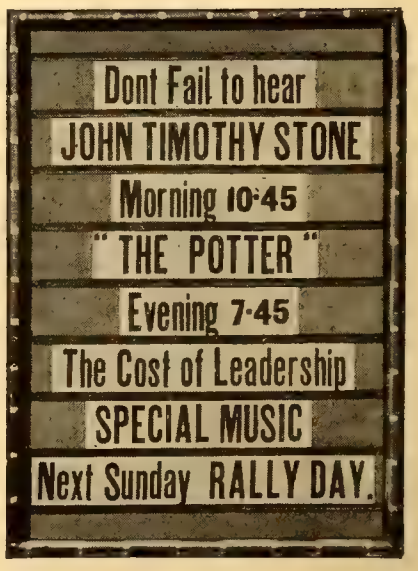
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THE CHRISTIAN CENTURY

Vol. XXXIII July 13, 1916 Number 28

Shall Sunday be the Lord's Day?

Editorial

Across the Andes

By the Visitor

Is Denominationalism Doomed?

An Interview with Harold E. Brierley

A Community Church in Iowa

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JULY 13, 1916 Number 28

Shall Sunday be the Lord's Day?

WHAT SHALL WE DO ON SUNDAY?

This question is one that is continually asked. The young people of the stores and offices ask it as they look forward to their rest day. The children ask it when restrained by their elders. It is the subject of much debate between strict religionists and secularists.

The Pharisees in Jesus' day had made the Sabbath one of the most important institutions of Israel. It was the feature of the life of the Jews which seemed most to set them apart from their heathen neighbors.

✣ ✣

Jesus most often came into conflict with the Pharisees on the question of the observance of the Sabbath. He healed people on the holy day to the scandal of the religious leaders of his time.

The disciples went through the fields on a Sabbath day and plucked and ate the ears of corn and were unrebuked by the Master. They had violated three of the forty-nine regulations with regard to the keeping of the day. Jesus met the issue squarely and made the immortal declaration, "The Sabbath was made for man, and not man for the Sabbath."

Paul seems not to have required the keeping of the Sabbath in any way by the Gentile Christians. His position that these Christians were not subject to the law emancipated them from the Sabbath.

The use of the first day of the week as a day of worship and of sacred memories of Jesus Christ, sprang up early. For a while Jewish Christians kept both days, until at last the church made it an offence to keep the Jewish Sabbath.

✣ ✣

Constantine established Sunday in the law as a holy day and from this time on, with varying degrees of strictness, the Lord's Day was observed apart from other days.

Our trouble today is the conflict of ideals between a legalistic Sabbath of modern puritans and of the secularist Sunday holiday of those of different training. The immigration movement in America has brought the differences of social custom into the sharpest relief.

There is gradually emerging a third viewpoint which may reconcile legalist and secularist in the higher principle once given us by Jesus Christ.

The legalist seeks to foist his social customs on the rest of the community by process of law. He acts thus always and about all things.

The modern puritan would bar from the Lord's Day every kind of amusement, even the most innocent. Many Scotch mothers would punish a son for whistling on the Sabbath, as they rightly call the kind of a day they observe.

✣ ✣

Although historically the Lord's Day has been a feast day and not a fast day, although the deeply religious medieval England gathered its people together after church service for archery, athletic sports and games, forbidding only salmon fishing and bear-baiting, some modern puritans would bar from the holy day everything that would tend to bring a smile to any man's face.

The secularist is busy trying to break down the puritan Sabbath. He believes it just so much human loss. He promotes ball-games and theaters and debates and excursions for Sunday. He urges humanitarian considerations.

Suppose the consumptive iron-moulder asks you whether he shall go to the woods on Sunday, or stay in his house, what would you say? The secularist will despise you if you hesitate in your answer to that man. But the secularist cares for healthy bodies and ignores the sick souls of the community.

✣ ✣

If America is to have a new Sunday in which we all shall joyfully join, it must rest upon the basis proposed by Jesus Christ. Disciples who have read Alexander Campbell's Sermon on the Law, which separated him from the puritans of his day, will have no difficulty in going over to this point of view of Jesus Christ, "The Sabbath was made for man." The Lord's Day as well as the Sabbath, and every other religious thing, is made for man, and not man for the institution.

The Resurrection Day of our Lord is essentially a joyful day. Long-faced Sundays are not a proper celebration for this tremendous idea of an Ever-living Christ.

The Lord's Day is a day for the family. The religious instruction that a busy father cannot give his children on other days is due then. The happy family out on a thoughtful Sunday afternoon stroll is one of the cheering sights of city life at its best. The family buggy in the country is often a place for the searching of hearts and the inspiring of great purposes in the lives of the children.

✣ ✣

The physical welfare of man is promoted by the observance of the Lord's Day. Again and again it has been proved that laboring men need one day's rest in seven. The steel trust has recently granted it. Labor unions fight for it with even more enthusiasm than some religious organizations.

Kindly human ministries belong to Sunday. There are shut-ins that wait to see their friends on that day. There are lonely people for whom Sunday is a nightmare, as is shown by the suicide reports of the city on Monday morning. It is our privilege to find and help these wretched ones.

✣ ✣

The Lord's Day is pre-eminently a day for the church. One might wonder if the church could live without it. If this is so, there is a great obligation upon those who know the meaning of the Lord's Day to employ this good day in building up the walls of the local Zion.

The way to keep the Lord's Day is to live pre-eminently in the spirit and according to the will of Jesus Christ.

"I was in spirit on the Lord's Day."

Is Denominationalism Doomed?

An Interview With Rev. Harold E. Brierley, of London, England.

E. HERMAN, IN THE HOMILETIC REVIEW.

LIKE all great conceptions, the idea of church-union has suffered sorely at the hands of its friends and advocates. It has been rarefied into thin air by idle dreaming, and contracted into a crank's hobby by premature scheming. In new countries, such as Australia, where the fettering and cramping effect of denominational divisions is more keenly felt, the leaders of the churches have come together and framed a basis for corporate union which, however, itself hung very much in the air, for the simple reason that the people entirely lack that church-consciousness which alone can make an external union something better than a mere utilitarian expedient. To merge a number of religious associations into one great organization may make for superficial efficiency; what it can never make is a united Christian Church.

THE PRESENT CRISIS.

The reason why so many of our noblest and most clear-sighted Christian teachers and leaders have deprecated all efforts toward corporate union is that they feel strongly that before one can have a great united church one must have churches. Only those who possess church-consciousness can unite to repair the breaches of the Christian Zion.

The present world-crisis has done much to turn the thoughts of Christian people, and notably of English Free-Churchmen, to the much-vexed subject of union, so that golden dreams and leaden schemes are alike in the air. Of all those who have sought of late to bring the great ideal of union before our minds, none has done so with more sanity of outlook and dynamic power of appeal than Rev. Harold E. Brierley, a well-known London Congregational minister and a son of that prince of religious essayists, Jonathan Brierley—"J. B." of the London Christian World—who for many years through the religious press preached weekly to a world-wide congregation.

Mr. Brierley belongs to the new rising type of Free-Church ministers. Judged by certain time-honored conventions which are supposed to be of the essence of English non-conformity, he is decidedly out of the common, and in nothing more so than in his strong consciousness of churchmanship.

MR. BRIERLEY'S POSITION.

Mr. Brierley flung the gauntlet down to the tyranny of denominationalism in a remarkable letter in the Christian World, and his challenge issued in an interesting correspondence, besides letting loose a flood-tide of opinion and appeal in the pulpit and on the market-place. Mr. Brierley will have nothing to do with schemes, judging that the day for them has not yet come. What he stands for is the creation of a true church ideal and church-consciousness among Christian people; above all, for the creation of a spiritual passion for union. Only such a passion can make union possible and, once it is created, nothing can stay its translation into hard fact.

Mr. Brierley, who ministers to a large congregation drawn from many parts of London, has a strongly marked individuality, and not a little of his distinguished father's versatility and fertility. His claim to Huguenot descent on his mother's side has naturally given him a keen interest in French life and thought, and his early education in Switzerland made him master of the French language. In reply to my inquiry as to whether he did not think the whole question of church-union premature at this stage, he hastened to define his position.

ARE THERE REAL DISTINCTIONS?

"I have all through tried to make it clear that I do not consider the present moment opportune for any attempt at reconstruction. In a sense my attitude is destructive: that is to say, I have tried to give articulateness to the vague and unreasoned feeling in the minds of most Christians of to-day that our denominational system is wrong. I have tried to point out that denominationalism is already superseded in fact, though not in form. My contention is that our denominational divisions have ceased to have distinctive value. The specific spiritual principles and aspects of truth to which the various denominations once testified are to-day part of the common stock of the Free-Church faith. Is there a single really vital element of that faith that would be lost through the passing away of denominationalism? And if not, what justification have we for impairing our efficiency and jeopardizing the progress of the kingdom of God by clinging to what even so many of its upholders in theory count a dead letter in practice?

"My assertion that there are no such things today as specifically denominational principles has been challenged. I have been told that, e. g., the Congregational ideal is vastly other than the connectional, be it Methodist, Presbyterian, or—if you like to go so far afield—Episcopalian (provided that a non-monarchical episcopate be meant). But is that really so? Our Congregational ideal may be expressed in one phrase—'the real presence of our Lord.' We believe that wherever two or three members of his Church are gathered together, there he is in the midst of them, ready to speak and work through each. Now Methodism or Presbyterianism may not lay the same emphasis upon this truth, or state it in the same direct manner; but surely there is nothing in the Congregational ideal to which either the Methodist or the Presbyterian could not agree—nothing which is not implicit in his own doctrine of the church, though it may not be explicit.

DOES DISCUSSION HELP?

"With regard to matters of government, the approximation is obvious to all. Congregationalism, in the sense of Independency, has been tried and found wanting. One need only go to a new country, such as South Africa, where I spent some time a few years back, in order to see that there is no chance for small, scattered churches on the basis of Independency. There must be centralization and connection, if only to the extent of a sustentation fund. The time for constructive schemes of union does not seem to have come as yet, but it is time for taking counsel together in serious discussion."

"But do you think a discussion by leading men would be of any real use when the people are not yet ripe for union; when, for instance, it is extremely difficult even to get the members of the various churches in a given district to unite for a communion service?"

"I don't think that counts for very much," said Mr. Brierley. "People are unwilling to attend these services for the simple reason that they know they really mean nothing. The National Free Church Council has for many years done its best to foster inter-denominational unity by united meetings and services of all kinds, and what is the result? There is little more unity among the separate denominations than there was twenty years ago when the Council began its operations. We have more united meetings, more concerted effort in certain directions, that is all. We pray and sing together and confer together on a variety of subjects, but so far there has been no sign of any inclination to sacrifice a single one of the things which keep us apart.

LEADERSHIP THE GREAT NEED.

"Of course from its very nature such a body as the National Free Church Council can not speak with any real authority. Our great need is leadership. We want a man, or several men, of the caliber of the late Dr. Rainy—men qualified to lead, and prepared to lead, men of statesmanlike mind and of heroic determination—who will convince us that there is no time to be lost, that we must either unite, or perish as corporate forces."

"But," I urged, "no amount of leadership can make up for the lamentable absence of a true church-consciousness among the rank and file of our membership. Is it not the case that so long as the 'religious club' conception of the Church prevails, amalgamation—for it would be amalgamation and not union—would only exhibit on a large scale and a hundred times intensified the worst features of our present type of churchmanship? If our motive is to be anything higher than the ambition to match the organic unity of the Church of England with the unity of a national United Free Church, then we must first revive the spiritual and apostolic doctrine of the Church as the body of Christ."

PASSION FOR UNITY LACKING.

"I entirely agree with you, and my aim throughout is to help toward the revival of that passion for unity which springs directly from a revived church-consciousness. In one sense our people are, as you say, not ripe for union, that is, for any practical constructive scheme. But I believe the time is fully ripe for discussion of the right kind in church meetings and courts.

"While it is true that many of our people lack a true conception of the church, it is equally true that they feel our denominational divisions to be a reproach and a hindrance. They feel that there is something profoundly wrong in a state of affairs which allows bodies to remain divided when they are no longer opposed in principle. There is a tendency toward a spiritual synthesis—people are trying to feel their way toward a spiritual basis of union. You seem to think that there is a tendency to base the desire for union upon merely utilitarian considerations. I admit that; yet I would not for a single moment rule such considerations out of court. I confess to

being something of a pragmatist, and can not see why considerations of what you call utilitarianism, but what I like to term efficiency, should be incompatible with a truly spiritual movement toward union.

WHY UNION?

"I would base my plea for union upon a twofold consideration. I would say first and foremost that our present divisions can not commend themselves to the Lord Jesus Christ. That is the fundamental consideration. But if we owe personal loyalty and obedience to our Lord, we are also responsible for the carrying out of his commission in the best and most efficient way, and here is where so-called 'utilitarian' considerations must be given their rightful place.

"The question of our empty churches and the terrible overchurching of certain districts is surely not a question of mere utilitarian interest! The most momentous spiritual issues are bound up with it. I could take you to a typical London district where, within a radius of about a mile, there are twelve nonconformist churches, none of them more than half full, and most of them far from half full. Several of them support mission halls in the same neighborhood so close together that they disturb one another when they sing. That such a state of affairs makes for practical inefficiency and for financial weakness is obvious; but what of the spiritual side of things? Would any one be prepared to maintain that a necessarily competitive relation of the various churches in one district makes for spiritual dynamic or edification?

ENORMOUS WASTES THROUGH DIVISION.

"The waste of money is serious enough, especially when for years to come the incomes of all religious organizations will be sorely reduced; but what of the waste of men? What of the consequent depression and loss of heart and hope? What of the influence of such a condition upon the surrounding constituency?

"We have been told ad nauseam that our divisions are justified by an 'underlying unity'; but do we really believe that divisions can possibly minister to unity where they have no absolute and vital reason for being? Overlapping and the consequent competition is a tragedy at all times; but when it is allowed to persist without any adequate excuse, when churches are acquiescing in it in order to uphold divisions, the historical reasons for which are actually unknown to the bulk of their members and would mean nothing were they known, the case seems hopeless. We have arrived at a point when our divisions are merely divisions, when the consequent material and spiritual waste and the demoralization of a competitive atmosphere are felt to be intolerable."

WHAT THE WAR IS TEACHING THE CHURCH.

"Do you not feel that the present world-crisis has opened the way for a new movement toward church union?"

"Most decidedly," agreed Mr. Brierley. "I believe that the great call of the present crisis to the Christian churches is to renounce all damaging divisions. On every hand vicious dividing lines are disappearing, and, where they still seem to subsist, it needs only one decisive blow to bring the ramparts down. The war is teaching us that unity does not come by cut-and-dried schemes and plans, but is born of a great common ideal and purpose. When people ask me how I am going to start putting my theories into practice, I tell them that I have no scheme or program whatever. What I want to see is the inspiration and growth of a heart-movement toward union.

"Some of my friends ask me why have I waited so long before making my voice heard on the matter. There is only one answer—the present crisis has seemed to me to constitute a call to break silence; for the war has effected an enormous change in the psychology of the public mind, and words that would have fallen on deaf ears a year ago meet with an eager response to-day. The time has come for a public discussion of the matter.

THE LADS IN THE TRENCHES.

"We must take the present awakening at its flood-tide. Men who have seen political, social, and economic traditions destroyed in a day, as it were, and have proved the strength of union with the driving-power of a great common purpose behind it, will be ready to listen to the call to realize the dream of a united church—nay, they will expect and demand such a crusade from their religious leaders. Think of our lads in the trenches! They have realized the unity of the nation; many of them are passing through a vital and acutely personal religious experience. When they return, how are they likely to view churches which have hugged their divisions to their breast while the nation was sacrificing its divisions to a common cause? What will they think of churches still acquiescing in waste and dismemberment, still lacking concentration and the dynamic of one great purpose? I much fear that not a little of the religious force that has been generated in the trenches will be lost to our divisive Free Churches."

HOW CAN THE PULPIT HELP?

"How would you utilize the pulpit in the cause of Church union?"

"Mainly by expounding the apostolic doctrine of the Church; and in doing this I would take my starting-point from the Congregational principle of faith in the real presence of Jesus wherever two or three members of his Church are assembled as a church. I feel this offers a broader basis and makes a more universal appeal than any kind of sacramental doctrine. I would seek to revive the church ideal and to make it prominent once more—prominent, but not supreme. For while the sense of the real presence of Christ can be realized in its fulness only within the fellowship of the Church, it is realizable by the individual apart from the Church."

"What developments, if any, do you anticipate in the matter of our public worship?"

Mr. Brierley was emphatic upon the persistence of "free" prayer. "Whatever liturgical element may be introduced—and for myself I welcome a liturgical element—I can not conceive of Free-Church worship without free prayer. The old reproach that the devotional part of our services is scamped and regarded as mere 'preliminaries" has little point today. On every hand a greater reverence and dignity are characteristic of our worship. Of course, in the Free Churches the conduct of worship depends entirely upon the man in the pulpit. That is risky, but wherever there is a genuine church-consciousness, the congregation will insist upon an atmosphere of true worship.

"It is for the minister to imbue his people with a right sense of what the Church is and stands for, and then they will demand from him a devotional service which shall be adequate to their church-consciousness. That is reasoning in a circle, if you like, but it is not a vicious circle. With regard to prayer—I find no lack of the spirit of prayer among Christian people. Indeed, what has kept many intellects sane at this time has been the reality and grasp of prayer—they have a hold on God in prayer and are safe. Nothing has impressed me more during these months than the united prayer-meetings in my own district, in which two Anglican churches took part. It was not merely the encouragement and inspiration of seeing the vicars of those two churches coming with hundreds of their parishioners to unite in prayer with us in my own school-room; the meetings themselves were full of spiritual uplift and made a deep impression upon me."

ENTER INTO THY CLOSET.

These hours of repose were, I think, the most valuable hours of the day, and the day of repose the most valuable day of the week. I had but one rule for its observance—to do no manner of work. Sometimes I read a novel or poem or a devotional book; sometimes I slept; sometimes I simply listened. In June, 1889, I preached in Plymouth Church a sermon born of my own experience, on "Listening to God." From this sermon I quote a few sentences:

"The art of listening is an art; but of all forms and phases of that art spiritual listening is the highest. To listen to the voice of men, getting from your next-door neighbor some knowledge that you do not possess; getting from every kind of teaching and out of every man you meet some new impulse and some new equipment—that is art. But to stand face to face with the Almighty, to listen to the Voice that makes no trembling on the air, to receive the impression that produces no external symbol on the printed page, to hear God, this is the highest of all."—Lyman Abbott, in his Reminiscences.

* * *

How Childhood Pays for the War.

My opportunities were exceptional. I talked with a friend of my husband, a captain in the cavalry.

"So you think the war has not changed us?" he said. "Come with me."

He took me to hospital after hospital. Outside, these looked as they had always looked; but once inside the doors, you saw that they were overflowing. Literally overflowing. They overflowed into the schools, which were full of wounded, nursed for the most part by volunteers from among the women of the city; and I was to learn later that nearly every schoolhouse in France was similarly burdened, education paying its tax to war along with all the other activities of life.—The Christian Herald.

* * *

Faith is letting go of anything tangible and resting in God alone. Reason can climb to the highest peak of understanding, but beyond is space where Reason can find no foot-hold, owing not to defect but to limitation. Faith has no limitation, therefore it is only when Reason, entrusting itself to the wings of Faith, is borne through space that it finds eternal satisfaction and active rest in God.—The Living Church.

The Visitor

Across the Andes

WE LEFT Santiago all too soon. It is a very fascinating city. Surrounded by mountains like Jerusalem it feels compact and complete, for in recent years it has grown very rapidly and is still growing. A half-million souls now reside in this capital city of the Chilean Republic. Our need to be in Buenos Aires, on the direct opposite side of the continent, at a certain date compelled our deputation to charter a special train to carry us over the Andes, as the regular train runs only once a week. We left Santiago in the early evening and arrived at Los Andes, a town in the foothills, at 10 o'clock, where we remained all night. At 7 o'clock next morning our train was awaiting us on the narrow gauge track ready to climb the mighty ranges. By this time our party had been reduced to about thirty, some fifteen having been left behind at Lima, La Paz, Valparaiso and Santiago. There yet remained with the deputation the Argentine and Brazilian missionaries and native leaders who had been with us at the Panama Conference.

For thirteen hours of a perfect day we were circling amid the lofty peaks of the Chilean and Argentine Andes. We crossed the pass at about 13,000 feet, most of us getting out for a light snowball frolic when we came to the divide. At one point we could see where the old trail branched off from the route taken by the railroad. This trail was the way across the mountains before the railroad was built. At the place where it crosses the divide the Argentine government placed a great marble figure of Christ—the Christ of the Andes—some years ago as a token of the friendship that must always obtain between Chile and Argentina. This extraordinary monument is one of the sights of South America. We, like most modern travelers, had to miss it, because no one nowadays goes by way of the old trail. Still some of us felt that had not the duties of our deputation compelled us to go straight to Buenos Aires we would have liked nothing better than to extend our stay in the mountains by two or three days and go over the pass on mule-back, taking in "The Christ of the Andes."

* * *

I shall not indulge my pen in any imaginative description of the sights of the mountains. And this is an exhibition of real self-restraint on the part of the aforesaid pen, as no other such temptation to undertake a piece of "fine writting" has been encountered on this journey. I can only refer in a matter of fact way to the height of some of the great peaks that arose above us—Tupungata, 22,000 feet and Aconcagua, 23,000 feet,—the charming little Lake of the Incas that nestled in a hollow of mountains, the comfortable arrangements made by the railway for our journey, the steep inclines where the engine had to grip the cog slats that lay between the rails and even then to go but little faster than a man could walk, the spiral winding of the rails around the side of mighty hills enabling us at times to look down hundreds of feet below on the very ground we had covered an hour before, the long tunnel that pierces the last hill at the top of the Cordillera—these are some of the facts with which my recollection of the journey is studded. Most of the beautiful scenery is on the Chilean side, though the Argentine side is not devoid of attractiveness. We run down at lively speed. No power is needed, Gravitation takes us down to a level of 2,000 feet, where we find ourselves passing great detached masses of red colored stone that remind one of the Garden of the Gods in Colorado.

By 8:30 in the evening we arrive at Mendoza, a city of 50,000 people, the center of the chief wine producing country of South America. We are on the edge of the great flat Argentine prairie now—there'll be no more mountains, not even a hill, this side of the Atlantic coast which is about 700 miles away. We spend the night in Mendoza. On the morrow we visit the great statue of San Martin, an elaborate heroic memorial picturing with extraordinary realism the scenes connected with the raising of an Argentine army a century ago to go to the aid of Chile in her struggle for independence from the Spanish rule, a struggle through which San Martin had just victoriously carried Argentine herself. The city is practically new, though one of the oldest on the continent, having been rebuilt since a long protracted earthquake, or series of quakes, destroyed it some fifty years ago.

At Mendoza I attended a Methodist mission, the only Protestant work in the city. They had arranged a big reception for us and their beautiful house of worship was packed full of people eager to hear their Bishop Shepard, of Kansas City, who was in our deputation. Several others of us spoke.

* * *

We left Mendoza in the early afternoon and found ourselves in a through train due to arrive in Buenos Aires in exactly twenty-four hours. They do not use our Pullman kind of sleepers, but follow the European fashion of compartments. The rails are laid a little wider than our standard gauge, so a compartment berth, which runs lengthwise across the width of the car, gives you plenty of room to stretch out in. The ride was thoroughly comfortable. We anticipated heavy dust, but a rain seemed to have fallen all the way ahead of us and we passed across the flat pampas as enjoyably as though we were sitting in our own parlor. There was nothing to see on the way but cattle, cattle and yet more cattle, hundreds of thousands of head of as fine beeves as one ever looked at. We passed through no cities, hardly through an interesting looking town. There are very few populous centers in Argentina. People gravitate to the large cities, and especially to Buenos Aires, where even the governors of many of the provinces of the Republic make their residence. Colonizing the country is very difficult, though efforts are being made now by the immigration department of the government to carry the shiploads of Italian, German and Spanish immigrants past the attractions of the great city at whose port they enter and into the open interior where the greater economic opportunity awaits them.

We arrived at Buenos Aires in the middle of Sunday afternoon. With a facile hospitality we will always remember, our baggage was taken through the customs without care or thought by any of us while we, meantime, were conveyed in automobiles to a large public hall in the center of the city where we found a great congregation of Christian people awaiting us. That ride from the station disclosed to us the fact that we were in a new world as compared to the cities on the west coast of the continent. Buenos Aires is a wonderful city. With a million and a half of souls it is outranked in the western hemisphere only by New York, Chicago and Philadelphia, if indeed Philadelphia is any larger. And there is no city in North America more beautiful in outward aspect than Buenos Aires. Boulevards, parks, public buildings, churches, residences, business streets—everything that makes an impression on the traveler is superb. The city feels at once like Paris, and you find on inquiry that it is being developed with Paris constantly before its eye as a model. Statues memorializing events in the Argentine history and drawn from classic lore abound everywhere in great profusion. There is a touch of the artistic about everything. When you have been in the city awhile this decorative aspect of things begins to pall on your heavier Yankee sensibilities. You'd like to see things a little more practical and useful. But this may be a matter of taste merely, and it has long been an established principle with mankind that concerning matters of taste there ought to be no dispute. So we will leave the Latins of Buenos Aires to their own likes and preferences and return to our meeting at the Italian Opera Hall. It was a welcome meeting. Our speeches brought the messages of Panama to the missionary forces and the young church. The singing was led by the Salvation Army band. The whole occasion was full of inspiration, though we were conscious of a certain tension in the situation, the cause of which we learned the next morning.

On Sunday evening after a long street car ride of more than an hour I found myself at the door of what I supposed to be the single Disciples' mission church in South America. I scanned the sign board over the door to find some distinguishing title among the Spanish words by which I could be sure, before opening the door, that it was really the church of my own brethren which I had been hunting for. But I found no suggestion of "Disciples" or "Church of Christ." I just saw the Spanish words for "Evangelical Church," with which words I had at that time become quite familiar. Still not quite certain that I was at the right door, I listened to the voice that was speaking within and recognized it as that of President Charles T. Paul, of the College of Missions, Indianapolis, and so I went in. When I had accustomed my ears to the surprise of hearing my "companero" speaking in the Spanish tongue with an apparent fluency equal to that possessed by one born in old Madrid, and unable to make out what he was saying, I fell to reflecting on the sign over the door. The more I thought of it the more enthusiastic I became over that sign. The whole Protestant movement in Latin America goes by the name Evangelical. The people understand that that term describes the Christian churches that are non-Roman. But besides this title all the houses of

worship bear some denominational name or other—Methodist Episcopal, Baptist, Presbyterian, etc. These denominational distinctions are the occasion of confusion among evangelical converts and the butt of ridicule on the part of the Roman church. But here is a little chapel that does not wear any denominational title nor do its workers care for any denominational distinction, nor does the great organization in the United States—the Christian Woman's Board of Missions—whose funds support it, leave any desire to plant or foster any denominational doctrines or interests in this Rome-blighted land. This chapel is simply evangelical; its workers are Christians or Disciples only, acknowledging their unity with all Christians and with all evangelical churches in this community and everywhere in the world. They have no sectarian interests to serve: they care to serve only the Kingdom of God, and in doing so to hold uninhibited and unprejudiced communion and intercourse with all other Christians and Christian congregations of whatever name or sign.

I later told the substance of these musings of mine to the leading Methodist missionary leader of Argentina, adding, however, my honest confession that we Disciples did not ourselves quite live up to our undenominational ideal. His response greatly cheered me. He declared with fervor that he hoped the day would come, and expected it to come soon, when the name Methodist Episcopal would be taken down from every church planted or supported by Methodist mission funds in South America. Our only hope of taking these countries for Christ, he said, lies in a united church on the mission field.

I pointed out to him that I believed the Disciples' missionary organizations of North America would presently be considering the expenditure of a greatly increased sum of money in South America, and that I, for my part, had no interest in encouraging them to do so unless the mission forces on the field and the mission boards at home could get together in some great union program which would eliminate denominational control and denominational distinctions in mission work. In other words, I said, the more undenominational a mission work is the more money I believe the Disciples will give to it.

He liked that spirit and said so. And then, having won his approval to that sort of policy when the shoe was on my foot I decided to try it on his foot and see what reaction I would get. So I called his attention to the fact that the Methodist Church of Buenos Aires had recently sold its property for a large sum—if I remember accurately it was something like $200,000. This sum is going to be reinvested in Christian enterprises in the city. It will be far and away the largest amount of money ever spent at a single stroke in South American evangelical missions. Now, I said, it seems to me that the expenditure of that vast fund ought not to be controlled by the Methodist board in the United States, but by all the boards working co-operatively on a great united policy of mission work in Argentina. What do you think of that? I asked.

"I think that is absolutely right," he said, and to complete my amazement at his grasp of the principle of Christian unity, he added:

"The fact is that what the Methodists do with this money concerns the Baptists and Disciples and all the rest of you quite as much as it concerns the Methodists. It isn't Methodist money. It's Christ's money, and it ought to be spent on a big union program, a program that takes into account all the rest of Christ's work in this country."

Well, that kind of talking rejoiced my soul. I felt like saying Simeon's prayer and going home!

But see how far I have wandered away while Dr. Paul is speaking in an unknown tongue! I sat beside Mrs. Paul in Santiago on the previous Sunday evening when her distinguished husband had given the high sign of cold feet on the agreement he had made with her and me to speak in Spanish, and instead, had fallen back upon an interpreter. But now he is positively eloquent in Spanish. He seems to revel in it. The next evening he tried his Spanish on a more representative audience at an opening session of our regional conference. Afterward the bi-linguists declared that he spoke better than many missionaries who had been on the field ten years. From that time on they couldn't give this modest man enough speaking to do. He was eager for it. He became the hardest worked member of our deputation—in public speaking. He went everywhere. He spoke to Italians in their own tongue, to a French congregation in French, to a German group in the language of the Kaiser and if there had been a Russian or a Chinese colony he would have preached to them in the language "understanded by them all." In all these tongues he had had experience, but in Spanish he had never had occasion to try his linguistic wings before.

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Mr. and Mrs. T. F. Reavis and Miss Zona Smith are the missionaries in charge of the Disciples' work in Buenos Aires. They have developed congregations at two points, this one among Spanish speaking and the other among Italian speaking people. The latter has no building, but meets in a rented hall. The building in which the Spanish work is conducted is worth probably $15,000 in American money. Mr. and Mrs. Reavis live on the upper floor of this building. The lower floor is used for congregational and school purposes. On the last Sunday evening of our three Sundays in Buenos Aires Mr. Paul and I insisted on Mr. Reavis doing the preaching. He spoke in Spanish and I could not understand his words, but it was evident that he was finding the hearts of his hearers. Mrs. Reavis is a capable musician, playing the organ in the service. She seconds her husband's undertakings and leads him in the things wherein it is good for a man to be led. The Reavises come from Canton University in Missouri. Mr. Reavis is ambitious to enlarge his usefulness among the Argentine people. He is studying this year in the University of Buenos Aires. In this he sought the counsel of President Paul and myself as well as that of the officers of the Board in whose employ he is. There is no question as to the advisability of such a program. I believe that his influence for Christ will be increased one hundred fold should his strength allow him to continue to study in the University for two or three year. Mr. Reavis confesses that he was greatly helped by attending the Panama Congress. His work is more meaningful in his own eyes since that great gathering. We enjoyed his fellowship with our deputation from Panama to Buenos Aires. I think he took the palm on board our boats for the best stories. I cannot think of Mr. and Mrs. Reavis without deep feeling of desire that their modest work, carried on with pathetically limited resources may be greatly reinforced with other workers and more adequate means. At our deputation's visit to Indianapolis the other day, I learned that there is good ground for expecting the Woman's Board greatly to enlarge their work in this very promising republic.

C. C. M.

A HELPFUL SERMON.

A certain bishop of the Methodist Church South was a very eloquent preacher. He told the following story on himself as an illustration of the fact that his sermons did not always have the effect he desired.

He had had what Methodist preachers were wont to call "a good time" preaching in one of the smaller Southern cities, and as soon as the service was over, many people went to him to express their appreciation of his sermon. One woman in particular was most outspoken in its praise.

"Why, bishop," she said, "you can never know what your sermon meant to me. It was just like water to a drowning man!"



THE CHRISTIAN CENTURY

EDITORIAL

DO YOU BEAR THE MARKET FOR YOUR CHURCH?

THOSE familiar with the market reports are used to the terms "bulls" and "bears." The "bear," in the grain or stock market, is the man who has an interest in lowering prices. He tells all the derogatory things he can about the stock in question that he may buy it up at the lowest price possible.

The "bear" of the market is a respectable individual because there are sense and reason in his undertaking to beat down prices for his own advantage. The "bear" in the church has no such respectability because he often indulges a blind and unreasoning pessimism about spiritual things.

The church pessimist is sure the minister's sermons are not as good as they used to be. He finds the audiences falling off. He prophesies near-bankruptcy for the institution. Elijah in the desert is not more cast down than is he. This kind of doubt springs from unbelief.

There are many reasons for believing the best of your church and your minister. Religion is a real interest in the human heart. It is more permanent than any other kind of human interest. There may be waves in this interest; it may have the ebb and flow of the tide. It will not disappear. Your church rests upon this interest.

Your minister, too, is but a man. This month he may not be well, or he may not be happy. He may need your encouragement instead of your doubts. You may depend upon it, however, that religion is big enough to keep most ministers true at heart.

No man makes a mistake in trying for a higher rating in the community for his church and his minister.

A FAITH MADE PERFECT

THE young Christian often starts on the Christian way haltingly. The beautiful hypothesis of faith is alluring but still it has in it a certain measure of uncertainty. The attitude of this Christian may be that of the father of the poor demon-possessed son, "Lord, I believe; help thou my unbelief."

We start life with many hypotheses. These are proved in experience or thrown on the discard for more worthy theories. The Christian adventure of faith is one that brings eventually a glorious sense of conviction. Life lived in this way is life full of the deepest blessings.

We begin living in the service of the Christ ideal of life. Christ is not the only way, but at last we come into a deep conviction that his is the best way. This is a Way in which we cease to be anxious about many things. It is a Way in which service becomes one of the deepest joys. It is a Way which can look at the setting sun of life with but little sadness and a great hope.

We once tried to defend Christianity with elaborate intellectual arguments. We now reply to the skeptic as Philip did to Nathaniel, "Come and see."

NATURE AND RELIGION

IN PRIMITIVE times, man found religious inspiration in the surroundings of nature. Abraham worshiped under the oak of Mamre. Many of the patriarchs worshiped on hilltops, or found religious inspiration in some other striking natural object.

Modern man often stands unawed in the presence of tremendous forces around him which lose none of their wonder after they have been explained by science. The vacation time will make most of us better acquainted with the great out-door world. To deeper religious spirits will come thoughts of the relation of man to all these great processes.

Two men stood viewing Niagara Falls. One said, "What a lot of power is going to waste!" The other said, "How beautiful the water is!" Each of these attitudes is needed at times, but the American needs rather more exhortation to the latter state of mind.

THE LABOR OF LITTLE CHILDREN

THE Protestant churches of America have a social creed. This "creed" deals in large measure with the conditions of labor in this country. Few reforms demanded by this outstanding document are of more importance than that abolishing the labor of little children. Whether in the sweat-shop of the big city or in the cotton mills of the south, it may be said that child labor is sin.

Nothing but the desire for immediate profits leads anyone to take children out of school and away from educative play and put them into the dull routine of the labor that is assigned to children. England learned and is still learning that child labor is the sure beginning of national degeneracy.

The church which is indifferent to a great question like this justly merits the scorn which right-thinking men have for an institution which is more interested in academic theories than in human life and welfare.

WOULD DIVORCE RELIGION AND SERVICE

THE obscurantism in the churches of this country has been thoroughly aroused against social service. The latest fusillade comes from The Reformed Church Review.

> "As we view it, the Church by thus allying itself with secular movements is endeavoring to cure the evils of the social life by a species of legalism, striving to purify the sinful nature of man by attacking the outside, forgetting that crimes and violations of law are the external marks only of an inward demoralization and rottenness of the heart. The root of the evil in the world is in the human heart, and to redeem the world the inner spiritual nature must be first purified. The crime committed is the fruit of sin in the heart. You may punish the criminal for violating the law, but that does not cure the sinful heart. The Christian minister has to do with sin, not with crime. When, therefore, he allies himself with the officers of the law in arresting criminals he is departing from his proper function and weakening his power and ability to cure the sin in the heart."

This journal would doubtless regard Paul's work in raising funds for the poor saints in Jerusalem as so much wasted time.

WHAT TO DO WITH OUR WAR PROFITS

WERE it not for the profits on war supplies, the United States would be feeling the financial depression which has visited so many parts of the world. While the holders of war munition stock are the people who feel most immediately the financial help that has come to this country from the war, in a certain sense our whole population participates in these profits, and in the profits on all other war supplies. Critical voices are raised against us in Europe as a nation which enriches itself on the blood and suffering of sister nations.

The need of famine relief in Europe suggests a way to dispose of these profits which will help to lift the odium from our country and lay broad and deep the foundations of future peace. In every one of the afflicted and overridden smaller nations people are literally dying for lack of food. In all the days of Jewish oppression since the

time of bondage in Egypt, perhaps never have so many Jews died from want. They have been herded from place to place in the Russian empire and the Russians have not been able to feed them properly in the great concentration camps.

The need of Belgian relief will be ever pressing until the country is once more restored to its normal economic organization. Before the war it was the most densely populated of the countries of Europe. The people lived only by the greatest economy and by the intensest industry. The war has torn up their fields and taken away their men.

HONEST STATISTICS

IT IS rather embarrassing to see the Disciples of Christ reported every year by the compilers of church statistics as having uncertain reports concerning their institutions.

The trouble lies chiefly with the local church. Many churches put names on the membership roll but never take any off. They will report a membership of a thousand when five hundred is nearer the facts. Many other facts besides membership are now desired by the compilers of statistics, but pastors and church clerks often deem this information unimportant.

We need also some uniform method by which we shall report the active and inactive members of our churches. This distinction has for several years been made in the Illinois year-book, but not in the national year-book. Even when the distinction is made, very loose definitions are given of active and inactive members.

Very often a member resides at a distance, but through letters and contributions maintains some real fellowship with his church, much more real that that of a member who resides in the neighborhood but has not attended church services for five years.

The leaders who get out the national year-book would perform a real service by recommending some uniform basis upon which to report the active membership of the churches.

ARE THE GREAT PEOPLE ALL DEAD?

THE small boy who begins to read history has a feeling of disappointment that he lived too late in the world's history to know a great man. Some kinds of people are talking about the chances people used to have to make money or to climb the ladder of success, with the implication that those days are over.

Perhaps we need to realize that we are living in the greatest epoch of the world's history. It is not the war that makes this epoch great, though its events will have something to do with the forming of a new world. Religion is more alert and resourceful than it has ever before been. Education, invention, indeed everything that is the result of human intelligence is at a high state of development.

It is a time that demands great deeds of us. Sleeping churches must be aroused. Half-efficient Christians must be made ready for service. The call of God comes now to every good man and true to put forth his best in behalf of the kingdom.

THE BOY SCOUTS AND THE CHURCH

MANY of the churches are glad to testify that they no longer have a dearth of boys. They are the churches where a patrol of the Boy Scout movement has made its home. The movement is of comparatively recent origin but in a short time a great company of boys have been enrolled under its banner.

In a formal sense, the Boy Scout movement is not religious. It is not denominational and it may be found in a school building as well as in a church. The churches that have given a roof to the movement have done so because they find that it makes a real contribution to the unfolding life of the boy.

The Boy Scout movement is not militaristic. It rests fundamentally upon a knowledge of nature such as in times past was useful to Indians or to such men as Daniel Boone. On this base has been built up a structure involving much modern knowledge, such as signalling and first aid. The movement has no ritual but it does have an oath of allegiance, and progressive degrees with merit badges.

In connection with a Bible school, the patrol is often a class somewhere between the ages of twelve and eighteen. The boys never meet except under the supervision of adult leaders called scout-masters. Sometimes the scout-master is also the Bible school teacher

That there is a strong ethical interest in the Boy Scout movement is seen in the fact that the scouts' ideal is to do some one a good turn every day. The Scout law has twelve injunctions, one of which is to be reverent.

THE UNION SUNDAY EVENING SERVICE

IN MANY cities and smaller towns there will be held during the hot months union Sunday evening services. The various churches which have done their work in an isolated way during the winter months are driven by the hard necessities of the summer time to combine their forces.

It is in such times as this that the people see the beauty and utility of a common program for the churches of the community. The preacher who can outline in one of these union meetings a comprehensive program for the churches of the community will be heard more willingly than others of the series.

Who other than the Disciple preacher has a deeper obligation to produce such a program? It must not be the product of wandering impulses, but must arise out of a study of community problems. No newcomer to town may undertake to formulate such a plan, but men of experience in the community may easily lay out a system for concerted action which will make religion far more effective in that town.

SUMMER TIME IN THE RURAL CHURCH

MANY rural churches must close during the winter on account of bad roads. It is during the summer months that most of the work of giving the children religious truth is to be done.

At this very time of year when there is a most favorable opportunity to do good in rural districts, there may be no preacher in sight. Perhaps there will be visitors in the neighborhood from the cities, who for a little while are resting in the community—preachers of the gospel. Many a weary city preacher will find an audience far more interested and interesting in the country than he left behind in the city. He has a chance while on his vacation to do some of the kind of preaching that Alexander Campbell did during most of his life, preaching in country districts, with no financial reward in sight. Such an opportunity will test the real joy our preachers have in proclaiming the good tidings.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Christian Leaders Honored With Degrees.

This is the time of year when the honorary degrees are given out and some of those conferred by the great universities this season have peculiar fitness. The awards of the doctorate of divinity possess special interest. All will discern the fitness of the recognition Harvard has thus made of Dean George Hodges and President Henry Churchill King. The former was thus characterized by President Lowell: "A good and faithful servant, who has expended and increased his ample talents in his Master's work." Concerning Dr. King, the Harvard president said: "He has exerted a profound spiritual influence throughout the land by helping large numbers of young men to a broader and deeper apprehension of Christianity."

President Fitch Resigns.

President Albert P. Fitch has gained the credit of building up a well-nigh defunct institution. Andover Seminary, the oldest institution of its character among the Congregationalists, was removed to a site near Harvard University, and here it has come into its own again. Following this success, comes the announcement that President Fitch has resigned and will one year hence become professor of Biblical History and College Preacher at Amherst.

Pittsburgh Protestants Organize.

The federation idea is coming into Pittsburgh. Already eight leading denominations have voted formally to join in The Pittsburgh Council of the Church of Christ. No single denomination has voted to reject the plan and others are expected to fall into line soon.

Churches Remember War Sufferers.

The Federal Council of the Churches of Christ in America continues to agitate the importance of large contributions in America for the relief of war sufferers. While chief stress has been placed upon the needs of the Armenians, the cause of the French and Belgian Protestants has also been given considerable attention. Stories come also of terrible suffering in the eastern war zone affecting Jews and Poles with great severity. The visit of Secretary Macfarland has given him first hand information with regard to conditions there.

Mission Secretary Becomes Missionary.

The secretary of the United Presbyterian Foreign Board is Dr. Charles R. Watson. He has been known for his skill and statesmanlike vision in planning the mission work of his denomination. The tidings have recently come of his appointment as the President of Cairo University. This is a new institution planned for the capital of Egypt as the literary and intellectual center of the Mohammedan world.

Little Rock Church in Limelight.

A little church of twenty-five members has been the bone of contention this year between two great denominations. The High Street Presbyterian church of Little Rock, Ark., transferred its ecclesiastical fellowship from the southern to the northern branch of the denomination. As usual in the case of such transfers, there was a great outcry and charges were bandied about. The whole incident, ridiculously small in the actual importance of the event, serves to illustrate the wickedness of the sectional spirit in religion. The union of northern and southern Methodists ought to be followed at once by the union of the northern and southern Presbyterians.

Church Publicity Expounded.

Rev. Christian F. Reisner is secretary of a branch of the World's Advertising Clubs which gives attention to church publicity. The convention of the advertising men has been in session in Philadelphia and stirring addresses have been made on promoting religion with publicity methods.

Union Churches

A COMMUNITY FELLOWSHIP IN IOWA.

THAT modern religion should function in the satisfaction of all human needs is illustrated in the success of the Community Church in rural districts and small towns. At Beech, Iowa, a religious fellowship of this character has been established. It is an experiment, yet the country round about is greatly stirred with the possibilities of usefulness presented. The purpose of the community church movement, if the enterprise can be so designated, is to serve the whole life—the mental, moral, and even physical, as well as the spiritual.

The community about the little town of Beech, without definite church organization, has built a beautiful and commodious church. It has a stucco-bungalow exterior, beautifully finished within, equipped with full basement conveniently divided into social rooms for the purposes of a village church. The lighting and heating plants are modern and of the best manufacture. In all, the building meets the needs of the people. The most notable consideration, however, is the fact that the building was erected and paid for as a community enterprise, with no thought of denominationl control, the uppermost idea being that it might serve the interests of all.

Beech is a new town. It came almost in a night as the result of the extension of the Rock Island short line from Des Moines to Kansas City. The population from Sandyville, three miles distant, was attracted to the railroad, and a new town came into being at the expense of the old. Strangely, the churches of the old town, after much discussion, decided not to move. Thus arose the demand for the new church in Beech.

When the building was but partly completed a few interested workers called me to conduct an evangelistic mission. Pleasantville, Iowa, church to which I was ministering, kindly let me supply my pulpit and I accepted the invitation. Seats were secured and the mission opened. At first the purposes of the meeting were indefinite. After a week it was decided that the invitations should be given and some simple organization formed. Invitations were regularly given for the next ten days in which ninety-four responded. The services were conducted on a broad and liberal basis and the joy of the work was indeed great. While the larger number of the persons making the good confession united with the Disciples, or stated this as their preference, this was due to local conditions rather than to the character of the preaching. The sermons were delivered with the thought of a full gospel presentation and a perfect co-operation of the country-side. In the provisional organization, which will no doubt become permanent, all believers of whatsoever faith were asked to come with perfect freedom, the test of fellowship being unstated except as to life.

* * *

The plan of organization was as simple as possible. Each member was asked to state his denominational preference and was so enrolled. An advisory committee of ten facilitates the leadership of the work. From this committee the congregation has elected a chairman, clerk, treasurer and finance committee, each to serve one year. With this easy organization and no special burden of authority from any external source it is thought that success will depend upon the merits of the officers chosen and the support which the membership accords them. With the aims which the body has set before it realized, the community fellowship will be contributing more as a united force than would be possible should division of interests prevail.

Following the meeting, the Fellowship called Professor Sherman Kirk, of Drake University, to minister in the Beech church. His work has been constructive and it has conscientiously carried forward the highest aims of the people. The little building, costing almost four thousand dollars, has been dedicated free of debt in less than six months after the meeting was held which gave the congregation being. The dedicatory services were in the hands of Rev. Walter Sandy, who was born near the town.

That the work will succeed is assured from the illustrations of similar works. The many such fellowships rapidly springing up over the country are calling attention to a long neglected field. The Urbandale church at Des Moines, churches at Hartford, Melcher, and now the new one at Beech, all within a radius of fifteen miles, show what interest is being developed. These organizations are broad and the lines of activity many. Graded Bible-schools, young people's societies, and organizations for men and women are among the lines of service. All are planned to meet a real need in rural community life; all seem to be strong and progressive organizations for real service.

W. B. Zimmerman.

The Sunday School

Lesson for July 30.

THE WORD OF THE CROSS.

Golden Text: Far be it from me to glory, save in the cross of our Lord Jesus Christ. Galatians 6:14.

Lesson 1 Corinthians 1:1-2:5: 1 Corinthians 1:18-2:2 printed. Memorize verses 1:22-24.

1 (18) For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. (19) For it is written,

I will destroy the wisdom of the wise,
And the discernment of the discerning will I bring to nought.

(20) Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? (21) For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. (22) Seeing that Jews ask for signs, and Greeks seek after wisdom: (23) but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; (24) but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (25) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

(26) For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: (27) but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; (28) and the base things of the world and the things that are despised, did God choose, yea, and the things that are not, that he might bring to nought the things that are: (29) that no flesh should glory before God. (30) But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: (31) that, according as it is written, He that glorieth, let him glory in the Lord.

2 (1) And I, brethren, when I came into you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. (2) For I determined not to know anything among you, save Jesus Christ, and him crucified.

* * *

VERSE BY VERSE.

1:18. **The word of the cross.** The doctrine that salvation comes to man by the crucifixion of Jesus.—**Them that perish.** Those who refuse the offer of the gospel to save them. It is Paul's standing expression for the destiny of the wicked.—**Us who are saved.** Salvation is the certain result of a certain relation to God, which relation is a thing of the present.—**The power of God.** Not merely a demonstration of God's power, but God's power.

1:19. **For it is written.** The quotation is from the Septuagint version. It is a free quotation. **The wisdom of the wise.** This is a parable to the following phrase and means the same thing. The phrase which Paul uses was intended to show the stupidity of Judah in not seeing the fact of the judgment in the Assyrian invasion.

1:20. **The wise?** The Greek philosopher and his wisdom.—**The scribe.** The interpreters of the law. The wise men among the Jews. **The disputers of this world.** The Greek word may mean "inquirer." May refer to Greek sophistical reasoners.

1:21. **In the wisdom of God.** God's wisdom in dealing with man. The sense of their failure caused them to welcome the gospel.—**The world through its wisdom.** The wisdom of the world did not bring the knowledge of God's saving power.—**It was God's good pleasure.** When failure became manifest to the people. The time of his opportunity.—**Through the foolishness of preaching.** The proclamation of the gospel, which seemed to the Greeks foolishness. Not so much the act, but the substance of preaching.

1:22. **That Jews ask for signs.** They wanted an exhibition of God's power.—**Greeks seek after wisdom.** They prided themselves on their understanding and demanded proof that they could understand.

1:23. **But we preach Christ crucified.** We are not going to be diverted by the hunger for signs.—**Christ.** The Messiah.—**Unto Jews a stumbling block. . . . Gentiles foolishness.** These expressions show the opposition the gospel met.

1:24. **Them that are called.** Those who are willing to accept Jesus as the Messiah.—**The power of God and the wisdom of God.** Jesus was the power for the Jews and wisdom for the Greeks. He meets the demands of all.

1:25. **The foolishness of God.** The lowest manifestation of God's wisdom is greater than the highest of man's wisdom. The weakest of God's powers is stronger than the strongest of men's powers.

1:26. **Behold.** Or, ye behold. RVm.—**Your calling.** The call of God that comes to you through Christ. **Not many wise after the flesh.** The wisdom of men.—**Not many mighty.** Men of authority.—**Noble.** Well born, men who were not born slaves. It came to mean the better class of freemen.

1:27. **Foolish things of this world.** He has caused the things men call foolishness to praise him.—**That he might put to shame them that are wise.** "By exalting over them those whom they despised."

1:28. **Base.** The reverse of noble.—**Despised.** The things especially branded with contempt. Literally set at naught. **Bring to naught the things that are.** To reduce the pretender to ineffectiveness.

1:29. **That no flesh should glory before God.** This is the reason given for the above plan of God. No flesh should cloud the thought of God.

1:30. **Of him.** God.—**Are ye.** "Ye" is emphatic. Ye are his children and in this fact is your true dignity.—**In Christ Jesus.** God is the cause of your being in Christ.—**Who was made unto us wisdom from God.** Jesus is the best interpretation of God to men.

1:31. **That.** In order that.

2:1. **And I.** I therefore. Not with excellency of speech. He did not come with rhetoric or philosophy. This did not count.—**The testimony of God.** The message given him by God.

2:22. **I determined not to know anything among you, save Jesus Christ.** I did not care to know or preach anything beyond Jesus Christ and what I preached about him was that he was crucified.

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TEST QUESTIONS.

1. What did the Jews think of Paul's preaching?
2. What is the meaning here of "a stumbling-block?"
3. How did the Greeks estimate Paul's work?
4. What is meant by asking for signs?
5. How did Paul get to Corinth?
6. What did Paul mean by the foolishness of God?
7. Who are the called?
8. What was Paul's theme at Corinth?
9. What is the meaning of our Golden Text?
10. From what class did the converts mostly come?

Paul's Message

The Lesson in Today's Life.

BY ASA McDANIEL.

IN Paul's message to the church at Corinth he recognized many good qualities in the people of that great city. By this method he drew the people close to him that they might receive his word. He sweetened their temper by deserving commendation, then gave them the message of the hour. The church at Corinth was made up of freedmen who had not had the best of training in matters of religion. Paul's method of approach was on this account very suggestive and helpful. He knew their limitations, and chose his language so as to be most helpful to them. It is not always our good fortune to be so well understood, before the instruction we have to impart is given. Sunday-school workers cannot become too familiar with Paul's method in dealing with those they would teach.

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It is one of the characteristic traits of the class of people to whom Paul wrote, to follow any strong and winning personality. So when Paul was absent other leaders claimed their attention, and division was the result. This had to be corrected. Paul took the only method open to the Christian world to bring back the glories of a united church. He did not spend any time pointing out the errors of their leaders; but urged them to be loyal to their supreme leader, Jesus the Christ. This way of promoting unity among Christians has more promise than any attempt to remove difficulties by argument or by simply evading them. This does not mean that we should ignore the problems, but it does mean that we should seriously ask ourselves, What is the main cause of disunion? What is it, for example, that enables Christians to stand on the same platform when talking of their duty towards their neighbor, and that separates them when speaking of their duty towards God?

The Disciples of Christ have set themselves to the solution of this great question. If we are to have a convincing message it will be necessary for us to reconcile the factions in our own group. Those who have instrumental music and those who do not must live together in the same camp if the world is to take us seriously. It is well enough for us to work for the larger interests of Christian union, but these matters which have to do with the union of our local households must not be overlooked, for here is the real beginning of union. Our difficulties are not all beyond us, but within us, and reconciliation comes of the spirit and not of the letter. It is the willingness of the individual Christian to encourage reconciliation nearest at hand that means union of the Church at large. If we have not love, love that tends to bind us together in Christian union, other gifts and many words and deeds profit us nothing.

The strong argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death.—Christlieb.

Disciples Table Talk

Disciple Pastors Lead in Attendance at Community Conference.

One of the cheering signs of the times among the Disciples is the fact that the preachers of this people are taking the lead in lines of social service and community betterment. B. H. Bruner, pastor at Arcola, Ill., writes that about thirty Disciple pastors were present at the recent Community Conference held at Champaign, in connection with the state university there. Mr. Bruner reports that more preachers of the Disciples were present than of any other fellowship. Upon his return home after the meetings, the Arcola pastor delivered a sermon to his congregation embodying the chief facts and truths brought out by the various addresses and reports at the conference.

"Go to Sunday School Day" at Bellefontaine, O.

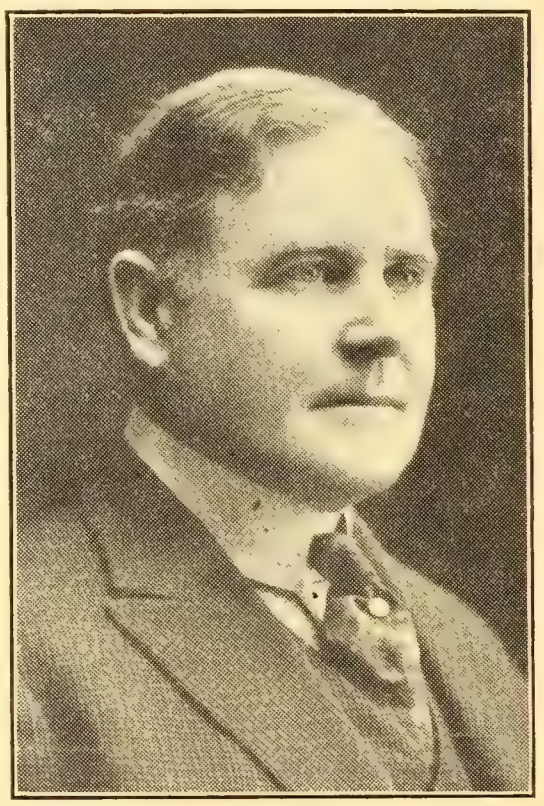
July 2 was observed by the church at Bellefontaine, O., as "Go to Sunday School Day." Traverce Harrison, the pastor, led in the campaign. The purpose of the day was to demonstrate the power of the Sunday-school. Former residents of Bellefontaine, and hosts from surrounding towns and villages came together for the occasion. The total enrollment for the day's services was 7,239. The day began with three parallel sessions, two of these being held in the great new church building, the other in the city park. Over a thousand men assembled in the park, and they were addressed by Hon. Harry M. Daugherty, of Columbus, O. E. L. Miller, pastor at Belle Center, and C. A. McCalla, pastor at Rushsylvania, made addresses during the day. The day's events included three sessions, a parade in the afternoon, and a concert in afternoon and evening. Over 1,600 people participated in the parade. Bellefontaine's chief of police led. There were 125 automobiles in line. Of Mr. Harrison's class of Loyal Men over 450 marched. This great class has been built up in less than two years from an original membership of about 25.

Unique Fourth of July Celebration in Ohio County.

The Henry County, Ohio, Sunday-school Association has a unique way of celebrating the Fourth of July. With the introduction of a "sane fourth" this organization took advantage of the opportunity, rented the fair grounds at Napoleon, the county seat, with all of its appurtenances and arranged a splendid program. Extensive advertising brings people from throughout the county and vicinity, the attendance this year reaching more than three thousand people. The program this year consisted of an automobile parade, band music, and two addresses besides games and races. William F. Rothenburger, of Cleveland, a product of the county, was one of the speakers. Former celebrations on Independence day in this county were characterized by freely flowing liquor and many arrests. It is to the credit of the church forces that the day has been revolutionized and the county has gone dry twice. This is one of the finest pieces of work ever done by a religious organization. It has now become self-supporting and might well be copied by many other counties, writes Mr. Rothenburger. There is no better way to introduce the unchurched to higher ideals than to capture the management of a national holiday. There was no other celebration of importance throughout the whole county.

Home-Coming Year at Bethany Assembly.

This year (1916) is to be "home-coming year at Bethany Assembly, Indiana. An especially strong program has been prepared at greater expense than ever. Every member of the "Bethany Family," no matter how far he or she may have roamed from the "family hearthstone" is invited and is expected to come back sometime during the Assembly, July 26-August 18, writes W. E. M. Hackleman, president of the Assembly. Bethany has "children" in every state in the Union, and in foreign lands and many of them will be back for the home-coming. The following is the Home-Coming Committee: E. L. Day, Chairman, Indianapolis. L. C. Howe, Vice-Chairman, Noblesville. Clay Trusty, Sec'y-Treas., Indianapolis. Mrs. O. H. Griest, Carlisle. J. C. Todd, Bloomington. Senator E. A. Mock, Tipton. E. R. Edwards, Logansport. G. I. Hoover, Indianapolis. L. W. Jenkins, Martinsville. Mr. Hackleman rejorts that the management will put up a $100,000 Hotel and Sanitarium at Bethany next year, modern throughout and as good as the best and it will be run the year round.



Mr. Garry L. Cook, Dean of the Training School at Bethany Park, Ind.

An Expert in Rural Church Work.

The Christian Century is especially desirous of receiving stories of achievements of churches and schools in rural districts and smaller villages. Every such story helps to some degree in solving the difficult problem of the rural church. A minister who has had unusual success in this field is A. L. Stamper, of New Lisbon, Ind. Some time ago he came to the work at Yorktown, Ind., and found a small congregation worshiping in a small building; he left them a few years later worshiping in a large, well-equipped building, and with a largely increased membership. Mr. Stamper's next call was to the pastorate at Springport, Ind. He took the work for full time, although the church had never before had more than half-time preaching. When he left this field, he had built up a large congregation, and had erected for them one of the best and most convenient buildings in the rural districts of the state. The old building was used as a gymnasium by the young people. In a recent contest held by the schools at New Lisbon and Mooreland, Ind., there were 252 present at Mooreland on the last Sunday, while at New Lisbon, a town of 190 inhabitants, there were 1,856 in attendance! The lodge halls and the United Brethren church building were brought into service to accommodate the crowds. There was a strong teaching force on hand, and classes ranging from 1 to 100 in membership were gathered together. There was a big dinner for all, with addresses in the afternoon. The regular attendance at the New Lisbon church has more than doubled since the coming of Mr. Stamper on Jan. 1, 1916. The congregation recently showed its appreciation of its pastor by presenting him with a new Ford. Mr. Stamper will be one of the experts on the Rural Church at Bethany Park this year.

Final Events in the Trans-continental Tour of Hopkins and Munro.

Secretary R. M. Hopkins writes that the trans-continental tour of the new Alaska missionary, Harry Munro, had its climax in Seattle. This is the gateway to Alaska and the Pacific Northwest. San Francisco and the Bay Cities gave Mr. Munro a hearty word of cheer in the meeting at First church, Oakland, over which R. L. McHatton presided. H. C. Epley and E. T. Porter met the travelers at Salem, Ore., and W. F. Burnham and F. E. Billington gathered together a large audience to hear the missionary at Portland. W. A. Moore, pastor at Tacoma, Wash., led the Disciples of that city in giving worthy greeting. At Seattle a meeting was held at the Y. W. C. A. headquarters with the Missionary Committee of First church, whose pleadings for many years in behalf of Alaska have at last been heeded. A rally on Saturday night was presided over by E. M. Carney, superintendent at First church school. It is this school that presented the steamer ticket for Alaska to Mr. Munro. The Loyal Women's Class is sending a folding organ for the missionary's itinerant work. Mr. Hopkins writes that W. L. Fisher, pastor at First church, Seattle, has promised to make an appeal for the Alaska work at the Des Moines convention.

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—For the nine months of the current missionary year ending July 1, the total receipts of the Board of Ministerial Relief at Indianapolis, were $26,303.32, a gain of $9,-449.14 over the same period of last year. Of this amount $18,542.79 is available for immediate use, a gain of $3,538.61. The rest goes into the Permanent Fund and begins at once to bear interest. Since July 1, 1915, the Pension Roll has increased from 124 to 139.

—The Men's Brotherhood of the church at Lawton, Okla., where C. E. Wagner ministers, surprised their pastor by raising the entire indebtedness on the parsonage while he was at the state convention.

—Thirty-two boys and girls from the Masonic Orphanage at El Reno, Okla., were baptized by Frank H. Lash, pastor of the church at El Reno, Sunday, June 18.

—The popular minister at Sharon, Kans., F. W. Lynch, has been elected treasurer of the Sharon Home Coming Association and a member of the committee to provide entertainment for the first annual home coming. He reports growing interest in his work at Sharon and fine crowds. The Bible-school has increased 100 per cent. Night services are being held out of doors, with large attendance.

—Frank B. Ward, Educational director at Pomona, Cal., church, is spending a month of vacation on an auto trip to Mono county, in the northern part of the state. Mr. Ward is doing some home missionary work in this county, attending Bible-school institutes and organizing new schools. Mr. Ward's school at Pomona has an enrollment of over 1,100. C. R. Hudson is the Pomona pastor, also teacher of a men's class enrolling a hundred.

—Geo. P. Taubman, who leads at Long Beach, Cal., has a men's class with a membership of nearly 150.

—The boys of University Place Bible-school, Des Moines, won first place in the inter-Bible-school track meet, recently held.

—When W. A. Moore came to the work at Tacoma, Wash., First, twelve years ago, there were 50 members in the Bible-school, 60 present at morning service and 70 in the evening. The congregation worshiped in a small building. The Tacoma work is now a leader both in membership and in quality of service being done in the community.

—Eight daily vacation Bible-schools are being conducted this summer in the Fayette county, Pa., coke fields, under the supervision of Ray. E. Manley, secretary under the state missionary society.

—Chas. S. Earley, evangelist of Oskaloosa, Ia., will hold a meeting at Clinton, Ill., in November .

—F. Lewis Starbuck, pastor at Howett Street, Peoria, has been re-elected to this work at an increased salary.

—C. M. Smail, of the Beaver Falls, Pa., church, attended the summer school of methods at Asbury Park, N. J., beginning July 6. He was accompanied by his wife and two of his Bible-school teachers.

—W. A. Shullenberger, of Central church, Des Moines, will do some chautauqua work at Oakland, Ia., this summer.

—Graham Frank, of the Liberty, Mo., church, has recently undergone a very painful operation upon his throat.

NEW YORK **A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.**

—Harry Foster Burns, formerly a Disciple pastor in Peoria, Ill., but now with the Congregational church at Oshkosh, Wis., is preaching at the famous Lincoln Centre, on Chicago's South Side, this summer. His topics during July and August are: July 9, "Dare We Be Christians?"; July 16, "Whence Come Wars?"; July 23, "The Religion of Valor"; July 30, "Jesus' Way of Non-resistance"; August 6, "The Strength of Meekness"; Aug. 13, Man's Nature Revealed in War"; August 20, "Religion the Neglected Factor"; August 27, "The Power of the Unseen." The Sunday morning services, at which Mr. Burns speaks, are held at 11 o'clock.

—The Foreign Society reports that the Bible-schools during the month of June gained nearly $1,600 over the receipts for the same period last year.

—E. N. Duty, for the past five years pastor at First church, Charleroi, Pa., resigned his pastorate the first Sunday in June. The congregation refused to accept his resignation, and induced their leader to remain with them. An increased salary for Mr. Duty is reported.

—Dr. H. L. Willett recently spent three days in Georgetown, Tex., as lecturer at the Summer School of Theology of the Southern Methodist Church of Texas. There were about 200 ministers present from all the conferences in the state. Four days were spent also at the State College of Pennsylvania, where Professor Arthur Holmes is Dean of the General Faculty. Dr. Willett gave a course of lectures here before the summer students. Dr. and Mrs. Willett are now at Chautauqua, N. Y., where he is delivering two lectures daily in the School of the Bible and assisting in the devotional services. He wil preach on July 16. Following this date he will be in Chicago through the entire second term of the summer quarter.

—Jasper T. Moses is now in Pueblo, Colo., where he is serving as teacher of Spanish in the Centennial High School. He has also conducted several evening classes for the University of Colorado Extension Division. Mr. Moses may do some work with the welfare department of the Colorado Fuel & Iron Co., through the summer. The organized work of the Disciples in Colorado is reported as not in very flourishing condition.

—Dr. Burris A. Jenkins, of Kansas City, after being given a six months' leave of absence by his congregation to go as chaplain of the Third Regiment of Missouri to the Mexican border, was rejected by the surgeons when it came to being mustered into the army. His physical condition was excellent, but a stiff knee, the result of an operation of a few years ago, made him unacceptable in the eyes of the authorities. He has returned to his work at Linwood Boulevard, after an absence at camp extending over one Sunday when C. C. Morrison occupied the pulpit.

—The mission offerings of the Endeavor societies will reach $3,000 before the books close. The work at Damoh, India, where many orphans are being cared for, is an outstanding enterprise of the societies.

—The annual education day sermon for the graduating class of West Technical High School of Cleveland, O., was preached this year at the Franklin Circle church by its pastor, W. F. Rothenburger.

—President A. McLean is attending all the Northwestern Coast conventions, and presenting the message of the foreign fields to these state gatherings.

—One of the interesting features of the California state convention to be held in the Municipal Auditorium of Long Beach, July 20-30, will be the exhibit of Religious Forces. The exhibit will occupy 100 square feet of floor space and comprises a car-load of material. It comprises exhibits from nearly every home and foreign mission board in the United States and represents all of the leading denominations. Its importance will be better appreciated when it is known that at the Panama-Pacific Exposition at San Francisco it was awarded the grand prize, four gold medals, 22 bronze medals and four honorable mentions.

Notes from the Foreign Society

The Foreign Society is to have a large group of missionaries home on furlough this year. With 180 missionaries on the field and a eight-year term of service between furloughs, this means that quite a number are home each twelve months. This year it happens that because of adjustments on the field, something like twenty-five workers will be taking their furlough period. These men and women are coming home tired and worn with the wear and tear of the mission field and they should be welcomed warmly by the churches. Most of these will be heard at the Des Moines Convention in the missionary program of the Foreign Society.

It is the plan of the Foreign Society to hold a wide-spread series of rallies this coming winter. Churches wishing these meetings should write at once about it. The plan will be to have one secretary and three missionaries on each team. The Foreign Society is planning for some fine, new moving picture machines, in which the very interesting films taken by the Commission to the Far-East will be shown. All day sessions will be held and the moving pictures shown at night.

News comes that Elder Y. Kawemura, our "John the Baptist" in Japan, baptized six men and six women on Easter Sunday. He also reports that some of the best young men of the town where he preaches are studying the Bible. He is exepcting to hold special evangelistic meetings soon, and asks the prayers of the people of God.

D. O. Cunningham, Bilaspur, India, reports four baptisms. He also reports a Christian wedding. The church is prosperous. The Sunday-school averages about 500 in attendance. He reports that during the month of April the missionaries traveled among 25 villages and had a good hearing everywhere. They visited Kota, a mission under the supervision of the Indian Christian Missionary Society. Mr. Cunningham states that while he is comparatively young in the missionary service, yet he can really see marvelous changes coming over the minds and the hearts of the people where he labors. It is gratifying to know that he believes the war is having no evil effect upon the work he is doing, except that living expenses are much higher. Most things are from one-fourth to one-third higher in price.

Mrs. D. C. McCallum, Vigan, P. I., is now at Everett, Mass., on her furlough. She needs the rest and the strength that will come to her by a visit among her friends on American soil.

Ambassador Morgenthau and the Laymen's Missionary Movement are co-operating with the Armenian and Syrian Relief Committee in the campaign to raise five millions of dollars for the suffering Christians of the near-East.

Bishop Basford says that the Chinese Christians are undoubtedly making a distinct contribution to Christianity.

It is estimated that as many people lose their lives in one year in Africa as a result of witchcraft as were killed in all armies of Europe in the first year of the war.

Guy W. Sarvis, referring to the work at Nanking, China, says, that last Sunday, at the South City Chapel there were twenty baptisms in the Tagalog Provinces.

Dr. G. W. Brown, Jubbulpore, India, says that the total number of members at that place now is 82, against 55 last year. "There are 50 children, making our total Christian community 132—such a change from a dozen years ago when we first came."

Leslie Wolfe, Manila, P. I., reports 30 baptisms in the Tegalog Provinces. The average attendance of the Sunday-schools in Manila is 602. They are aiming to reach 1,000.

Ray E. Rice reports eight boys baptized at Damoh, India, the result of a brief meeting. He is very happy in the work.

E. A. Johnston reports five baptisms at Longa, Africa. Dr. L. F. Jaggard gave 1,200 treatments in the dispensary. The school continues to grow.

Guy W. Sarvis, referring to the spring term of the University of Nanking, says that the attendance has increased about 10 per cent in the academic departments. He refers to Dr. James Butchart in a tender way. He says: "Dr. Butchart was one of the most versatile men I ever knew and was probably the finest oculist in all China."

Stephen J. Corey, Secy.

—Bucyrus, O., church, L. A. Warren, pastor, has started upon the construction of a new building to cost $10,000.

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—Will H. Evans, lawyer and Christian layman of Bonham, Tex., gave an address at Wichita Falls, his text being, "I Work and the Father Works." Mr. Evans is known throughout Texas as the man who cleaned up Bonham, winning for the city the title, "The cleanest city in Texas."

—Canton, Ill., church celebrated the twenty-fifth anniversary of the dedication of its building on June 25, with several former pastors and a large attendance of members and friends present. Singing by the Eureka College quintet was a feature.

—Ground has been broken at Paris, Tex., for the new building of the Lamar Avenue Church of Christ. The building will be of hollow tile construction.

—Abbott Book, educational director of First church, Cedar Rapids, Ia., was called recently to Elgin, Ill., by the David C. Cook Co., publishers of Bible-school literature. Mr. Book was extended a flattering offer by this company, but the Cedar Rapids man turned the proposition down. The Cook concern is planning to build a Bible-school plant and conduct a school for the children of Elgin. It will be a remarkable institution, with the most up-to-date equipment. Mr. Book is a son of W. H. Book, for many years pastor at Tabernacle church, Columbus, Ind.

—Reports at the recent state convention of Montana Disciples indicated that there are thirty Disciple churches in the state, with 3,500 members.

—The second quarter of 1916 made records for Central church, Youngstown, O., to which W. D. Ryan ministers. The greatest offerings for missions are reported, and the greatest average attendance at the Bible-school. Over 800 were present on June 25.

—Terrell, Tex., will build a new $15,000 church home. Two-thirds of the amount required is already pledged and raised.

—Roud Shaw, evangelist, with his company consisting of J. Frank Harbison, chorus leader and trombonist; Mrs. Harbison, pianist, and Mrs. Roud Shaw, solo pianist and personal worker, reports success in the meeting at Pleasureville, Ky. Three counties are being reached. Over four hundred additions to the churches of the town are reported. This began as a one-church meeting, but other churches requested that it be made a union enterprise.

—A big feature of the recent Country Church Institute at the Montana Agricultural College was the work of A. W. Taylor, of Columbia, Mo. After his lectures had been given at the institute he went on to Missoula, where he gave two lectures at the university there. The church institute was held at Bozeman.

—Father's day was observed at the Springfield, O., church on July 2. A special men's service was carried through. C. M. Burkhart ministers at Springfield.

—H. L. Willett's sermon on "The Gospel of the Guns," which was recently printed in The Christian Century, was reproduced in full in the Christian Courier, published in Dallas, Tex., and edited W. M. Williams.

—Canton, O., Bible-school had an attendance on June 25 of 7,000, with an offering of $142.54.

—Oklahoma churches are greatly alarmed over the mental and nervous breakdown of their state secretary, A. R. Spicer. His condition is reported to be very serious, and little hope is entertained of his recovery. Mr. Spicer is generally loved by Oklahoma Disciples.

—The Southern School of Methods and Christian Assembly, which was held at Shreveport late in June, under the leadership of Claude L. Jones, pastor there, had an enrollment of forty, representing six states, eighteen Bible-schools. Nineteen students were graduated. Those appearing on the program were Chalmers McPherson, J. B. Holmes, H. E. Van Horn, C. C. Cline, J. B. Lehman, F. M. Rains, Grant K. Lewis, E. L. Thompson and J. T. McKissick. The school will be held at Forbing in 1917.

—Magnolia Avenue church, Fort Worth, Tex., gives every quarter a get-together meeting for the men of the congregation. At the latest one, at which over a hundred men were present, C. S. Weaver and S. W. Hutton were leading speakers. The topic under discussion was "Efficiency," which was defined as "Doing our best and most for Jesus Christ in the shortest time, to the satisfaction of all." E. M. Waits, pastor at Magnolia Avenue, is one of the team leaders in the great Educational movement being carried forward in Texas.

—T. S. Reed, Disciple of Beaumont, Tex., has made an offer to give Texas Christian University, Dallas, Tex., an endowment fund of $25,000 as soon as all debts are paid.

—At last report it was learned that two of the ten teams of the Texas Educational Movement had secured about $12,000 in two towns, at Gainesville and Laddonia. E. M. Waits led at Gainesville and J. G. Slayter at Laddonia.

—The death is reported of Thos. R. Burnett, editor of Burnett's Budgett, a monthly religious magazine of Dallas, Tex., and editor of one of the first papers published by the Disciples in Texas, "The Christian Messenger," which had its home in Bonham. Mr. Burnett was also a preacher.

—J. H. Garrison and wife have taken a cottage at Long Beach, Cal., for the summer. The condition of Dr. Garrison's health prevented his coming east.

—P. M. Kendall, of Canton, O., preached at St. Elmo, Ill., recently, with a view to considering a call to this work.

—Belding, Mich., Bible-school has doubled in attendance, reports Chas. M. Pease, pastor.

—Salem, O., church, led by its pastor, M. J. Grable, is planning the erection of a new Bible-school building, to cost several thousand dollars.

—Anniversaries of three Indianapolis pastorates were observed on July 2. T. W. Grafton, at Third church, celebrated the fourth anniversary of his coming to this pulpit. At Sixth church, G. H. Clarke spoke in observance of his sixth anniversary, and Don. A. McKinnon made this same day a special one because of the fact that he had been with Columbia Place church just one year.

—The 1917 convention of North Dakota Disciples will be held at Minot.

—L. E. Murray, at First church, Richmond, Ind., in a recent sermon, scored the so-called Christians who permit their property to be used for immoral purposes.

—The 15 week attendance contest between the eleven Bible schools of Columbus, O., and First church school at Canton, O., closed on June 25, Canton being the loser by a margin of 1,206. The Columbus schools had a total attendance of 7,147.

—Fourteen additions are reported for one Sunday at Central church, Richmond, Ind., to which field T. H. Adams has recently come.

Claude E. Hill Makes an Appeal

The National Board of Christian Endeavor, at the urgent request of hundreds of our Endeavorers in all parts of the country, and believing that it was the wise and best thing to do, and that the time was ripe for such a move, employed Frank N. Lowe, Jr., of Kansas City, to serve as National Field Secretary.

In requesting that this forward step be taken many individual Endeavorers and many societies pledged their financial support, and it was upon this assurance that our Board felt warranted in placing Mr. Lowe in his present position.

He began work January 1, and from every section of the country which he has visited come the most flattering reports. That such a work as he is doing is needed, and had long been needed, and that he is the man for the place, has already been demonstrated.

But our societies and many individuals who were most anxious to see this work begin, have not met the expectations of our board in the way of financial support. . It has been stated so frequently through our papers, in public addresses and by correspondence that we depend solely on the offerings from the societies to carry on our Christian Endeavor enterprise that it would seem to be unnecessary to state it again. But evidently many societies do not know this or are simply indifferent to the situation and willing to let Christian Endeavor as an organized force among us sink or swim, survive or perish without any effort or assistance on their part.

It must be remembered that the situation is entirely different now from any time in our past.

Prior to this year the expense of maintaining our Christian Endeavor Department has been limited to the employment of one stenographer for part time only, printing, postage and a small amount for the traveling expenses of the National Superintendent. But now we have one man's salary to pay, plus these other expenses, and the salary must be paid promptly month by month.

Before this, if we had no funds on hand, no expenses were incurred and so we kept even. Always the National Superintendent has had, however, to devote considerable time to securing the little money necessary to operate. This has always been a burden.

It is far heavier now that more money is needed and must be had, and it is altogether unreasonable to ask or expect an already busy and heavily burdened man to give himself year after year to raising money.

The worth of his work, our position in the Christian Endeavor world, and our loyalty to our enterprise demands that we should do so. But it must be understood that this year our Christian Endeavor societies, and those among us who are interested in Christian Endeavor and its propagation in our churches, are on trial, and it will be discovered just how much we are interested.

Thus far during the year the response from the societies has not been sufficient to make a very creditable showing. We must do better if we expect to go on. There are ten societies that have made no offering to every one that has contributed, and there is scarcely one of the whole number of non-contributing societies that can plead poverty. Even a small, weak society can give a dollar or two, and if even one-half of the total number of societies in our churches would give something we would have enough money to meet our obligations.

We will need $1,000 between now and the Des Moines convention. It should be an easy matter to secure that sum and the writer still has some hopes. But we are now face to face with a practically empty treasury and our Field Secretary is looking to us for support. Something must be done and done quickly.

Let the societies respond with their offerings. We must not be forced to retrace this forward step and confess that we are too negligent and indifferent to keep one man at work for Christian Endeavor in the whole United States.

The case is urgent! Let the friends of Christian Endeavor societies and individuals come forward with offerings for this work. Send money now to Claude E. Hill.
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L. S. Cupp, Eugene, Ore., First, to Kansas City, Mo. Accepts.

W. Garnet Alcorn, Monroe City, Mo., to Hot Springs, Ark. Accepts to begin work Aug. 1.

W. D. Ward, Newark to New Philadelphia, O. Accepts.

R. P. McPherson, Topeka to McPherson, Kan. Accepts.

D. Lloyd Morgan, Palouse, Wash., to Albany, Ore. Accepts.

O. R. Bennett, Davenport, Ia., to Arrowsmith, Ill. Accepts.

C. C. Davis, Corydon, Ia., to Platte City, Mo. Accepts to begin new work Sept. 1.

F. H. Scott, Calhoun St., Baltimore, Md., to Clifton Forge, Va. No decision.

C. A. Burton, to Ashland, Ill. Accepts.

C. H. Rank, Coshocton, O., Seventh St., to Conneautville, O. Accepts.

T. N. Plunkett, Dallas, Tex., Third, to Columbus, O., Hilltop church.

RESIGNATIONS.

W. G. McColley, Shelbyville, Ill. Sept. 1.

W. W. Weedon, Mt. Carmel, Ill.

G. M. Anderson, Whittier, Cal.

H. E. Monser, Lincoln, Ill. August.

S. S. McGill, Bristow, Okla.

L. E. Scott, Hollister, Cal. Leaves ministry to enter business.

G. Lyle Smith, Chickasha, Okla., First.

J. J. Smith, Cadiz, O. Will teach in the College of Education, Drake University.

* * *

COMMENCEMENT AT CHRISTIAN COLLEGE.

Christian College, Columbia, Mo., closed its sixty-fifth session on Wednesday, May 31. Forty-six students were graduated from the departments of Arts and Science, Music, Art, Expression, Education.

A large number of guests were present for the closing week. Under the auspices of the Junior class a beautiful May Day Pageant was given the night of May 23. Over 150 students were in the procession. A group of 30 Juniors in Shakespearean costumes formed one section of the Pageant. Later, these characters posed in tableaux representing some of the most famous scenes from Shakespeare's dramas.

In further celebration of the Shakespeare Tercentenary, the School of Expression presented the play, "The Piper," the night of May 26. This was the prize play given at the opening of the Shakespeare Memorial Theater at Stratford-on-Avon in 1910. Miss Harriet Jean Trappe, teacher of dramatic art, took the title role and was supported by a cast of fifty. On the afternoon of May 26 was held the exhibit of the Schools of Art and of Home Economics. The closing concert was given by pupils of the Conservatory of Music the night of May 27.

Baccalaureate services were held at the First Christian church, the night of May 28. Rev. Alvin Lamar Wills, of New York City, professor-elect of Philosophy at Christian, gave the sermon. Mr. Wills presented a strong appeal to the graduates to enter into the larger life of service. The musical program by the college choir and soloists was of a high order.

A garden party was given by the president of the college and the students the afternoon and night of May 29. Class day was celebrated by the Seniors, including the historic planting of the ivy, May 30. On May 31, the Commencement exercises were held in the college auditorium. The speaker was Dr. Frederick D. Kershner. Dr. Kershner's theme was "Two Ideals of Womanhood." It was a scholarly, polished address. Immediately following the Commencement program the Alumnae luncheon was held at the college. Eighty "old girls," with the class of 1910 as guests of honor, met to renew college memories.

* * *

Notes of the College.

The Y. W. C. A. has had a good year with an enrollment of over a hundred. The national Jubilee was celebrated the closing week of March. A series of addresses were made at the chapel hour. Two hundred dollars was raised by voluntary subscription for missions, Y. W. C. A., and Red Cross work. Sections of students and faculty met for an hour on Monday of each week and about three hundred bandages and hospital garments were made for the European war sufferers.

During the year the college enrolled 242 students from seventeen states. The largest increase was in the department of Home Economics, due largely to the enlargement and improvements made possible by the gift of a friend in Kansas City. Six students received three years' teaching certificates from the State Department of Education.

Next year Christian College will have students at the Universities of Missouri, Illinois, Iowa, Kansas, Oklahoma, Colorado, New Mexico, Chicago, at Vassar, and at Smith Colleges.

Mary P. Hickman,
Secretary of Christian College.

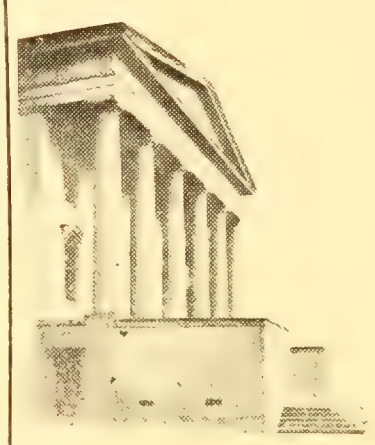
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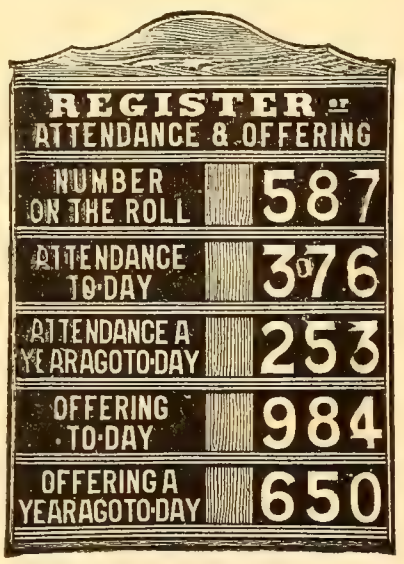
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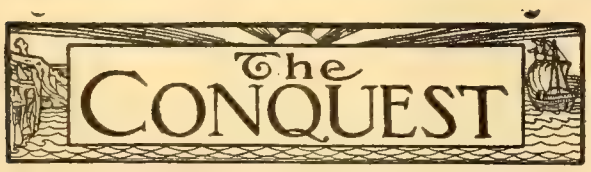


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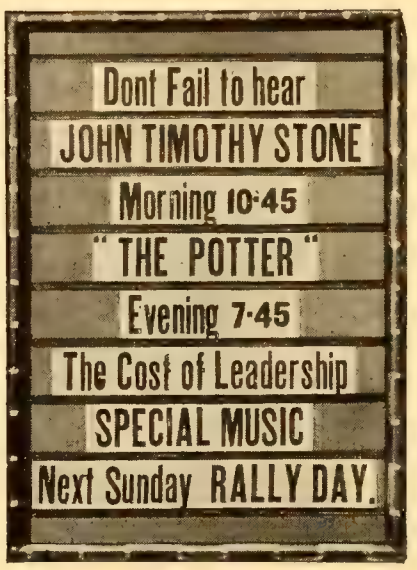
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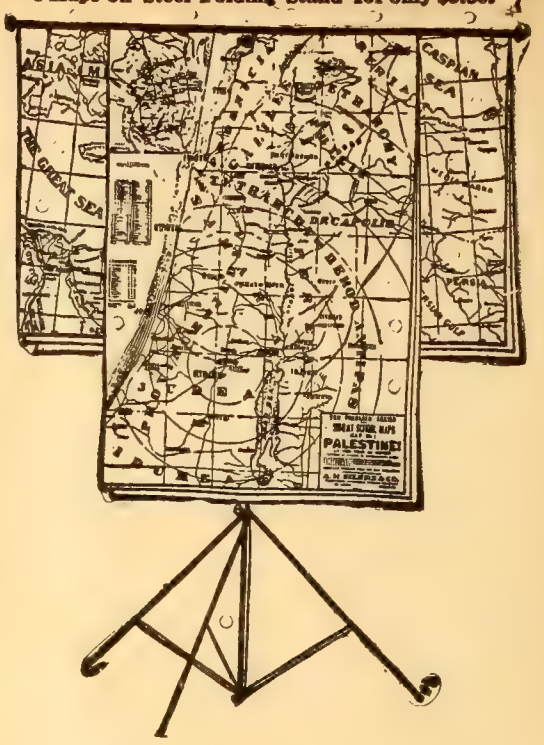
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THE CHRISTIAN CENTURY.

Vol. XXXIII July 20, 1916 Number 29

What Kind of a Minister Do We Want?

Editorial

The Conference at Buenos Aires

By the Visitor

Jesus Christ and Politics

By Edgar DeWitt Jones

Advertising to Fill a Church

By William E. Barton

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JULY 20, 1916 Number 29

What Kind of a Minister Do We Want?

DO YOU LIKE YOUR MINISTER?

This question, so often asked by one church member of another, has often to be answered in the negative. The reasons people give for not liking ministers are often trivial and inconsequential. Perhaps the minister failed to see some very important (?) member on the street. It may be that his neckties are not chosen with taste, or that he was seen in his front yard in his shirt sleeves. For the latter offence a Chicago minister recently lost his position.

For a good while we have been sure that we did not want an uneducated minister. Sometimes a man who has never been through college has the equivalent of a college education from his reading and experiences, though very rarely is this the case. Such a man is educated.

Uneducated ministers we find in little favor in any community. We do not like their crude and bizarre conceptions of Christian doctrine. They have not the proper balance and perspective in their thinking. It is the minister of this sort that keeps alive such ancient superstitions as a physical hell for a spiritual being, or of a salvation depending upon magical processes.

The uneducated minister has distorted and inadequate conceptions of Christian ethics. He will often thunder more against the dance than against the social impurity of his community. He will assail a card game like a Don Quixote and leave alone the stock exchange gambler. His preaching leaves you with the impression that theatre-going is worse than not paying your grocery bills.

This minister with the deficient training seldom enters intelligently into the community life. He does not know what in his neighborhood to encourage, nor what to discourage. His leadership is practically a negligible quantity.

Nor are we able to say that he is pre-eminently religious. If he ever is, we are tempted to forgive him everything. It is a well-known fact, however, that our scandals proceed more abundantly from the uneducated men than the educated.

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Do we like the educated minister any better?

He, too, has his faults; but they are of a very different character. We have heard some most juiceless sermons from recent graduates of the very best seminaries. We heard one sermon that was a rather poor reproduction of a lecture by a theological professor. The lecture was all right—for seminary students. As a sermon this lecture was the worst of all failures. It had a terminology which the people did not understand. The poor flock did the best they could, but it was hay full of thistles for them.

We knew another seminary graduate who was in a great hurry to liberalize his church. He gave a sketch of what the "dear brethren" had always believed and then modestly told them that they had been entirely wrong and that he would proceed to give them the modern view. They had the modern view for six months and then they had a new minister. This minister knew nothing of pedagogy. Jesus told his disciples that he had things to tell them which they were not yet able to bear, and Paul gave the children milk when they were not able to bear meat.

The modern-minded preacher sometimes has a far deeper defect and one which he shares with his conservative brother. *He lacks religion.* There is no convincing power in the man who preaches a God that he knows only by reputation. A man may delicately balance the truth as between Trinitarians and Unitarians, but if he does not love Jesus Christ, he cannot preach Him. The minister who preaches social service without ever visiting poor people is only a kind of hypocrite. Most people have more respect for a Robert Ingersoll with a robust conviction of unbelief than a pretended expounder of a faith that has never taken possession of the preacher's soul.

The very habits of thought of the modern minister often tend to lead him away from religion. He confuses natural science with the science of the spirit. His categories are all confused. A man may be both an evolutionist and a deeply religious man, but a belief in evolution does not make one religious.

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Where then shall we look for a good minister?

Since we find that ministers last on the average less than three years in evangelical pulpits, and there are evident reasons why many of them should last less time than that, where shall we find the man we want? We have found the inefficient and unspiritual minister in the camps both of the educated and of the ignorant.

Our hope lies with the man who has had the scientific training in religious study, but who has something more.

We want a minister of broader culture than that of the divinity school. We would like him to have an acquaintance with literature and history, and best of all to have a travel experience. Thus he achieves a broad sympathy with humanity.

Our ideal minister will not live and die within the narrow range of institutional life. He will do his part as a citizen. He may serve on the hospital board or on the book committee of the public library. He will not be satisfied to draw a salary just to build up a church. He will want the religious idealism of his life to permeate the entire community in which he lives .

Of course human life is frail and our ideal minister is in our dreams and not on earth. No one man will be at the same time an ideal preacher, pastor, organizer, social leader, religious education expert, social service worker and all the rest. But when we combine both the scientific training and the deep religious experience we shall have as good a minister as we may hope to find.

So far, we have talked a good deal about the minister's deficiencies and not very much about our own. If we had a good leader, would we deserve him? When we go to the doctor we do not argue with him about the medicine. We take our attorney's advice most of the time. We usually respect the teacher's opinion about our little boy. With the minister it is all different. Everybody thinks he knows more about the conduct of a church than the man who has devoted his life to the job. When we find a good minister, we should be willing to follow his leadership in all reasonable ways. He should have time to test and prove his theories. We should form no hasty judgment about his policies. We owe him more. We owe him the love of a grateful people for the Man of God.

Advertising to Fill a Church

BY WILLIAM E. BARTON.

Note: The following is a portion of an address delivered by Dr. Barton at the recent Twelfth Annual Convention of the Associated Advertising Clubs of the World, held at Philadelphia. Dr. Barton knows whereof he speaks, as regards successful church advertising, for he is pastor of one of the best known and most popular churches in Chicago, the First Congregational church at Oak Park. He is also editor of The Advance.—Office Editor.

THE first and best advertisement for any church is the widespread assurance that it uniformly has a service worth attending. No investment in printer's ink can ever be a substitute for this. Equally with every other advertiser, the church must stand ready to deliver the goods and give to the person who enters its doors something worth coming for, and I want at the very outset to register my own conviction that there is nothing else the church has to advertise which is so well worth advertising as the Gospel of Jesus Christ.

In everything else the church has competition, and the minister is likely to find himself at a disadvantage as compared with other men. Other orators can be eloquent, and maybe more so than he; other men can tell stories as funny as his and perhaps more funny. Actors and entertainers of various kinds and degrees can furnish their various and perhaps legitimate kinds of amusement, but the minister is a specialist in the Gospel of the Son of God. If he is true to his calling he can lift himself and his message above all competition in his particular field.

ADVERTISING THE GOSPEL.

I believe in advertising church services, and am glad to say something about its methods, but I wish it understood in advance that I believe first of all in having something to advertise, and that the thing advertised should not be meretricious, or cheap, or theatrical, but fundamentally and invariably the Gospel of Jesus Christ.

But there is no reason why the Gospel should be either preached or advertised in a dull or uninteresting fashion. Jesus was an interesting preacher. He knew how to get the attention of the crowd and how to keep it after he got it. He did not always preach alike; he changed his style of preaching at least four times and always for a reason. He did not depend upon his miracles to bring in the crowds; indeed, he deprecated the gathering of multitudes after that fashion. But he got the people and they heard him gladly.

Every church should consider thoughtfully what are its best and cheapest and most productive forms of advertising. I am satisfied that a good many churches do not utilize to the full the available resources of this character. I place well to the front among advertising agencies the local press. A minister ought to go to the editor of the local paper, or papers, large or small, and say frankly, "I want to help you in every way I can and I want you to help me. I want to give you all the news features you care for in connection with our church work and to report them in a style which you will find interesting to your readers, and I want to know what features of our work you are willing to announce and to report."



Dr. William E. Barton.

If a minister will come to a friendly understanding with the editors of the local press and will cultivate a style of announcement and report which has news value, he can get an immense amount of free advertisement. In order to accomplish this he needs to cultivate a style that is adapted to the press. The first rule is to boil it down, and the second rule is to light it up. The church service can be announced so stupidly that no editor will want to print the announcement and no reader will care to come to the service; or it can be so written that the editor will count it good copy, and that every reader who cares at all for a church service will have an immediate desire to attend.

I am prepared to be told that ministers ought not to seek newspaper notoriety, and I agree heartily with that statement; but ministers ought to seek to let their lights shine before men that they may see their good works and glorify their father who is in heaven. So the first rule which I have learned to follow with regard to advertising outside the church itself is to make the largest possible use of the local press.

AS TO THE BULLETIN BOARD.

I believe in a dignified and well-kept bulletin board. Many church bulletins look shabby and unattractive and a large part of their advertising value is lost through carelessness. If a minister does not select his sermon topics until Thursday and does not get them on the bulletin board until Friday, he has wasted two-thirds of the week.

There are features that have advertising value and these should be studied and used to effect. On the other hand, one must be careful lest in advertising particular features he seems to magnify them and to minimize the great purpose of all preaching. No man should ever belittle his sermon, either in his own mind or in the mind of his people. The message of the Gospel should stand out as the great central thing of concern.

If a minister will seek unusual opportunities of advertising his services he will be likely to find some unexpected assistance.

Jesus Christ and Politics

BY EDGAR DE WITT JONES.

WITH the hoarse voices of the mob still ringing in his ear, Pilate conducted Jesus to one side to examine him privately. Many prisoners had stood before this Roman governor but never one like the Nazarene. Pilate looked at him curiously. No royal robes, no glittering crown, none of the trappings or tinsel of the exalted earth; instead a calm, dark eyed, weary and worn peasant of Galilee.

"Art thou the king of the Jews?" questioned Pilate. Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?" The Roman governor met this question with a disdainful air. "Am I a Jew," he said in answer. As if to say, "Am I a proud Roman acquainted with the fanatical belief of the Jewish race?" Ever so calmly Jesus rejoined "My Kingdom is not of this world."

WHAT WAS JESUS' POLITICS?

"Not of this world." What is the precise meaning of this answer? Certainly in the light of other teaching, in the light of Jesus' own life and the history of the early church, the kingdom that Jesus came to establish has to do very intimately with this world, with the men and women who constitute the world and their institutions. The explanation is found a little further on, in Jesus' reply. He says: "My Kingdom is not of this world. If my kingdom were of this world then would my servants fight."

Significant and eloquent rebuke. The kingdom that Jesus was talking about, and for which he lived and died, is not to be advanced by sword or cannon, cannot be built up by the manipulation of so-called practical politics, nor by the craftiness and chicanery of man.

What was the politics of Jesus? Before that question can be answered we shall have to define the word. The word "politics" is used in two senses today. In the simplest and most fundamental sense politics is the science of government, but the sense in which we employ the term frequently is that of partyism, and often we mean by the term a shrewd scheming and crafty planning and manipulation of men and policies in order to obtain office.

JESUS NOT A SOCIALIST NOR A DEMOCRAT.

The word politics with us is a grimy word, a soiled and sometimes odorous term. In this American use of the term politics we cannot in any way connect the life and ministry of Jesus. With politics of this kind, with which doubtless Jerusalem was not unacquainted, Jesus had nothing in common at all.

Even in the first meaning of the term —politics as a science of government— we cannot find much light from the great Teacher. He was primarily a teacher of religion, not of politics. He seems not to have been identified with any one of the several political parties active in his day in Palestine. He formulated no political system; he made no entangling political alliances. The scripture oftenest quoted to show his interest in political matters is, as a matter of fact, an illustration of how he avoided political questions. The celebrated text "Render unto Caesar the things that are Caesar's" for socialism, or single tax, or any other things that are Caesar's" was in a way an evasive answer. The reply was a rebuke to his critics, and might be interpreted favorably or unfavorably according to the conception held by Jesus' opponents as to whether or not Caesar really owned the coins.

Jesus taught justice and brotherhood, but he did not offer a political or economic program by which these great goals might be attained. He was concerned with the spirit, and was perfectly willing that as men gave place to his spirit they might use as a means to express that spirit the political vehicle that would accomplish in the most practical way the principles he enunciated.

POLITICAL PARTIES HAVE TIME LIMIT.

Political parties come and go, they have their day and cease to be. The average life of a political party in America is about thirty years. New occasions teach new duties. Not only so, but new occasions make the rise of new political parties imperative. The following quotation from Mr. Louis Wallis is very much to the point. The fact that Mr. Wallis is an enthusiastic single taxer makes his words the more significant:

"The Bible does not offer a political or economic program for dealing with these questions of poverty and wealth. Scripture cannot be cited as authority school of sociological thought. Nor should we seek to commit the church to any political party or scheme of social reform. Nevertheless, the Bible of a surety voices the demand for justice in human relationships. It puts the problem of 'rich and poor' definitely before us. The Bible was ahead of the world when it was written. It holds up an ideal of brotherhood that still waits to be realized. The social awakening carries the churches out of theological dogmatism into the great matters of social justice emphasized by the Bible. And while the church may not espouse political parties or schemes of social reform, we are learning that the house of God is a community center where all problems and programs bearing on the moral and spiritual life may be canvassed in an atmosphere of kindly fraternalism."

The spirit of Jesus Christ will revolutionize every institution as men manifest, live by and die by that spirit. Practical politicians object to Christian idealism in political life. It will be a great day for America and the world when Christ's teaching leavens the politics of the world, for when it does the big navies and the big armies will go out of business, and social justice and the Golden Rule will take their place.

Bloomington, Ill.

What the Church Needs

BY GALEN L. ROSE.

TODAY we hear much of Efficiency Congresses, of doctrinal revivals. and of other conferences and methods for the restoration of life to a church which seems to be lacking in power. Something is wrong. Somewhere in the make-up of the church is a flaw. Somewhere a leak exists that is sapping the vitality of the church; and these are means of restoring that lost vitality.

By this artificial respiration it is hoped to continue for a time at least the breathing of that organization in which it seems, by their actions, that these revivalists have lost confidence. The mainspring, the dynamo, the "head over all things to the church" is seemingly lost sight of as the one who can lead the church into a renewed and enlarged life.

"Our business organization is not efficient; there is waste; herein is the weakness of the church," say some. "We are led away by strange voices, and strange teachings have confounded us; let us seek the letter, let us know the doctrine of our fathers and all will be well," say others. "Let us invest more in our buildings and erect temples to beauty, and those whom we have lost will worship with us once more," comes the cry of yet another group.

But have these solved the problem? Will any of these things, or all of them, give to the church its rightful place?

NOT EFFICIENCY, BUT A VITAL RELATIONSHIP TO CHRIST.

The crying need of Christendom today is not greater efficiency of organization, is not greater orthodoxy of doctrine, is not larger and better-equipped church buildings, valuable as these things may be. The outstanding need of the church, the need of the world that cries out in a voice of anguish that will not be stilled is the demand for a fuller knowledge of and a closer relationship to Christ. Efficiency is profitable for a little; doctrine is profitable for a little; splendid equipment is profitable for a little; but a vital relationship with Jesus Christ is profitable unto all things.

The church has largely lost sight of Jesus himself. Else why have we wandered so far from the beauty and simplicity of his life and teachings? The task in which the church has through the ages seemingly been engaged is in the building up of dogma, the establishment of tradition, the evolving of theory. Each leader in the church has felt it his duty to propound some theory regarding Christ and his mission. And we have taken this word as authority.

We have been not so much interested in Jesus as in what people have said about him. We have been less interested in his teachings than we have been in theories regarding his divinity and just how his atonement was effective. We have built up great systems of dogma to which we have asked men to subscribe as a test of discipleship. We Disciples are ofttimes as guilty as the rest!

JESUS' TEST OF DISCIPLESHIP.

But Jesus never set up any system of theology. Jesus had no interest in forms. He paid little attention to the formal offerings of his time. "I desire mercy, and not sacrifice." No doctrine, however valuable it may be; no ordinance, however sacred and sublime; no dogma, whatever historic place it may hold, did Jesus set up as a test of discipleship. Jesus' religion was not a theology but a life. The great need of the church today is to look back of this wall of dogma that has obscured the Christ, and to say with the Greeks of old, "We would see Jesus."

What was Jesus' answer when men sought the way of eternal life? What was his test of discipleship?

One time a lawyer came to Jesus. Perhaps he was not very sincere in his coming. We are told that he wished to try the Master. He propounded a question: "What shall I do to inherit eternal life?" "How readest thou?" said Jesus. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then Jesus spake to him a parable showing that that neighbor was not only the man next door, not only the man of the community, but that our neighbor is the neediest man in the neediest land in all the earth as well.

But what is the point? Jesus taught love of God and love of man as the great essentials to discipleship. The two are inseparable. One cannot love men without loving God. One cannot love God without loving men. A great churchman one time said, "I love men because Jesus loved them." Henry George said, "I love Jesus because he loved men." Both of these men were truly disciples of Jesus. The love of God involves the love of men. The love of God is impssible without the love of men.

AN INTELLECTUAL FAITH NOT SUFFICIENT.

As is the test of our discipleship, so is the test of the church. As the great need of the individual is Christ and his Spirit, so the thing that shall revitalize the church is a close walk with Jesus Christ under the guidance of his Spirit.

The church must take as its one standard Jesus the Nazarene. Its faith must not be merely in the historic Jesus, an easy thing. Nor must it be only an intellectual faith in Christ. But it must be a vital faith, a belief in the Lordship of Jesus that shall demand an absolute consecration to his will and service, a belief that shall make him truly Lord of our lives, individually and as a church.

Cimarron, Kan.

The Visitor

The Conference at Buenos Aires

OUR regional conference at Buenos Aires opened in a stormy session. All my readers know of the agitation caused in the United States, especially in the Episcopal church, over the Panama Congress. The high church party was opposed to the Congress because it assumed that Latin-American countries were properly to be regarded as missionary territory even though the Roman Catholic church was in possession there. Nevertheless the Foreign Missionary Board of the Episcopal church voted to participate in the Congress. Several members, including a number of bishops and prominent clergymen, resigned from the board, and it was feared at one time that the agitation might seriously affect the unity of that great communion. In the midst of the controversy it was decided by the committee in charge of preparations for the Panama gathering to change its name from "Missionary Conference" to "Congress on Christian Work in Latin-America." There were various reasons, good reasons, for making this change in name, one of which, though by no means the major one, was the desire to conciliate the "high" sentiment of the Episcopal church and bring that communion into hearty and united accord with the Panama meeting. This purpose failed, however, though it gave the more democratic and Protestant party of the Episcopal fellowship a more satisfactory ground on which to justify their participation and that of their Foreign Board in the enterprise. The Episcopal church kept up its controversy to the time the Congress was held in February, and is still keeping it up.

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The effect of this action upon the missionaries and the young church, in Latin-American countries was most unfortunate, at least for the time being, though most of us now feel that out of the whole affair a blessing has come to the mission work that could not have been expected had not the issue been raised in the acute form in which it did appear.

The announcement of the change of name from Missionary Conference to Congress on Christian Work was sent out to the mission workers in the various fields, accompanied in the same envelope by a statement declaring the attitude and spirit of the Panama Congress to be one of co-operation with all persons and institutions who would co-operate in any part, if not all, of the program of Christian work in these Latin countries. If a Roman Catholic or an atheist would work with us in the suppression of the liquor traffic, or the eradication of the social vice, or in any other form of human betterment, the hand of fellowship would be extended to him by the forthcoming Congress at Panama. We would not make his acceptance of all our evangelical program and faith a condition of our co-operation with him in those points which he did accept. This was the substance of the socalled "Caldwell resolution" which the mission workers received at the same time they received the announcement of the change of name. Of course, it was natural for them to connect the two, and to make one the explanation of the other. The suspicion spread through all Latin-American mission fields that the reason the name was changed was because the promoters of the Congress, under pressure from the high church Episcopalians, and perhaps from Rome herself, had compromised with Rome and intended to hold a Congress that would encourage what is called a "social service" kind of religious work instead of the evangelical missionary gospel. This was a preposterous notion, to be sure, when one takes into account the evangelical names that stood at the head of the preparation plans, but it was, perhaps, inevitable. In Brazil and Argentina the resentment and suspicion took most formidable shape, though in all the countries we visited one of the duties our deputation faced was to bring reassuring facts to the knowledge of these faithful Christian workers, showing beyond peradventure that the Panama Congress had been thoroughly loyal to the evangelical gospel, uncompromising in its attitude toward the existing Roman Catholic order in Latin-America, and that it considered the countries in Latin-America a legitimate mission field whose occupation, by Protestant Christianity was one of the most imperative obligations resting upon the evangelical churches of the rest of the world.

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On our arrival in Argentina we found the missionary forces unhappily divided in their attitude toward the Panama Congress and toward any undertaking that might proceed from it. A protest signed by some sixty or seventy foreign missionaries and national pastors had been sent to the committee in New York at the time the change of name announcement was made. A few of the signers of this protest had later fallen in line with our regional conference, but the great majority of the signers, acting on the principle that our deputation having been appointed by the Panama Congress could not be received without thereby giving approval to the Congress, stayed out of our conferences. Among the disaffected ones were some of the very best Christian leaders in all that field.

We felt some tension in the atmosphere at the big welcome reception given the deputation on Sunday afternoon, but it was not until Monday morning at a preliminary business meeting that the full extent of this hostile sentiment became known to us. We then learned that there were some sixty leaders who might have been expected to be in our conference who would not be there.

One Argentine Baptist pastor, however, Rev. J. C. Varetto, took a different view from his fellow objectors. Sharing with them in the criticism of the Panama Congress, he decided, nevertheless, to attend the conference and test out his views. He was present at the preliminary business meeting on Monday. When the routine business was done and we were about to adjourn until the opening session of the conference on Tuesday morning, this brother got the floor and made his complaint that liberty of discussion had been throttled at the Panama gathering, and that he feared the regional conference was going to be a cut and dried affair, under the control of the leaders but without liberty of utterance. He was reassured by Dr. Halsey, the chairman, and others, who vigorously assailed his strictures on the Panama gathering declaring that no freer forum was ever organized than that at Panama. Senor Varetto then offered a resolution granting the right of any delegate to present on the floor of the conference, any matter that he might desire, whether it came within the scope of the commission reports or not; this resolution was, of course, allowed to pass.

Next morning with about one hundred delegates present, the conference opened. After the routine preliminaries had been dispatched the report of the Commission on Survey and Occupation of the Field was called for. This report was to have received the whole forenoon's consideration. Senor Varetto was on his feet at once, asking the privilege under his resolution of the day before to present a matter for the consideration of the conference. He wanted the conference to make some formal statement against the Roman Catholic church. After he had talked about five minutes protests arose from all parts of the house against his continuance. It was desired, of course, to refer this matter to the business committee and proceed with the order of the day. But our good brother held in his hand a fat manuscript which he had evidently prepared with a view to proving whether or not the conference would allow freedom of speech! It was a trying situation. Nine-tenths of the delegates wanted to go on with the program. But there were some who felt that to satisfy the demands of Senor Varetto who represented the attitude of those not present in the conference, was more important than to follow the order of the day. A heated discussion ended in a close vote by which Senor Varetto was given "all the time he wants." And then the conference settled down to listen to his tirade against the Roman church. The entire forenoon was consumed by his speech. All the hideous terms with which "the man of sin" and various "beasts" in the Book of Revelation are characterized were brought into service in his attack on Rome. There was nothing constructive in it; it merely restated the thing that all of us have heard from certain quarters since we were children and the sort of thing that has been the chief feature of Protestant preaching in South America during these forty years of not very successful mission work in that continent.

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Everybody left this opening session with sadness of heart and mental nausea, accompanied by grave misgivings as to the profitableness of the days we were to spend in conference. But some thought they could see good psychological method in the harrowing experience we had passed through. It was believed by those of us who favored giving this belligerent and vituperative sort of thing all the rope it wanted that it would quickly hang itself, and that the conference could then go forward on its constructive program.

That is precisely what occurred. The afternoon session opened peacefully, and for five days, the discussion of the big pressing problems of the mission field went forward in the most perfect harmony. While Senor Varetto was declaiming his well-worn tirade in the morning, telegrams were being sent to as many of the disaffected mission workers as were within a day's ride of Buenos Aires asking them to meet the deputation at once in a friendly conference to consider the misunderstandings that had grown up in their midst. A good number of them came. We spent three periods in these special conferences. A number of the men were persuaded to come into the ses-

sions, and even upon those who could not bring themselves to participate in that meeting a deep impression was made dispelling their suspicion and their objections.

The upshot of all was that our conference left the Argentine situation happily reunited, the air cleared, a larger program, formuated, and the spirit of God more in evidence than our faith had ventured to expect.

Our sessions were held in the assembly room of the Scotch Presbyterian church, a beautiful structure in the heart of Buenos Aires. This congregation, under the leadership of its pastor, Rev. J. W. Fleming, D.D., is doing a remarkable work for Scotch people in developing a number of churches in outlying communities. It has recently opened up a mission for Spanish speaking people.

There are many Scotch residents in Buenos Aires. Many of them very wealthy and able to support strong churches. The inauguration of a mission work in Spanish won the hearty approval and encouragement of our deputation.

The Methodist church has a great congregation, of American residents mainly. It goes by the name "American Church." Its property is at the business center and is worth perhaps a quarter million dollars. It was the Visitor's pleasure to preach for this congregation on the two Sunday mornings of our stay in Buenos Aires.

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I believe there are great possibilities for mission service in these large and resourceful foreign speaking congregations, if the missionary passion could be awakened in them.

I also enjoyed preaching at the Vesper service of the Scotch church at Telleres, and at an idependent English speaking Methodist church at Lomas, two suburbs of Buenos Aires. Before our departure a farewell platform meeting was arranged to be held at the same hall where we were welcomed two weeks previously. Several of us made addresses speaking through an interpreter. I would like to mention some of the efficient and admirable leaders of the work of Christ in this great city of Buenos Aires, but I would not know when to stop if I should begin. They endeared themselves to us all, and their farewells at the station when we took our train for our boat at La Plata will ever be remembered.

C. C. M.

Union Churches

Church Union in Canada

Who can read the communication which we present this week and not feel that this is the day of opportunity for us as Disciples of Christ? We must either prove our loyalty to our historic plea for Christian union, by our activity on its behalf, or else, having made the great refusal, we must be content to see our most cherished ideal realized apart from us.—HOWARD E. JENSEN.

Dear Sir:

I have just seen the announcement in The Christian Century concerning the open forum of union churches. No doubt you are aware of the great union movement now in progress in Canada wherein the three leading denominations are taking active steps toward organic union. The Presbyterian General Assembly meeting in Winnipeg this week has taken a vote of four to one in favor of union. For two years the Methodist and Congregational churches of Canada have been waiting for the Presbyterian church to take this step. A year ago the Presbyterian General Assembly recorded a majority in favor of union, but on account of the large minority in opposition, it was decided to table the resolution. This year, in spite of the opposition of the anti-unionists the motion to enter the union carried by a vote of 406 to 88.

Much, however, remains to be done to complete the negotiations between the three great denominations. But all Canada is awake to the fact that the most significant religious movement of her history is in progress right now.

For several years union churches have been springing up here and there throughout Western Canada. Not a few federated churches of Methodists and Presbyterians have been formed, with pastors chosen from either of the denominations in the federation. These federations frequently failed because of denominational jealousy within the federation. But where union churches have been formed without regard to denomination the venture has proved to be successful almost without exception.

* * *

These union churches have been formed with a view toward affiliation with the general organic union when it shall come. In order to promote a sense of fellowship between these dissociated units and to demonstrate to the denominational bodies that real organic union is a success, a meeting of layman delegates and pastors serving these community churches was held at Regina in the early part of April. About 20 such churches were found in western Canada. There are doubtlessly many more which have not yet been located.

It was found that many of these community churches have representatives of every Protestant denomination within the community. In every case the community church stands in high favor in the community and is almost universally without opposition. Seldom is any denominational church found to be holding forth in such a community, and where it does attempt to do so, it receives little support. The difference between the denominational and the community church is just about this: that the former seeks to fit the community to itself while the latter seeks to serve the community by meeting its actual needs. This problem of fitting the church for community service furnished a leading topic of discussion at the Regina meeting. It was also decided to organize these units so that they might co-operate more effectively in creating and developing union sentiment. Plans were made regarding missions and benevolences and other interests in the

Just a year ago I was invited by the union churches at Herschel and Spring Lake to become their pastor. After considerable delay I undertook the work. There are seven different denominations represented in the Spring Lake church, and probably as many at Herschel. A splendid spirit of union prevails. I have never ministered to a congregation more at peace within itself.

* * *

Any person belonging to any Protestant body and professing faith in Jesus Christ as Lord and Saviour who wishes to associate himself with the union church is welcomed. In fact, even Catholics attend each of my churches regularly. Many Episcopalians are members. If a census of the congregation were taken I believe it would show more of that faith than any other represented in the union. The Episcopal church has made no application to enter the union, but its communicants are among the most active members of community churches.

The churches at Herschel and Spring Lake are about six miles apart. Just two weeks ago I was asked by the representative of Stranraer, another small town about ten miles away, to come and preach for them. Their first meeting was held in a hall, and was largely attended. My three appointments form a right-angled triangle, and the round trip, allowing for short cuts across the prairie, is about twenty-two miles. Standing in the center of my triangle, I have a parish about twenty miles in diameter in which I am monarch of all I survey. There is no other ordained minister or even student within my circle.

* * *

So far as I know, I am the only Disciple minister who is pastor of any of these churches, but it is a splendid place for a Disciple. A good brother told me one day that I am not pastor of a real union church because we are not united on the question of baptism. May I be pardoned for saying I had almost forgotten that. If that good brother were engaged in the union movement, he would see that there are so many other big things to unite on that he would not quibble about the difference between a cupful of water and a few gallons of it in their relation to the Kingdom of God. If we are going to wait until the religious world is united upon the question of baptism there will be no general organic union as long as the world stands. But if the union spirit is there every man will give to every other man the freedom of honest conviction.

Do not think that I am unconcerned about the question of the mode and purpose of baptism, but I do think that under the existing conditions in this great new country, where preachers are at a premium and souls are wasting for the want of a shepherd, the great burning question is how to shepherd the greatest number of souls with the least amount of squandering of the resources at hand.

* * *

The Disciples should have a part in this great movement toward unity. Our people have a chance right now to show whether they mean it or not when they plead for church union. The Disciples cannot mould such a movement as this by criticism from the outside. If they would mould this movement, they can do it only by playing a leading role within it. Perhaps this union will not be ideal; nothing this side of heaven is ideal. But it marks a long stride forward toward the day when all God's people will be united in his worship.

H. F. Reed,
Herschel, Sask., June 17, 1916.

THE CHRISTIAN CENTURY

EDITORIAL

PROGRESS AMONG THE DISCIPLES OF CHRIST

OUR young ministers who have just come from the great institutions of learning and who are now in their parishes, feel sometimes that the Disciples are not making progress as they should. The contrast between the free air of class room discussion and the decided convictions of village church members is very marked. Once in a while a young man becomes so utterly discouraged that he leaves the Disciples, either to enter the ministry of another communion or to go into some other calling. The testimony of some who have done this ought to be known to any who contemplate such a step.

In the first place, the conservative spirit is not confined to any denomination. Rev. Jenkin Lloyd Jones left the Unitarians many years ago because they were too conservative! They had opposed Mr. Jones' social work. There is no communion today that is so progressive that the up-to-date man will not find problems in advancing fresh and modern views of religion.

The chief thing to say to our young ministers and to our impatient young laymen is that the Disciples have made enormous progress in twenty-five years. A quarter of a century ago, there was such unanimity of sentiment that the same sermons were preached everywhere. Now we have varying conceptions of religion and free discussion. Questions are considered freely that had not arisen then. A church twenty-five years ago that would practice Christian union would be obliged to conceal its practice or suffer great hardships. This is no longer true.

The Disciples are a big, roomy fellowship. They have the great conceptions of religion, conservative and progressive. They have an educated leadership which in free discussion will do its part in shaping the future of religion in America. No man can have a better religious opportunity than to share in the deep religious interest among our people.

In days to come, the Disciples have something to do in America. We have already some big agreements. All Disciples are democrats in religion. From the days of Alexander Campbell, we have insisted on treating the Bible as any other ancient book and in giving it a historical interpretation as opposed to the allegorical or dogmatic. We all agree in hoping for the union of all God's people, however we may differ as to the means to be taken to reach that goal. There are other great agreements, and as time passes these will increase, to become our contribution to the great reunited Church of the Living God.

A SENSE OF COMMUNITY RESPONSIBILITY

THE church at Rensselaer, Ind., of which Rev. Asa McDaniel is pastor, has adopted a program which clearly recognizes the responsibility of this county seat town to the rural districts of the county. The pastor has been preaching as often on Sunday in rural districts as time would permit. There are still many isolated communities not being reached by the gospel and five of the laymen of the church who are educated and tried in their loyalty to the church will go out and interpret the gospel in various school-houses over the county.

Should this experiment meet with encouragement, the church is ready to face the program of employing a second minister who will spend all his time in Jasper county. The rural districts would do their part in his support, but the big church of the county seat would take a large part of the responsibility.

This plan has many things to commend it. Disciple churches have been so fearful of their autonomy that they have often preferred to die rather than to sacrifice a rather fictitious kind of liberty. The plan of a supporting county seat church compels no church in the county to co-operate, but its economic advantages are so great that nearly every small community would gladly receive the man selected by the central church. It has something of the same theory of organization in it that led Paul to select leading cities as centers from which gospel propaganda went out.

The county seat church will not be unrewarded for what seems a program of great unselfishness. The retired farmers of the county usually go to the county seat. Here they spend their declining days. The church that is in active touch with the whole county will not have to evangelize the people past middle age. The newcomers to the town will already be loyal Disciples.

The chief reason, however, why such a program should commend itself to a church is that it is only thus that the rural districts are likely to have an adequate religious care. These districts need more social co-operation, more adequate conceptions of religious education, and certainly a bigger interpretation of the gospel than is given by the average peripatetic ministry which visits these sections at irregular intervals. Just now the automobile is bringing a few of the more fortunate farmers to town. The town church will not in the long run care for the country community directly. The open country must have the gospel brought to its very door.

THE ALLIES OF THE CHURCH

THE church has often been suspicious and resentful of those organizations which are not churches but which do many things that might be called church work.

The fraternal orders came in for their share of opprobrium. Absurd rumors were scattered about the community with reference to these organizations. They had their faults, as churches have theirs. But they did care for the sick, relieve the distressed, bury the dead and visit the widows and orphans. Judged by the great Parable of Jesus, concerning the Sheep and the Goats, these lodges were in some communities more Christian than the church. At last the church has learned some things from the orders. We now have homes for our children and our aged. All that our National Benevolent Association is doing is a definite recognition of an obligation of the church that was first brought to light by fraternal orders.

The church was for a time resentful and suspicious of the social settlements. That time is now far enough past to be forgotten by most people. The social settlement was regarded as "godless" on account of its failure to hold religious meetings. It became apparent, however, that the church could not afford longer to be unsympathetic toward a movement which is so helpful as is, for instance, Graham Taylor's Chicago Commons.

The church should rejoice that religion is so mighty a stream that it overflows its banks at times. It should make us rejoice that there are promises in our contemporary life that at last the spirit of religion shall fill all our institutions and all our life. The Disciples once found a man casting out evil spirits who did not follow with Jesus. Jesus laid down the principle, "Whosoever is not against me is for me." This principle defines the attitude of the church toward

all the social movements of our time which may be detached from the church but which accomplish things in which modern Christianity should rejoice.

RELIGION AND SCHOOL POLITICS

IT IS a misfortune for the Chicago public schools to become involved in a religious controversy. The school board discharged sixty-eight teachers this year of which a considerable number were Catholics. The fight between the board and the Teachers' Federation, which is allied with union labor, doubtless was the determining factor in the discharge of most of these teachers. It is being openly charged, however, that the reason for the discharge of many of the teachers was their affiliation with the Roman Catholic church.

Over against this charge is the long standing protest of certain Protestant leaders in Chicago that the school system was being controlled in behalf of the Roman Catholic church and that that religious organization had more representatives in the schools than it was justly entitled to. There were charges that certain of the Catholic teachers unjustly used their position to inculcate Roman Catholic doctrine and Roman Catholic ideas.

Meanwhile the friends of education should see clearly that sectarian influences have no place in a public school system. The organization, Catholic or Protestant, that seeks to control teaching appointments, or to use the schools for party ends deserves the contempt of all true friends of learning. The Catholics least of all need to control the schools, for most of their children are already in the parish schools. The Protestant conception of a separation of church and state should certainly prevent them from intervening in contemptible school politics.

Some good spirits in both the Catholic and Protestant camps have hoped at least for mutual respect between the two great historic representative groups of the Christian world. This will never be possible when religion mixes in politics in a miserable job-hunting scramble.

KEEPING UP WITH MURDER TRIALS

FOR a long time the wholesale murder of the European war eclipsed the morbid interest of a section of our public in murder trials. Lately this kind of story has occupied enormous space in our newspapers to the exclusion of other more valuable news.

The theory of the editor is that the people are interested in murder trials. Do you join the murder fans by buying the "extra," full of the salacious details of some crime? If you do, you assure the editor, with one vote at least, that the public wants all the gruesome details of crime.

Christian people cannot escape the conviction that stories of crime are not proper reading matter for a home. The press will become much cleaner when the people who read show discrimination in selecting the daily newspaper for its moral and spiritual influence.

LLOYD GEORGE AND ENGLAND'S CRISES

THE appointment of Lloyd-George as war lord in the place of the great Kitchener brings him to the very front in one of the greatest crises of England's history. Had any one before the war suggested such a place for the Welshman he would have been regarded as foolish. Now all England turns to him as its deliverer in time of trouble. His genius for organization and his knowledge of British life from the bottom to the top stand him in great usefulness. Perhaps no one but the democrat that he is would be able to succeed at this time.

Lloyd-George has come to be one of the greatest figures in the world's life because of his loyalties. When he came into power, he forgot neither his religious principles nor his old friends. His legislative measures were designed to aid plain people.

The Disciples of Christ have always been interested in Lloyd-George in a peculiar way. They will rejoice at the new increment of power in his hands.

PRISON REFORM VINDICATED

THOMAS Mott Osborne of Sing Sing prison, New York, has been vindicated. His personal defeat would have meant the delay of prison reform throughout the country. Nowhere has the advance of civilization been more needed than in the administration of punishment in prisons.

A new theory of punishment had to come. Originally punishment was simple revenge which came to be regulated by the state. Justice seemed to be introduced into this by the lex talionis, an eye for an eye and a tooth for a tooth. Then came the theory of protecting society. The latest idea of punishment is the salvation of the criminal and his restoration to society. This idea is so Christian and so wise, that the church should be actively interested in its development.

Mr. Osborne has stood for the Golden Rule in prisons. Many a form of torture like solitary confinement has been abolished. He has restored social life to the men in prison. They have even been allowed to play baseball. If the meaning of punishment is revenge, then Mr. Osborne has been wrong, but if punishment means the salvation of souls, then he is right in believing that this salvation will be more surely effected by kindness and sympathy.

VACATION TIME AND THE BOY

THE boy has longed for vacation time, but now that it is at hand, it will soon begin to pall. Idleness does not bring the joy that the human heart fondly thinks it does.

The boy can no longer work beside his father in the great cities, for his father works at a factory behind locked doors. What shall we do with him in the summer time?

Some public schools are opening up for summer sessions. Many churches are conducting vacation Bible-schools. Other churches with plenty of funds will take the boys off to a summer camp.

Meanwhile, if nothing at all is done, the boy will be in the courts for some thoughtless prank. People interested in human problems from a religious viewpoint would do well this summer to take an interest in the boys of the community.

HOW DOES YOUR CHURCH LAWN LOOK?

THE Continent, a Presbyterian paper, offered a prize for the best improvement in the appearance of a church property. It was moved to do so by the slovenly appearance that many churches present on the outside. It is especially easy for them to be neglected in the summer.

We saw a church the other day that had its lawn neatly mowed. There were flower beds in the parkway. The structure was neatly painted. Everything about that building suggested that folks lived in it who cared. Nothing does more to make a house hard to sell or rent than an uncut lawn or an unpainted exterior. A church suffers in a similar way from neglect.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

British Methodism on the Decline.

Even before the war, the Wesleyan movement in Great Britain had ceased to grow. Last year the loss in membership in these churches was 2,369 and this year the loss is 4,817. Some years ago, Sir Robertson Nicoll, the editor of the British Weekly, insisted that the whole Free church movement was being weakened by its lack of attention to the children. The loss in junior membership of the Wesleyan churches last year was 5,332, which fact proves conclusively that the trouble in the Methodist program has been that it has undertaken to convert adults but failed to take care of its own children. It may be said that many communions besides the Methodists have been making this mistake.

Presidential Candidate Has Good Religious Record.

The Baptist Standard is well pleased with the religious standing of Justice Hughes, candidate for the presidency of the United States. It says: "When in New York City, Mr. Hughes organized during the pastorate of Dr. W. H. P. Faunce, the young men's Bible-class in the Fifth Avenue church, subsequently conducted by Mr. John D. Rockefeller, Jr. Upon going to Washington, Mr. Hughes became a member of the Calvary church, of which Dr. S. H. Green is pastor. For many years, Mr. Hughes has been a trustee of Brown University and has recently been elected a trustee of the University of Chicago. He was the first president of the Northern Baptist Convention."

War Sufferers are Remembered.

The appeal by the Federal Council of the Churches of Christ in America for a special contribution for the war sufferers of Europe has met with encouraging response. Rev. Robert Russell Wicks of the Second Congregational church, Holyoke, Mass., raised ten thousand dollars in a single week. From all over the country contributions have been coming. The total, however, is still far less than is needed.

Helen Keller Asks Help for the Blind.

Helen Keller tells how she "saw" a man made blind by the experiences of war. She is much aroused to the need of providing for the education of the war blind and has joined in the appeal in their behalf that has been issued by the Federal Council of Churches of Christ in America.

Friends of the Old Preacher Meet.

The secretaries of the boards of the various denominations that care for the aged preacher met in Atlantic City recently to confer on plans. An organization of these secretaries was effected with Dr. J. B. Hingeley (Methodist), of Chicago as president, and Dr. H. H. Sweets (Presbyterian), of Louisville, as secretary. Dr. Hingeley is authority for the statement that a total of twenty millions of dollars has been raised for endowment among the denominations and that campaigns are on in the various communions for thirty millions more. The meeting proved so interesting that the secretaries agreed to eliminate all social functions and stick to business during the entire session.

Episcopalians Raise Millions.

The campaign for the support of the aged clergy is on in the Protestant Episcopal denomination with a goal of five million dollars as the objective. A telegram in the current issue of the Episcopal papers announces that three of the five millions of dollars have been secured. The campaign will go right on through the summer until the full amount is provided. The money now being raised will be invested and the income will be distributed to the clergy on a pension system.

Bishop is Against the Saloon.

It was once charged that the Protestant Episcopal denomination was backward in its attitude toward the temperance reform, but there are many signs of a change. Among these is the recent utterance of Bishop Anderson in the Majestic Theatre in Chicago. The Bishop said: "It is probable that we will look back upon our tolerance of the liquor traffic as we now look back upon slavery as an institution. Every man and woman of the Episcopal church should take a leading part in this great movement."

Christian Scientist Gets Damage for Pain.

The newspapers have been much interested in the question whether a Christian Scientist suffers pain. A lady of that religious persuasion recently sued the street car company for damages on account of an accident in St. Louis. The company claimed she was not entitled to compensation for pain since she belonged to a faith where people didn't suffer pain. This argument did not satisfy the jury and the lady was awarded the damages.

Organization of Episcopal Socialists.

"An Episcopal Socialist" sounds like a mixed terminology, but there is a Church Socialist League in this country. Rev. A. L. Byron Curtiss has recently been appointed secretary of this organization and also editor of its organ, Social Preparation. He is spending his summer in the Adirondacks.

Missions in the Colleges.

Five hundred and ninety-one institutions of higher education in the United States and Canada sheltered 2,458 mission-study classes last year, with an enrollment of 37,542. And the students are not merely studying missions. During 1914, 278 of them sailed for the foreign field, and that number increased to 329 in 1915.

Changes in Baptist Leadership.

Baptist officialdom has been experiencing a number of changes during the year and among the more recent ones is the announcement of the resignation of Dr. A. J. Rowland, secretary of the American Baptist Publication Society. Dr. Guy C. Lamson has been chosen to fill out the unexpired term of Dr. Rowland. Dr. Rowland has spent twenty years in the position from which he has just resigned. Another change of importance is the resignation of Dr. J. K. Wilson, who has been editor of Zion's Advocate (Baptist), for the past twelve years. His fellow-craftsmen give him a good rating and he is now called to be an associate editor of the Watchman-Examiner, one of the leading Baptist papers. Zion's Advocate will have a new editor, Rev. W. A. Smith, until recently pastor of Second Baptist church, Suffield, Conn.

Methodists in the Trenches.

The war has made a great difference to Methodism in Europe. Word has been coming of the sufferings of the German Methodists. There are three hundred British Methodist preachers in the trenches, and of the three hundred candidates for the ministry in the seminaries there are not a dozen left today. The income taxes in England today amount to an eighth, and even in some instances to one-third of the total income of the taxpayer, yet the income of Wesleyan missions is greater than it was before the war. There are over three hundred of the sons of Methodist ministers in Canada in the trenches.

C. E. Jefferson Preaches to Students.

Preaching to the Radcliffe graduating class on a recent Sunday, the Rev. Charles E. Jefferson, of the Broadway Tabernacle, New York, said some plain words as to forgetfulness of God, declaring that "if a horrible disaster should come to this country, if the bubble of our material prosperity should be pricked, a greater wave of religious emotion would sweep over the United States than 1,000 "Billy" Sundays could inspire. . . . The greatest missionary is death."

Germans Shoot at Archbishop.

When the Germans decided to shell a certain section in the English line recently they were probably unaware that they were shooting at the primate of the English church. He had been allowed within the lines and it was not thought that the section where he was visiting was dangerous. His automobile came to pieces, the front wheels running away and the body sitting upright on the rear wheels. The Archbishop has had little to say about his adventures but for a half hour he had a taste of what it means to be shot at. This experience will doubtless color his future references to the war.

Charge Politics on Church Paper.

The corresponding section of the Living Church is lively reading these days. That vigorous high church advocate of the Episcopalians had made a very slighting reference to Col. Theodore Roosevelt recently and the readers of the paper who admire the former president have registered their protests in language both understandable and forcible.

Chinese Women as Bible-class Leaders.

The women of China, following in the steps of their American sisters, are training for leadership in the Adult Bible-class work of their country. During the past year, five Bible Training Conferences have been held in China as an outgrowth of the evangelistic forward move-

ment inaugurated by Dr. Mott and Dr. Eddy. It is interesting to note that no women were in attendance at the first two of these conferences, which were held in Kuling and Moukden; while the last three, held in Swatow, Canton and Foochow, were all attended by women. Now, two Bible conferences, one in Kuling and one in North China, are being held especially for women. American methods of Sunday-school organization are taught in these conferences, as these methods are found to be especially adapted to the Chinese. The women, who are trained in these conferences, will, in their turn, organize classes which will be centers of service for other women.

Two Great Sunday-school Pleaders.

At the recent Methodist Conference at Saratoga, Bishop M. C. Harris, of Japan, and Bishop J. C. Hartzell, of Africa, retired from active service. Bishop Harris is to return to Japan to spend his years in promoting a cordial relationship between Japan and America founded upon a better understanding between these countries. Having been decorated by the Emperor because of his service as a religious leader, he will have the opportunity to develop a better understanding and appreciation of Christianity through his approach to the leadership of Japan. He plans to give a large portion of his time and influence to make the World's Sunday-school Convention, which will be held in Tokyo following the war, the most important world gathering ever held, because of its historical, strategical and uniting value following the greatest war in history. Bishop Hartzell, as Chairman of the Committee on Sunday-school Work among the Moslems, representing the World's Sunday-school Association is planning as soon as the way shall open, a visitation of Moslem centers to broaden out the Sunday-school work begun by the Moslem Sunday-school Committee in Cairo, and to arrange for its extension to such Moslem populations as are found in Java, India and the Philippines.

From Our Readers

EDITOR THE CHRISTIAN CENTURY:

In sending in my annual renewal to the "Century" I wish to add a word or two:

There is much in the "Century" that is very helpful to me. In fact, I have derived much benefit from a perusal of its columns. It is a real religious newspaper, up to date, of good tone and of fine spirit. In some respects, I get more out of it that makes me think and want to be a purer, better and a more efficient servant of the master, than any other paper I read.

Of course, I would not have you for one moment to believe I indorse all that appears editorially or otherwise. I think, my dear brother, some of your positions are wholly untenable. But I do greatly enjoy, and am spiritually benefited by far the greater part of what you and your contributors give us in your columns.

I further like the "Century" because of its Christian spirit; and because it has kept out of its columns, that mean, bitter spirit of controversy and commercialism which is disgracing some of our journalism.

JAMES C. CREEL.

* * *

"OUGHT WE TO BE OFFENDED?"

EDITOR THE CHRISTIAN CENTURY:

No. On the contrary, we should feel complimented. There is no better proof of our normality than is afforded by the fact that we have attained to our large proportions without attracting the attention of a morbidly curious world. Normal movements do not attract the most attention, but they are the movements that have in them the elements of endurance. In their day the Siamese Twins were far more widely known than the man upon whose shoulders rested the responsibilities of mighty empires, not because of their superiority, but because of their abnormality, physically.

If there are religious bodies that are smaller than we are, yet better known to the world, we must look for the explanation of the fact in the direction above suggested. The world has a more or less definite notion of what the Christian Church and the Christian religion are. To attract its attention there must be a deviation from this universal conception of what is normal. In nearly every one of these smaller bodies is found the required deviation. Unitarianism is widely known because, from the world's viewpoint, it presents a theological deformity. It denies the deity of Christ. The same thing is true of Christian Science. Its fame rests upon the fact that it is freakish. No religious body is more widely known than the Mormon Church? Why? Certainly not because they "offer a program that the public is vitally interested in." The Episcopal Church is better known than we are for the reason that it has been prominently present in the world for a period long enough for all the world to know about it. Mr. Jones and his family of three have lived in town for fifty years. Mr. Smith with his family of twelve have lived in town six months. Mr. Jones is much more widely known than Mr. Smith. Why?

The fact that we have attained to the large proportions we have without attracting the astonished attention of the world is proof that we present to it no appearance of abnormality. The fact that we have been able to win to our way of thinking, millions of thoughtful and substantial people, is proof conclusive that our obscurity is not due to any lack of spiritual virility, but rather to our close conformity to the world's conception of spiritual normality.

W. H. Bagby.

The library of six thousand volumes representing French contributions to civilization which was in the French exhibit at the Panama Pacific Exposition, has been presented to the University of California.

The Chicago Board of Education on May 24 authorized unanimously military training for boys in the high schools.

God Save the Man!

Ethel Allen Murphy in The Public.

OH, 'tis very fine and stirring when the joy bells ring,
And the last victorious army comes marching home in pride,
And all the simple people stand round about and sing,
"Praise God!" "Long live our country!" and "God save the King!"
'Tis very fine to talk of peace that's dearly bought from strife,
But what of all the many men, the millions that have died?
And what of thousands reft of love, and thousands maimed for life?

✤ ✤

For who will bring home again
The man to the wife's side?
And who will bring home again
The lover to his bride?
And who will unite again
The sister and the brother?
And who will bring home again
The son to the mother?

Show me a king can do this thing,
And there's a king indeed!
A Christ-like king who lives to bring
His love of human need!

The maidens tossing roses to the soldiers marching by,
As crowns to deck the victors, and as wreaths for those who die—
'Tis very fine and stirring, but brothers tell me why
Should the toiling world be all bereft of noble hearts and true,
When it comes so hard to bear them, and there is so much to do—
So many thousand greater things, than to trample poor folks' fields,
And to desolate mute hearthstones, and to waste life's dear-bought yields!

The roses, they may bloom again
Through all the countryside,
And the harvests, they may laugh again,
Where men have groaned and died;
But millions will not come again,
At morn or eventide,
And millions will not laugh again
As long as life shall bide!

'Tis very fine and stirring when the people stand and sing,
"Long live the Emperor!" and "God save the King!"
But 'tis time to sing a new song, and to try a nobler plan,
"Long live Humanity!" and "God save the Man!"

Disciples Table Talk

The First Week of Bethany Assembly at Bethany Park, Ind.

The Bethany Park management, under the leadership of W. E. M. Hackleman, deserve not only credit, but also patronage in consideration of the rare program they have provided for this year. The very first week's program indicates the fact that care has been taken to provide really vital and helpful features, not simply to afford entertainment. Practically the entire first week, beginning Thursday, July 27, will be given over to a Rural Life Conference. The program for this feature was arranged by O. E. Kelly, of Terre Haute, Ind., who is an expert in this line. For this week Purdue University will send the superintendent of its agricultural department, Prof. G. I. Christie, and three of his associates. Ministers of long experience in the rural field, will be present; among them A. L. Stamper, of Springport, Ind.; F. C. McCormick, Milton; Lee Tinsley, North Salem; Moody Edwards, New Salem; W. H. Newlin, Brownsburg; F. W. Sumner and G. I. Hoover, of Indianapolis. Prof. Perry D. Pointer, superintendent of schools at Advance, Ind., will speak; also Governor Ralston on the evening of August 1. His address will be on "The Fundamental Importance of Rural Life." On Sunday, July 30, President R. H. Crossfield, of Transylvania College, Lexington, Ky., will preach sermons at both morning and evening sessions. The Bible-school will be held at 9:30, the Communion service at 2 in the afternoon. On Wednesday, August 2, the Dixie Jubilee Singers, the most famous band of jubilee singers in the country, will give concerts in the afternoon and evening. Other features of the 1916 program will be mentioned in later issues.

Northwest Texas Camp Meeting.

The Nineteenth Annual Camp Meeting of the Disciples of Christ in Northwest Texas will be held at Aspermont, Texas, beginning August 4 at 8:15 a. m., and ending with sunrise prayer-meeting, August 21, 1916. J. L. Haddock, of Erick, Okla., and J. T. McKissick, of Harriman, Tenn., will do the preaching. W. L. Pollard, superintendent of the Bible-school of Bailey Avenue church, Chattanooga, Tenn., will be Superintendent of the Camp Meeting Bible-school. J. W. Boynton, of Anson, Texas, will be Choir Director, and Mrs. J. L. Haddock will be Director of Personal Work. O. J. Wood, of Throckmorton, Texas, First President of the Association, and J. E. Chase, of Lubbock, Texas, Second President, and H. G. Bedford, of Midland, Texas, pioneer preacher, will be in attendance. F. G. Jones, President of Midland College, will have charge of the Plan and Prayer Service. Tent accommodations and ample bedding will be furnished free to all visiting preachers. The meeting promises to be the best in point of attendance and interest of any in the history of the movement. Everybody is invited. Chas. E. Coombes, of Stamford, Texas, is President of the Assembly.

Edgar D. Jones Closes Ten Years With Bloomington, Ill., Church.

On Sunday, July 9, Edgar DeWitt Jones, pastor of First church, Bloomington, Ill., celebrated his tenth anniversary as pastor of that congregation. In the morning he preached his tenth anniversary sermon; and in the evening the Ministerial Association of the city held a Union Recognition Service in honor of Dr. Jones' ten years of service. Brief addresses were made by the pastors of Second Christian, Second Presbyterian and First Baptist churches, as well as Elder J. D. Holcomb, of First church. Music was furnished by the church quartet and a male quartet of the city. At the regular Christian Endeavor period a union service had been arranged for by the young people. Five minute talks were made by young people from the various young people's societies of the city, and readings and musical numbers were furnished by other young people. The Bloomington Pantograph speaks of the evening meeting in the following appreciative words: "The First Christian church was filled last night—main floors, the gallery and the Sunday-school room—with an audience of Bloomington citizens who gathered for the purpose of fittingly marking the anniversary of the ten years of efficient and profitable service of Dr. Edgar DeWitt Jones, the pastor. And



Rev. Edgar D. Jones, who has completed two years of service at First church, Bloomington, Ill.

the observer would have noted among the personnel of the people who attended the meeting the faces not only of those who are strong workers in other churches, but also the faces of people who are rarely ever seen at places of religious worship—and one and all knew and claimed Dr. Jones as a friend and sympathetic adviser whenever advice from that source is asked." Herewith is given a statistical summary of Dr. Jones' ten years of ministry with this congregation: Received into membership, 1,472. Amount raised and expended through annual church budget, $98,222.09. For missions, benevolences, through annual budget, $13,460.88. Gifts by members to Million Dollar campaign, $4,100.00. Gifts by members to Men and Millions Movement, $12,000.00. Total for missions, benevolences, education, $29,560.88. Sermons preached by Dr. Jones in First church, 840. Sermons, lectures, addresses, delivered in various parts of country, 372. Wedding ceremonies performed, 404. Funeral services conducted, 414.

The New Chancellor of Transylvania College.

Homer W. Carpenter, recently appointed Chancellor of Transylvania College and the Bible, wil close his seven years' ministry at Shelbyville, Ky., on September 1, and enter upon his new work. Mr. Carpenter is particularly well fitted for the new task. In 1906 he received the A.B. from Transylvania, and later graduated in the classical course of the College of the Bible. Since then he has served as minister in Lima, O., and during the past three years has been President of the Kentucky Christian Endeavor Union. He is one of the most capable young ministers of the state, having built up the work at Shelbyville to a very high degree of efficiency and having identified himself particularly with the young people of Kentucky. As Chancellor of Transylvania and the College of the Bible his efforts will be directed primarily toward the enlistment of students. At the recent commencement, the slogan, "500 college students won by 1921," was announced, and it is for the purpose of realizing this goal that Mr. Carpenter has become associated with the college. Transylvania, which receives only college students, had an enrollment of 258 during the past session, the College of the Bible 155, and Hamilton College 165, making a total, less duplicates, of 488. The movement inaugurated at this looks toward the doubling of the college student body by 1921. Mr. Carpenter will visit the Kentucky churches and high schools in this interest, and will promote the observance of Education Day. Last year one hundred and twenty-five Kentucky churches observed the day, making an offering of $2,225. Mr. Carpenter will undertake to increase the number of co-operating churches to five hundred, and the amount given by them annually to $5,000. In addition he will assist President Crossfield in securing gifts for endowment and betterment, especial attention being paid to annuities and legacies.

The Alaska Equipment Fund Not Yet Complete.

Harry Munro sailed out of Seattle Harbor on board the good ship Admiral Watson, Tuesday, June 27, at 1:00 p. m. The delay in starting was due to the heavy traffic between the States and the new territory of Alaska. These extra fifty hours were quite welcome both to the missionary and to the Seattle friends, writes Secretary R. M. Hopkins. The churches kept him busy. Sunday night he spent in Tacoma. On Monday the preachers of Seattle and their wives entertained the Tacoma preachers and their wives with Harry Munro and the representatives of the American Society. Monday night was spent in the home of Dr. and Mrs. E. M. Carney, who have meant much to this enterprise. Mr. Hopkins writes further of the Alaska enterprise: "It has been a joy to see how the people have given to this cause everywhere. The Alaska Equipment Fund, of course, represents the most important of these gifts. This fund now has $848.71 in cash and pledges, over half being cash. We must at once make this $1,000; it will be needed. Hundreds of schools have written telling of their remembrance of Harry Munro in special prayer on the 28th. Prayer and sacrifice on our part will join the consecration and service on Munro's part and under the blessing of the Father the Alaska work will be done. It has taken ten bulletins to tell the story of the sending of our first missionary to Alaska, but our friends write that they have followed the work more intelligently because of them. The sending of a missionary to Alaska is the greatest single home missionary enterprise our Bible-schools have ever undertaken."

* * *

—The Christian News, of Des Moines, reports that the latest word from Emory Ross and his fellow-traveler in the heart of Africa tells of their being 725 miles north and east of Bolengi, in the Ubangi region, and just starting on their return trip. The entire trip will take them about four months. This letter was written March 22, so if all has gone well they have been back in Bolengi for several weeks. Emory Ross and Dr. Pearson expect to reach America in August or September. They will be here for the national convention, which meets in Des Moines in October.

—Since G. L. Lobdell came to the work at Eureka, Cal., about a year ago, the Bible-school has increased in attendance 96 per cent.

—The Atchison, Kan., Bible-school recently had as its guest Governor Capper, of Kansas.

—The Bible-school of South Side church, San Antonio, Tex., has doubled its attendance March 1. A. T. Fitts ministers at South Side.

—July 9 was a significant day at Lake Geneva, Wis. On that day was dedicated the new Hamill Memorial Educational Building, erected by the International Association in memory of H. M. Hamill, the pioneer of teacher-training and at his death president of the International association.

—Herbert Swanson and Miss Stella Saunders, recent graduates of Drake University, are planning to enter the University of Chicago in the autumn to fit themselves for the foreign mission field, both of them being under appointment by the Foreign Society.

—James Teeters, pastor at Kellerton, Ia., has resigned this work, and will give his entire time to the duties of his new task. Mr. Teeters has recently been appointed as Ministerial Student and Field Secretary of Drake University.



Rev. H. H. Peters, of Paris, Ill., who becomes Secretary of Illinois Discipledom.

—About $70,000 was reported raised in the first two weeks of the campaign of the Educational Movement of Texas, in behalf of the Disciples' Colleges of the state. The goal set is $200,000. During these two weeks 8,200 persons were solicited. A small church near Dallas gave $2,500 toward this worthy cause, and an individaul gift of $1,500 was reported as coming by telegraph to the leaders. S. J. McFarland is the chairman of the committee which has the campaign in charge.

—Dan Trundle has been engaged as district evangelist in the Texas district of which Galveston is the center. J. B. Holmes is doing a remarkable work in Galveston.

—The death is reported of Cornelius A. White, pastor at Cameron, Tex. Mr. Cameron had just closed a meeting conducted by home forces at Cameron, and contracted a throat trouble from preaching in the open air. This caused his death.

—A reception was given in San Diego, Cal., at the University Christian church in honor of the new pastor, T. S. Handsaker, and his wife. W. E. Crabtree, pastor at Central, gave an address of welcome to the new workers.

—T. J. Cannon, of Malaga, Wash., has been appointed Chaplain of the Washington State Penitentiary at Walla Walla, and has already taken up this work.

—A feature of the convention of West Washington Disciples, which met at First church, Tacoma, July 5-7, was a foreign mission symposium, participated in by W. L. Fisher, on Africa; Mrs. W. E. Rambo, of Chehalis, on India; Dr. A. E. Layton, of Tacoma, on China, and Ben L. Mitchell, of Vancouver, B. C., on Japan.

—Traverce Harrison, pastor at Bellefontaine, O., reports that the average attendance at the Bible-school there for the last three months has been 1,570. The Loyal Men's class, organized two years ago, has an average attendance of 324. The new building at Bellefontaine has thirty-two modern class rooms.

—J. Rex Cole, former assistant pastor of Central church, Des Moines, who has the past year taken work at the Chicago University left on July 10 for Japan where he will take up work for the Y. M. C. A. He goes under two-year contract, as a teacher in the Bible department.



—A reception was given to some of the out-going missionaries in the parlors of the University Place church, Des Moines, on the evening of June 26, especially in honor of Leland Parr and wife, who left Des Moines the following day. They go to Assiut, Egypt, where they will teach in the college, under interdenominational control, but which work has been fostered largely by the United Presyterians. Both are graduates of Drake. Ada Scott, daughter of Dr. E. C. Scott, of University Place, was also present. She goes out to Tokio this fall as kindergarten teacher under the F. C. M. S.

—The Ashland, Mo., church, in Howard county, will celebrate its one hundreth anniversary in November. It is one of the oldest churches in the state.

—F. Z. Burkette, pastor at Greensburg, Ind., made a record run in his auto recently. He was called to visit a dying woman, a member of Mr. Burkette's former congregation at Rochester, Ind., and left Indianapolis at five o'clock one morning, went to Rochester and remained at the hospital five hours, and returned to Greensburg in his machine at midnight. The entire trip covered 250 miles.

—George H. Combs, of Independance Boulevard, Kansas City, Mo., is spending his vacation on his farm near Independence. E. E. Violett is occupying his pulpit in his absence. The Billy Sunday meetings added 340 persons to the membership of this great church, making the present membership 3,100. This makes Independence Boulevard the largest Protestant congregation in Missouri, the largest being that of the Third Baptist church, St. Louis.

—Earle Wilfley, pastor at Vermont Avenue, Washington, D. C., gave a course of lectures during the past year for the Washington City Y. M. C. A. These were travel lectures covering Yellowstone National Park, France and Switzerland, Germany and Austria, England and Scotland and Italy. Another lecture pictured the Passion Play. Mr. Wilfley gives each year a Shakespeare Lecture-Sermon. The one this year was the

sixth, and was on the theme, "Shakespeare, Master and Man." The lecturer gave readings from several of the Shakespeare plays.

—E. T. Williams, former Disciple missionary to China, and now of Washington, D. C., has an article in the July number of the Harvard Theological Review on "Confucianism and the New China."

—J. J. Tisdall, recently called to the Norwood church, Toledo, O., conducts the "Young People's Column" for the "Toledo Christian Commonwealth," which is published by the churches of all denominations of the city.

—A feature of the recent Illinois Christian Endeavor State convention held at Freeport, was a pageant, "The Story of Christian Endeavor," in which the accomplishments of the organization were vividly presented. Another interesting event of the convention was an evening open air meeting on the scene of the Lincoln-Douglas debate of August, 1858. General Secretary William Shaw, of Boston, was the chief speaker at this meeting. Leaders in the various sessions were Karl Lehman, secretary in the southern states; R. A. Walker, Indiana field secretary; Miss Mildred Haggard, national junior superintendent and A. G. Fegert and others of Chicago. Over four hundred delegates were present.

—J. E. Denton is preaching during the summer at Oakland, Cal., where Vaughn Dabney recently resigned the work. E. B. Lyman writes that it is expected that a regular pastor will be in this field soon, but that in the meantime the work is keeping up very well under the ministry of "supplies."

—New members of the Hiram College faculty are the following: John S. Kenyon, A. B. Hiram, Ph.D. Harvard, for the past ten years head of the department of English at Butler, has been appointed senior professor of English; Lee E. Cannon, a graduate of Eureka and a graduate student for one year in Germany and one year in Harvard, comes to the chair of German; T. B. Ford, a graduate of the University of Missouri, and for three years a graduate student in Harvard, has been elected professor of Psychology and Education. For five years past Professor Ford has served as Dean of Lincoln Memorial University at Harrogate, Tenn.

—W. B. Slater, who leads at Swope Park, Kansas City, Mo., writes that during the past nine weeks fifty-three persons have been received into the fellowship of that church. Eight of these came during the Sunday revival and the rest in a follow-up meeting held entirely by home forces. Mr. Slater reports that the Sunday revival has had and will continue to have a good effect upon the religious life of the city.

—W. J. Hudspeth, an evangelist of Berea, Ky., closed a meeting at Hinton, Harrison Co., Ky., on July 2. A member of the congregation, of which R. N. Cloyd is leader, reports an intense interest in the meeting not only on the part of the members, but also of other churches of the town. The services continued for about two weeks. Prof. John Greider had charge of the singing.

—Claris Yeuell, of New Cumberland, W Va., writes that "some people must be getting tired of the Lloyd-George church affiliation scrap," and proposes to put a finishing touch to it by adding: "The Welsh statesman is a Disciple of Christ; when he is away from home in London he attends a Welsh Baptist church, because his native tongue is used in the services—like all good Welshmen do under similar circumstances."

—Central church, Des Moines, will expend about $10,000 on improvements this year.

—On July 2 the Christian Endeavor Union of Des Moines, Ia, held its meeting at Camp Dodge. The service was enjoyed by a host of soldier boys, many of whom are Endeavorers in other parts of the state. Central church society, which is one of the strongest in the city, had a large delegation present.

Guy W. Sarvis Visits Nantungchow, China

The following letter has just come from Guy W. Sarvis, of the Foreign Society concerning the field of Nantungchow, in Central China. We have a hospital and four missionaries in this city, which is the center of



Mr. Guy W. Sarvis.

a great district of five million people. Mr. and Mrs. Bowman, of Chicago, have pledged a large sum for the development of this work and other missionaries will soon be sent out. Mr. Sarvis, in writing, states the following facts:

"I have just returned from a short visit to Nantungchow. Every time I have visited this place I have come away with the most intense enthusiasm. I have seen no place like it in China. On this trip we visited the cotton mill, the flour mill, the oil mill, the iron works, the industrial school for the poor, the home for cripples, the school for the deaf and blind, and revisited the woman's normal school. Every one of these institutions was clean, orderly and prosperous—and only one who has lived in the Orient knows what that means. I saw two beggars on the street while I was there. They begged in a timid, half-hearted fashion. It is against the law to beg on the streets of Nantungchow. Able-bodied beggars are set to work on the roads, and the cripples are sent to the homes for cripples or to the hospital. In connection with the mills there is a beautiful public garden for the use of employees. There are about 320 day schools in deserted temples in the district. The higher schools are the best there are in China. Their great deficiency is English. We can make a school self-supporting if we offer good English courses.

"We were given an interview of over an hour with Chang Chien, whom some men call the greatest living Chinese. He and the leading Chinese are eager for our mission to come and help them, and they will give us a free hand. The opportunity is unparalleled.—Guy W. Sarvis."

No other board has any work in this whole district. These millions of people belong to the Disciples of Christ for evangelization. Surely this marvelous opportunity must be taken advantage of, and the work well equipped as it deserves.

F. M. Rains, Secy.

—Professor E. Erie Lane, of the Eugene University, and Jesse and Homer Kellems, evangelists, are in Columbia University, New York, taking post-grduate work during the summer. After finishing their courses they will visit a number of cities of the East before returning home.

—M. B. Madden and wife, Japan missionaries, have part on the program of the Missionary Education Movement conference being held at Seabeck, Wash., this week. Also F. E. Billington, the northwest Bible-school man.

—The Endeavor Society at Lewis, Kans., writes to the Foreign Society: "We believe we can organize a Life-line society within the next few months."

—The Annual Conference of the Missionary Education Movement held at Blue Ridge, N. C., June 27-July 6, was reported as helpful in every respect. In comparison

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with other religious bodies the attendance from our Disciple churches in the South was small. These conferences are interdenominational, classes being conducted in mission study, the missionary education of boys and girls and young people as related to home, young people's societies, women's missionary societies, Bible-schools and the church. The classes were conducted by able leaders, among whom was Mrs. Birdie F. Omer, Disciple leader of Georgia.

—Professor Wallace Payne, of Indianapolis, recently filled the pulpit at Mishawaka, Ind.

—Myron C. Settle, who has been in West Virginia recently presented the story of the Gary plan of religious education at a meeting in Grafton, that state, arranged by W. D. Van Voorhis and others.

—C. C. Cline, who has been pastor at Pine Bluff, for ten years, has resigned and will become the head of the literary department of a school of music to be established in Little Rock, Ark., by his daughters.

—F. Lewis Starbuck, has been re-elected for another year at Howett Street, Peoria, Ill., with an increase in salary.

—The death is reported of Harry J Rhodes, formerly pastor of the church at Manchester, N. H. The decease of Mr. Rhodes occurred at Buffalo.

—All the Christian churches of Spokane, Wash., joined in a union picnic at a local part in honor of the fiftieth anniversary of J. W. Allen's entrance into the ministry. July 11 was the date of the event.

—Francis H. Scott, of Calhoun Street, Baltimore, Md., who was called to Clifton Forge, Va., has decided to remain with his present charge, which he has served for seven years.

—A. N. Lindsey, pastor of the Clifton, Mo., church, also candidate for the Democratic nomination for governor of Missouri, spoke at Union Avenue church, St. Louis, on a Sunday when the pastor, B. A. Abbott, preached before the Methodist Assembly at Arcadia, Mo.

—The congregation of First church, Paris, Tex., has decided not to erect its new building at the present time, but will put up a tabernacle for temporary use on the old lot where the church building was destroyed by fire a short time ago.

—C. Manly Morton, of Indianapolis, who has been appointed to missionary service in the Argentine Republic, is spending a few weeks in North Carolina, his native state, before entering upon his new work.

—J. Boyd Jones, of Central church, Terre Haute, reports that although many of that city's churches are closed up for the summer, Central Christian has large audiences and a fine interest. Four persons were added to the church on a recent Sunday. Mr. Jones and wife are to spend August vacationing in Kentucky.

—The Christian Endeavor Society of the church at Lexington, Mo., has been the banner society of the district during the past year. The congregation of this church, led by R. W. Wallace, pastor, is taking an active part in a vigorous anti-saloon fight now going on in Lexington. Mr. Wallace reports a ball game between his Young Men's club and the Brotherhood Bible-class. The pastor, being a member of both these organization, had a difficult time maintaining absolute neutrality. Three persons were received into the fellowship of the Lexington church on July 2.

—H. H. Harmon, of First church, Lincoln, Neb., is filling some Chautauqua engagements in Illinois. He recently paid a visit to his friend, President Pritchard, of Eureka.

—The Kansas Messenger reports eighty-three changes in its ministerial list in six months, an average of three and one-half churches either losing their pastor or calling a new one each week.

—T. F. Rutledge-Beale and wife are reported to be new ministerial recruits at Drake. Mr. Rutledge-Beale is an Englishman, but came to Des Moines from Mayford, Canada.

—C. S. Medbury is doing Chautauqua work this summer in the eastern and central states. He spent some time in Pennsylvania.

—Laura D. Garst, of the College of Missions in Indianapolis, is reported to be in the Lutheran Hospital, in Des Moines, for treatment and a complete rest.

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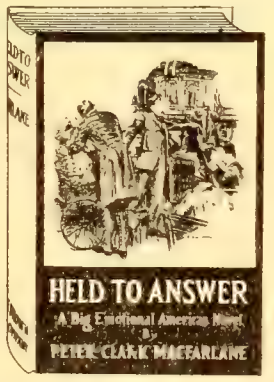
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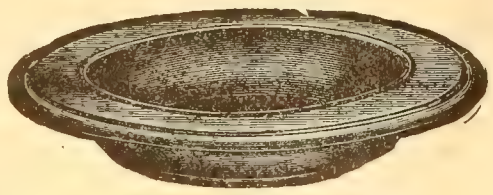
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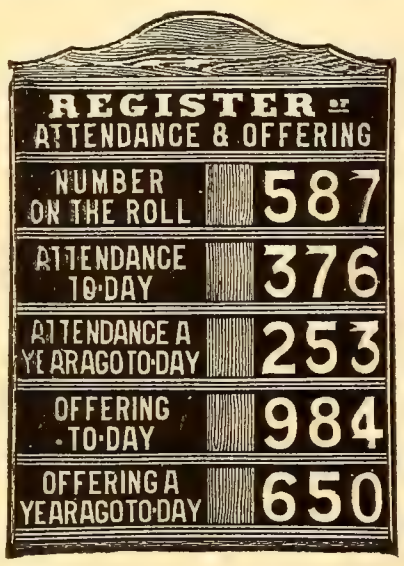
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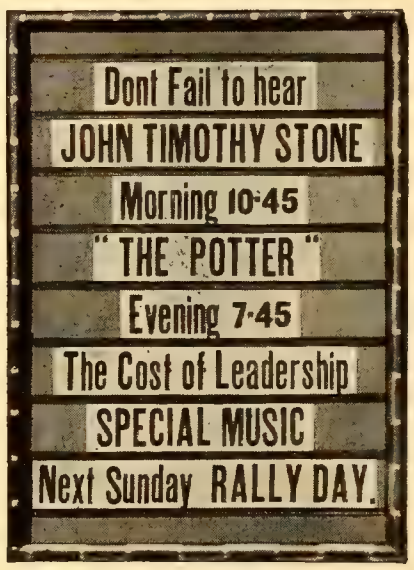
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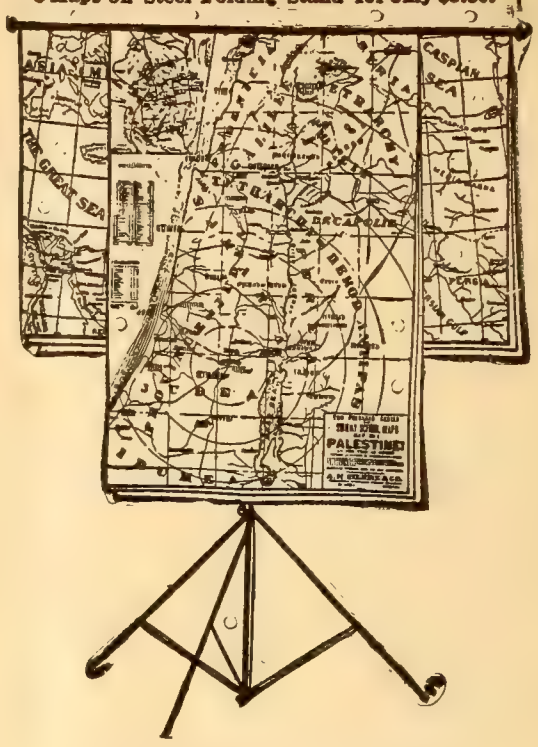
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THE CHRISTIAN CENTURY

Vol. XXXIII July 27, 1916 Number 30

The World's Progress and Christian Union

A Day in Montevideo
By the Visitor

The Building of a Nation
By Nicholas Murray Butler

Who Won the Game?
By "Billy" Sunday

A Kansas Union Church

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII JULY 27, 1916 Number 30

Progress and Christian Union

IS GOD IN FAVOR OF CHRISTIAN UNION?

We live in a wonderful, changing world. We never look at the same river twice, for while we look the old stream has passed away. In the realm of human life, there is also this ceaseless change. The great Force that produces the big, significant changes in human life we call God.

In our changing world we can sometimes say with considerable confidence that God is at work producing some given result. If there is anything that is opposed to the will of God we may prophesy with certainty its failure. Often there are causes very dear to some little group of devotees that seem to us too small, too provincial, to fit the big significant changes in human life we call God.

There is a little sect that opposes the wearing of neckties. Progress does not seem to lie in that direction. Another little denomination makes its big testimony on the subject of citizens of the United States refusing to vote because the name of God is not in the constitution. Christian union is not like any of these puny interests. Christian union is of God.

✣ ✣

Modern scholarship has moved us all forward in the direction of Christian union, in spite of our fears of further division. In the last fifty years the church has come into a scientific method in theology. Previously theology had worked by adopting a major premise that could not be questioned. Each sect had its own major premise which was a dogmatic and not a rational product. The doctrinal system was deduced from the major premise. Modern scholarship has made an induction of the facts of religion. Theology has systematized and interpreted these facts.

The big conceptions of religion are taught in Harvard, Yale, Union or Chicago in much the same way. Given the scientific method, we get substantial agreement in any science. The young men of all denominations work side by side in these schools of religion. A Congregationalist coming from such a school is not fundamentally different from a Baptist. Each goes back to his own denomination because of his friendships and his loyalty to his spiritual mother, but neither will ever feel it necessary to preach against the other. Theological polemic today practically never develops between men who have the scientific training.

The scientific method has given us a view of the Bible so rational, so adequate and withal so religious that the infidel no longer has a vocation preaching about the mistakes of Moses. There is a criticism more scientific, with greater understanding of all the facts that has given us a Bible which ultimately the whole Christian world will accept.

In the same way we might show how the doctrines of God, Christ, Salvation and of Future Things have also been brought into a new and more adequate statement. Progress in scholarship is not dividing the Christian world as some have feared it would. After the bushwhacking of obscurantists is over, there will remain a great and holy peace in the camp of the theologians.

Agreement in doctrine will never reunite the Christian world, however much it may aid toward that happy consummation. Our present denominational divisions have come to rest upon a social consciousness which is tribal in character. This tribal consciousness goes on even after all reason for the denominational division has disappeared. Northern and southern Presbyterians are no longer disagreed over slavery, but they continue to live apart.

Progress in our modern world clearly indicates a larger social consciousness. The noble utterance of President Wilson on loyalty to a big universal conception of humanity have been lampooned by small-minded editors, but his ideas have long been a commonplace among educated men. No man feels the grip of this biggest of all loyalties and still persists in defending our present tribal order in the Christian world. The church as well as the state must at last be bound together in fraternity the world over. We are about to have a new Catholic church, or perhaps we should say the first Catholic church the world has known since the apostolic age.

Our world war has given God the occasion for making still further progress in uniting the human race in religion. The tribal spirit has produced its inevitable result. There is being shot to pieces upon the battle field the ragged flag of an obsolete nationalism. The men in the trenches are reading the New Testament and giving their hearts to God. These religious soldiers are surely coming home to preach a bigger loyalty, the loyalty to God and to all Good Men.

So sure is the Christian world of this that great leaders in England are raising their voices for unity as never before. A proud and aloof state church has been willing to pray with non-conformists. Scattered sects are realizing that the doom of church competition is near at hand. The Free Church union of England is not the last word. An even better union is in sight there. If it comes, much of the change will have been occasioned by what men in the trenches have thought. Amid shot and shell God has spoken to men. Truly God makes the wrath of men to praise him!

✣ ✣

The formal elements of the plans for Christian union are fading away. Vain are the hopes of any who would found unity upon some plan or organization either ancient or modern. Neither the sacrifice of the mass nor any other ceremony can stand as indispensable. Christian union is only the spirit of brotherhood at work among Christian people. Brotherhood has many kinds of bodies but only one soul.

In the great Church of the future there will be room for group fellowship. A long time ago within the crowd was the Seventy. Within the Seventy was the Twelve. Within the Twelve was the Three. Among the Three was that Disciple whom Jesus loved. There are degrees of intimacy in brotherhood. This is not disloyalty to the big unifying conception of humanity.

In the glorious days for which Christ prayed, we shall love the Church, the Blessed Community of Good Men, more than any clan. We shall allow none to usurp the place of the great Head of the Church. Ours will be a loyal and unifying fealty to the Spirit of Progress, the Father of all Men.

O. F. J.

The Building of a Nation

A portion of an address delivered at th e Annual Luncheon of the Associated Press at the Waldorf-Astoria, New York.

BY NICHOLAS MURRAY BUTLER.

IN this presence of men of affairs, so closely in touch with the movement of opinion all over the world, accustomed to guide, to express, to formulate it, there is nothing that I can possibly say that you do not already know. But I remember that it is out of the reflections of individuals, and out of their reaction to the changing course of events that first public opinion and then history is made.

If any significance be attached to what I shall briefly say in your presence, it can only be because it represents the attempt of one American who feels keenly the responsibility of his country and of its entire citizenship at this moment when the world stands at a crossroads in its path of progress. If we stand at that crossroads irresolute, paralyzed of word and will, history will have one story to tell. If we turn to the right and take the path that leads upward to new achievement and to lasting honor, it will have a very different story to tell. If we should turn to the left and follow the winding and rocky road that leads down to a darkening gloom—we know not where—history will have yet another record to make of the American people and of their capacity to represent civilization.

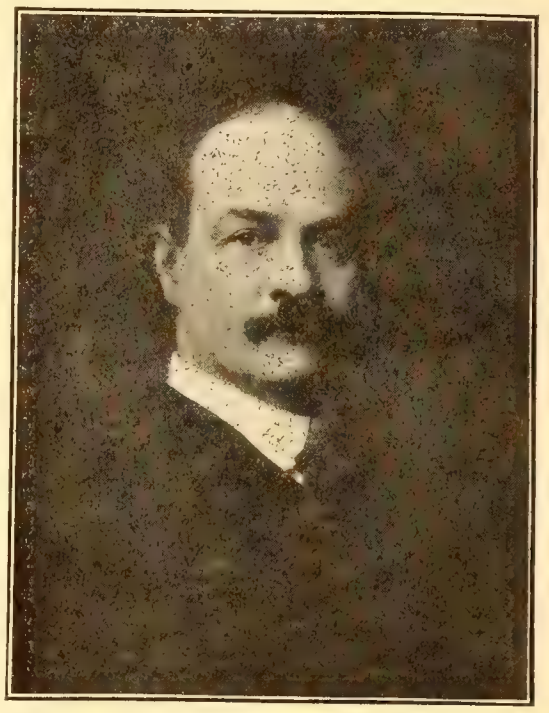
LEADERS OF CIVILIZATION.

It is just about twenty years ago since George Meredith, writing to The London Daily News, said that since the benignant outcome of the greatest of civil wars he had come to look upon the American people as the leaders in civilization. That is a proud and ennobling judgment, and we may well search our minds and our hearts to ascertain whether it be true, and whether we are competent for the high honor that so distinguished an observer of his kind proffered to us as his personal judgment.

The question which I ask in your presence at this time is this: Have we an American nation? If so, is that nation conscious of a unity of purpose and of ideals? If so, what is to be the policy of that nation in the immediate future?

In the history of nations the story of our America has a place that is all its own. The American nation came into being in response to a clear and definite purpose. A theory of human life and of human government was conceived and put into execution on a remote and inaccessible part of the earth's surface. The moving cause of the American nation was the aspiration for civil and political liberty and for individual freedom which was already stirring in the minds of western Europe in the sixteenth and seventeenth centuries. This aspiration gained in force as the art of printing multiplied books and as the periodical press came into existence. The high-minded, the courageous, the venturesome were drawn across the wide ocean toward the west, carrying with them for the most part the liberal ideas and the advanced thought that were steadily increasing their hold upon the people of western Europe.

On this Atlantic shore distances were great and communication difficult. In addition there were social, economic and religious differences that kept the struggling colonists apart. The result was that there grew up here not a nation, but the material out of which a nation could be made. There is a sense, a deep and striking sense, in which the same remains absolutely true today. There is not yet a nation, but the rich and fine material



Dr. Nicholas Murray Butler, former president of Columbia University.

out of which a true nation can be made by the architect with vision to plan and by the builder with skill adequate to execute.

When a common oppression forced the separate colonists together they still sadly lacked that devotion to a unity higher than any of its component parts which would have saved so much loss and so much suffering during the days of revolution and of the first steps toward a National Government. An enormous step forward was taken when the National Government was built.

AMERICA NOT YET A NATION.

In the adoption of the Constitution of the United States, the cornerstone was laid for one of the most splendid structures in all the history of nations. Then quickly followed sharp political divergence. There were those who would lay stress upon the new national unity. There were still more who thought it important to emphasize the separate elements out of which that unity had been composed. The judicial logic of Marshall and the convincing eloquence of Webster were the chief unifying and nation-building forces in the generation that followed. Meanwhile sharp differences of economic interest were manifesting themselves, and the fatal question of slavery pressed forward both as an economic and as a political issue.

The new nation, which had already made such progress upon the foundations laid by the fathers, fell apart, and only after one of the most terrible and destructive of civil wars were the ruins of the disaster cleared away and the ground prepared for the next step in construction. Here again mistakes were made so numerous and so severe that the unifying and nation-building process was checked and held back for many years.

Then two new sets of separating and disintegrating forces began to make themselves strongly felt. First, the economic differences which must of necessity manifest themselves over so large and so diverse a territory now revealed themselves with new force—in part as a result of the industrial revolution and in part as a result of purely American conditions,—as involving a class conflict between capital and labor. Soon there were signs that citizenship, with its compelling allegiance to the common weal, was to be subordinated in discouraging fashion, not once but often, to the immediate interests and policies of an economic class.

ECHO OF OLD WORLD FEUDS.

Second, the immigration from other countries, which had been for a long time substantially homogeneous became increasingly and rapidly heterogeneous. New nationalities, new languages, new racial affinities were drawn upon for the recruitment of the population of the United States. The hopes and the ambitions which 100 and 200 years before had been the peculiar property of the people of Western Europe had now spread far away to the East and to the South. With this heterogeneous immigration there came, in no inconsiderable measure, the echo of the Old World animosities and feuds and hates. These did not manifest themselves in any direct sense as anti-American, but they did manifest themselves with sufficient strength to deprive America of a unity of attitude, of feeling, and of policy in dealing with the international relations which every day grow in importance and in significance.

So it is that at this moment, with a world war raging about us and a Presidential campaign opening in front of us, with years full of fate stretched out for us to walk in, we are not sure of our national unity of thought and feeling and purpose because of the presence of disintegrating elements and forces which weaken our sense of unity at home and which deprive us of the influence abroad which attaches to unity at home.

The grave problem before the American people today is that of completing the process of nation-building. It is the problem of setting our house in order. It is the problem of integrating America. It is the problem of subordinating every personal ambition, every class interest and policy, every race attachment, to the one dominant idea of an America free, just, powerful, forward-facing, that shall stand out in the history of nations as the name of a people who conceive their mission and their true greatness to lie in service to mankind.

A THOUSAND YEARS FROM NOW.

We are the inheritors of a great tradition. What poets and philosophers have dreamed, that we are trying day by day to do. Our stumblings, our blunders, our shortcomings are many; but if we keep our hearts clean and our heads clear he who a thousand years from now writes the history of liberty and justice and happiness among men will be able to tell to those far-off generations a proud story of the rise and influence of the American nation.

We find here everything which is needed for a great nation. The task before us today is to make it. The task before the American people is nothing more nor less than a speedy continuation, and, if it be practicable, the completion of the process of nation-building. It is the problem of the integration of America about those great fundamental principles and purposes which the very name America itself brings to our minds and which this flag stirs to expression on every lip.

WE FEEL AMERICA IN OUR HEARTS.

We know in our hearts what America means. The problem is to teach it to our fellows; to share with them an understanding and an appreciation of it; to unite with them in an expression of it. We wish to build a nation fit to serve; a nation that does not find its end in its own aggrandizement, however great that be; a nation that cannot find its purpose complete in amassing all the wealth of Golconda, but that can only achieve its aim by carrying a message to mankind of what has been found possible on this continent. Saxon and Celt, Teuton and Slav, Latin and Hun, all are here not as aliens but as citizens; not as immigrants but as members of a body politic which is new in conception in human history, as it is new in its own thought of its high purpose. Can America integrate itself at this crisis; can it show that here is a nation which, out of various and varied ethnic elements, can be brought into a genuine unity by devotion to high principle and by moral purpose before the face of all mankind? Can we make an America that shall go down the corridors of time with a proud place on the pages of history?

We must remember that the greatest empires have fallen as well as risen. We must remember that the most powerful dynasties have passed away as well as come into existence. There is no reason to suppose that our America is going to escape the everlasting law of change. We know its history and its origin. We have seen its rise. We know its present state. Who can predict how many hundreds or thousands of years it will take before the forests will be felled and the streams will be dried, and this great fertile continent of ours, like the plains of ancient Iran where civilization began, will become a desert, fit only for the exploring parties of the archaeologist?

When that time comes, what do we want to have written on the pages of history of those who lived for hundreds or perhaps thousands of years on this continent? What do we want to have said about the way in which America met the greatest crisis of the world's so-called modern history in 1916? Do we wish a nation weak, broken to pieces, irresolute, filled with conflicting and discordant voices, or do we wish for a nation unified, strong, sympathetic, and ready to respond to the cause of a common purpose to serve all humanity, even though the rest of humanity be at war with itself?

OPPORTUNITY IS KNOCKING.

The year 1916 is but one member of an infinite series. Countless aeons have gone before it and countless aeons will come after it. The physical forces of nature will go their way through indefinite time, performing their allotted functions, obeying their peculiar laws and undergoing those manifold changes and transmutations which make up the heavens and the earth. Not so with the reputation and the influence of a nation.

Opportunity will not knock forever at any door. It is knocking now at the door of the American people. If they are able to rise to an appreciation of their own part in the world, of their own controlling principles and policies; if they are able to put aside every self-seeking, every distracting, every brutal appeal, then no one can tell what light may illumine the page on which the history of our nation will yet be written.

It is nearly sixty years since Abraham Lincoln in his debates with Senator Douglas made much use of the Scriptural saying that "a house divided against itself cannot stand;" and he added, "I do not expect the house will fall, but I do expect the house will cease to be divided." So I say today to this influential company of Americans, we do expect, every one of us, that our house will cease to be divided. We do expect that our America will come to full consciousness of its purpose; that the serene courage of Washington, the constructive genius of Hamilton, the keen human insight and sympathy of Jefferson, the patient wisdom of Lincoln, will not have been in vain in teaching us what our country is and may become.

Shall we catch sight of that something higher than selfishness, higher than material gain, higher than the triumph of brute force, which alone can lead a nation up to those high places that become sacred in history, and from which influence descends in a mighty torrent, to refresh, to vivify and to inspire all mankind?

It is as true today as it was in ancient times, that where there is no vision the people perish. We can make an America with a vision. We cannot make it without.

Who Won the Game?

By "Billy" Sunday

TWENTY-SIX years ago (1887) I walked down a street in Chicago in company with some ball players who were famous in this world—some of them are dead now—and we went into a saloon. It was Sunday-afternoon and we got tanked up, and then went and sat down on a corner. I never go by that place but I pray. It is Van Buren Street, Chicago.

As I said, we walked on down the street to the corner. It was a vacant lot at that time. We sat down on the curbing. Across the street a company of men and women were playing on instruments—horns, flutes and slide trombones—and the others were singing the Gospel hymns that I used to hear my mother sing back in the log cabin in Iowa, and back in the old church where I used to go to Sunday-school.

And God painted on the canvas of my memory a vivid picture of the scenes of other days and other faces. Many have long since turned to dust. I sobbed and sobbed and a young man stepped out, and said: "We are going down to the Pacific Garden Mission; won't you come down to the mission? I am sure you will enjoy it. You can hear drunkards tell how they have been saved and girls tell how they have been saved from the red light district."

I arose and said to the boys: "I'm through. We've come to the parting of the ways." And I turned my back on them. Some of them laughed and some of them mocked me; one of them gave me encouragement; others never said a word, either of reproach or encouragement.

Twenty-six years ago I turned and left that little group on the corner of State and Madison Streets, walked to the



"Billy" Sunday.

little mission, went on my knees and staggered out of sin and into the arms of the Savior.* * *

The next day I had to go out to the ball park and practice. Every morning at 10 o'clock we had to be out there and practice. I never slept that night. I was afraid of the horse-laugh that gang would give me because I had taken my stand for Jesus Christ.

I walked down to the old ball grounds. I will never forget it. I slipped my key into the wicket gate, and the first man to meet me after I got inside was Mike Kelley.

Up came Mike Kelley. He said: "Bill, I'm proud of you. Religion is not my long suit, but I'll help you all I can." Up came Anson, Pfeffer, Clarkson, Flint, Jimmy McCormick, Burns, Williamson and Dalrymple. There wasn't a fellow in that gang who knocked; every fellow had a word of encouragement for me.

That afternoon we played the old Detroit club. We were neck-and-neck for the championship. That club had Thompson, Richardson, Rowe, Dunlap, Hanlon and Bennett, and they could play ball.

I was playing right field and John G. Clarkson was pitching. He was as fine a pitcher as ever crawled into a uniform. There are some pitchers today—O'Toole, Bender, Wood, Mathewson, Johnson, Marquard—but do not believe any one of them stood in the class with Clarkson.

We had two men out and they had a man on second and one on third, and Bennett, their old catcher, was at the bat. Charley had three balls and two strikes on him. Charley couldn't hit a high ball—I don't mean a Scotch highball—but he could kill them when they went about his knee.

I hollored to Clarkson and said: "One

more and we got 'em.''

You know every pitcher digs a hole in the ground where he puts his foot when his is pitching. John stuck his foot in the hole and he went clear to the ground. Oh, he could make them dance! He could throw overhanded and the ball would go down and up like that. He is the only man on earth I have seen do that. That ball would go by so fast that a thermometer would drop two degrees. John went clear down, and as he went to throw the ball his right foot slipped and the ball went low instead of high. I saw Charley swing hard and heard the bat hit the ball with a terrific blow. Bennett had smashed the ball on the nose. I saw the ball rise in the air and knew it was going clear over my head. I could judge within ten feet of where the ball would light. I turned my back to the ball and ran.

HOW TOM JOHNSON HELPED.

The field was crowded with people, and I yelled, ''Stand back!'' and the crowd opened like the Red Sea opened for the rod of Moses. I ran on, and as I ran I made a prayer; it wasn't theological, either, I tell you. I said: ''God, if you ever helped mortal man, help me get that ball, and you haven't very much time to make up your mind, either.'' I ran and jumped over the bench and stopped. I thought I was close enough to catch it. I looked back and saw it going over my head, and I jumped and shoved my left hand out and the ball hit it and stuck. At the rate I was going, the momentum carried me on and I fell under the feet of a team of horses. I jumped up with the ball in my hand. Up came Tom Johnson. He was afterwards mayor of Cleveland. ''Here is $10, Bill; buy yourself the best hat in Chicago. That catch won me $1,500. Tomorrow go and buy yourself the best suit of clothes you can find in Chicago.''

An old Methodist minister said to me a few years ago: ''Why, William, you didn't take the $10, did you?'' I said: ''You bet I did.''

Listen! Mike Kelley was sold to Boston for $10,000. He came up to me and showed me a check for $5,000. John L. Sullivan, the champion fighter, went around with a subscription paper and the boys raised over $12,000 to buy Mike a house. They gave Mike a deed to the house and they had $1,500 left and gave him a certificate of deposit for that. His salary for playing with Boston was $4,700 a year. At the end of that season Mike had spent the $5,000 purchase price and the $5,000 he received as salary and the $1,500 they gave him and had a mortgage on the house. And when he died in Pennsylvania they went around with a subscription to get money enough to put him in the ground. Mike sat there on the corner with me twenty-six years ago when I said: ''Good-bye, boys! I'm through.''

SOME MEN WHO WERE NOT ''TWICE BORN.''

A. G. Spalding signed up a team to go around the world. I was the first man he asked to sign a contract, and Captain Anson was the second. I was sliding to second base one day. I always slid head first and I hit a stone and cut a ligament loose in my knee. I got a doctor and had my leg fixed up, and he said to me: ''William, if you don't go on that trip I will give you a good leg.'' I obeyed and I have as good a leg today as I ever had. They offered to wait for me at Honolulu and Australia. Spalding said: ''Meet us in England and play with us through England, Scotland and Wales.'' I did not go.

Ed Williamson, our old shortstop, was a fellow weighing 225 pounds, and a more active man you never saw. He went with them, and while they were on the ship crossing the English Channel a storm arose. The captain thought the ship would go down. Then he dropped on his knees and promised God to be true, and God spoke and the waves were still. They came back to the United States, and Ed came back to Chicago and started a saloon on Dearborn Street. I would go there, giving tickets for the Y. M. C. A. meetings and would talk with him, and he would cry like a baby. I would get down and pray for him. When he died they put him on the table and cut him open and took out his liver. It was so big it would not go in a candy bucket. Ed Williamson sat there on the street corner with me twenty-six years ago when I said: ''Good-bye, boys; I'm through.''

Frank Flint, our old catcher, who caught for nineteen years, drew $3,200 a year on an average. He caught before they had chest protectors and masks and gloves. He caught bare-handed. Every bone in the ball of his hand was broken. You never saw a hand like Frank had. Every bone in his face was broken, and his nose and cheekbones, and the shoulder and ribs had all been broken.

I've seen old Frank Flint sleeping on a table in a stale beer joint and I've turned my pockets inside out and said: ''You're welcome to it, old pal.'' He drank on and on, and one day in winter he staggered out of a stale beer joint and stood on a corner and was seized with a fit of coughing. The blood streamed out of his nose, his mouth and his eyes. Down the street came a woman. She took one look and said: ''My God, is it you, Frank?'' And the old love came back.

She called two policemen and a cab and started with him to her boarding house. They broke all speed regulations. She called five of the best physicians and they listened to the beating of his heart—one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen—and the doctor said: ''He will be dead in about four hours.'' She said: ''Frank, the end is near.'' And he said: ''Send for Bill.''

THE BITTERNESS OF A GODLESS DEATH.

They telephoned me and I came. When I reached his bedside he said to me: ''There's nothing in the life of years ago I care for now. I can hear the grandstand hiss when I strike out. I can hear the bleachers cheer when I make a hit that wins the game; but this is nothing that can help me out now, and if the Umpire calls me out now, won't you say a few words over me, Bill?''

He struggled as he had years ago on the diamond when he tried to reach home—but the great Umpire of the Universe yelled: ''You're out.'' And the great gladiator of the diamond was no more. Frank Flint sat on the street corner, drunk, with me twenty-six years ago in Chicago, when I said: ''I'll bid you goodbye, boys; I'm going to Jesus.'' Say, men, did I win the game of life or did they?

The Visitor

A Day in Montevideo

IN the midst of our stay in Buenos Aires our deputation made a trip to Montevideo, the capital of Uruguay. That city contains a half-million people and might be called the Boston of South America. Probably education has been carried farther in Montevideo than in any other city. Its University is one of the leading institutions of the continent, and its municipal government is more democratic and progressive than that of any other city.

Uruguay is often called the Switzerland of South America. Politically it is in a sort of buffer position between Argentina and Brazil. It is the smallest of the South American republics, and seems to be quite outside of the international disputes and jealousies which affect the other countries. More progressive—perhaps I had better say radical—in its legislative policy than any other republic, it is also more radical in its departure from religious standards. The Roman church exercises very little actual influence in the political life of Uruguay. The party now in power is expressly committed to the complete severance of church and state whose connection has long since ceased to be anything but a formal tradition. Uruguay has by far the most homogeneous population of any of the South American countries. There are no aboriginal Indians. The people come nearer being of real Spanish stock than do other peoples we visited. The leading tribe of Indians which inhabited the country when the Spaniards came has been practically killed off, and other tribes have been pushed back or have gradually melted away, leaving the white man in possession, as did the Indians of North America.

It is difficult to say whether Montevideo lies on the north bank of the River Plate, as the River de La Plata is popularly called by English speaking residents, or on the shore of the Atlantic Ocean. It is probably better to say it is situated just where the river flows into the sea. The river is about twenty miles wide at the point where Buenos Aires is located, and Montevideo is about ninety miles east of Buenos Aires. Between the two cities two lines of palatial passenger steamers are plying constantly. We took a night boat, leaving at 10 o'clock, and when we wakened in the morning found ourselves at the Montevideo dock.

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We were met by a committee of Y. M. C. A. and church people with automobiles, and spent the forenoon seeing the city. It is surely a charming place. There are many signs of wealth, not such vulgar signs as one sometimes sees in Buenos Aires and Rio de Janeiro, but the people are unmistakably prosperous. The contrasts of poverty and opulence are not so sharp here as in other cities of either South or North America. We visited the university, several great churches, the Y. M. C. A., a girls' school and a boys' school both operated by the Methodists, and several other institutions, and had tea at the home of Professor and

Mrs. Edwardo Monteverde, who had been with us all the way from Panama and had themselves anticipated our arrival in Montevideo by only a day or two.

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We had been looking forward with much interest to the occasion when we would be the guests of the Monteverdes in their own home. Prof. Monteverde is probably the most influential evanvelical in South America. He is professor of Mathematics in the University of Montevideo and was made president of the Panama Congress. With Mrs. Monteverde he attended the Pan-American Scientific Congress in Washington a few weeks before the convening of the Panama gathering. Professor Monteverde has taken active leadership in the Y. M. C. A. in Montevideo and is the ablest man in the Methodist church in that city. But these facts about him seem to be outweighed by the fact that he and Mrs. Monteverde are the parents of a glorious family of eleven children! A New York newspaper gave a full page illustrated story in its Sunday edition to this very interesting family, at the time of the Scientific Congress. Of course, the affectionate attachment of our deputation group to Professor and Mrs. Monteverde lent peculiar interest to the two hours we spent in their home with all their charming children. A family of this size is no exception in South America; it is the rule. But it would be hard to find in either of our continents a household so full of health and happiness and Christian idealism as we found under the Monteverde roof tree.

That evening we went to the Methodist church, the most expensive and largest evangelical church building on the continent, where a platform meeting had been arranged. With Professor Monteverde presiding, addresses were made by Dr. A. W. Halsey, our deputation's chairman, Rev. Alvaro Reis, Presbyterian pastor at Rio de Janeiro, and the Visitor. The house was full of Uruguayan Christians—perhaps a thousand of them—interested to hear some word of interpretation of the Panama Congress and a message from North America. Our interpreter that evening was Rev. Paul Penzotti, the son of Rev. Francisco Penzotti, the South American agent of the Bible Societies who twenty-five years ago was released from jail at Callao, Peru, after six months' confinment, and then only after the good offices of the President of the United States and Queen Victoria had been enlisted in his behalf. The elder Penzotti is greatly beloved in all evangelical circles of South America. He was with us in our conference at Lima. His son, Rev. Paul Penzotti, is now pastor of the large Spanish-speaking Methodist church in Buenos Aires, whose property I referred to in a preceding article as having recently been sold for something like $200,000.

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We returned to Buenos Aires that night and spent several days which were taken up with sight-seeing, informal conferences with mission workers, calls on United States Ambassador Stimson and several distinguished Argentine political leaders and educators, a reception to Secretary McAdoo, of President Wilson's Cabinet, and Mrs. McAdoo, and, for the Visitor, a fairly creditable portion of work on the official volume which is to tell the story of our regional conferences. When we left Buenos Aires our faces were turned homeward with but one more stop on our route, at Rio the capital of Brazil.

C. C. M.

Some Recent Books

THE WEBB OF STEEL. By Cyrus Townsend Brady, father and son. The stories of Cyrus Townsend Brady, preacher and author, have always been spell-binders, but this co-operative product of Brady, Senior and Junior, contains a new element. It has to do with human beings, of course, but the central object of the story is a great steel bridge, the construction and destruction of which has to do mightily with the making of character of the man and woman of the story. (Revell, New York. $1.35.)

THE RESEARCH MAGNIFICENT. By H. G. Wells. An English story but one "with the whole world for a background." India, Africa, Russia and the Balkans are features of that background. In the foreground is a man with a soul in the making, a man with an ideal, to live the "noble life." This is one of the most modern and human stories of this very modern and human writer. (Macmillan, New York. $1.50.)

QUIET TALKS WITH THE FAMILY. By Charles E. Jefferson. Heart to heart conversation with fathers, mother, sons and daughters, boys and girls and the rest of the family on themes which touch home life most vitally. This book should be read aloud in the family circle of a million American homes. (T. Y. Crowell Co., New York. $1.00.)

HIGH TIDE: SONGS OF JOY AND VISION FROM PRESENT-DAY POETS. Edited by Mrs. Waldo Richards. Not long ago the publishers of this volume bought out a little book of verse which was interesting but which contained mostly poems of a melancholy sort. This book evidently is the other side of the shield, and contains lilting and happy verse from such poets as Robert W. Service, Josephine P. Peabody, Frank Dempster Sherman and a hundred others. (Houghton Mifflin Co., Boston. $1.25 net.)

BEHOLD THE WOMAN! By T. Everett Harre. This is a story of the period of final conflict between Paganism and Christianity, and depicts the struggles of a pure woman's soul against the tendencies of a vicious age. It is a novel of religious significance, and has a message for today, although dealing with the life of two thousand years ago. (J. B. Lippincott and Co., Philadelphia. $1.25 net.)

THE GIRL FROM THE BIG HORN COUNTRY. It's not an easy matter to become adjusted to Eastern ways after having spent one's whole life on a Wyoming ranch. But that is what Virginia Hunter did—and quite gracefully did she adapt herself to the change. This story has plenty of thrills. (The Page Company, Boston. $1.25 net.)

FISHERS OF BOYS. By William McCormick. A business man who teaches boys in a Reading, Pa., church, discusses the task. His contemptuous rejection of the results of modern study of religious education mar the value of the book greatly. He has many practical suggestions, however, which will be of value to boy teachers. The book is of the "rough and ready" style and exalts the "practical." (Geo. H. Doran Company. $1.00 net.)

HOME MISSIONS IN ACTION. By Edith H. Allen. The author is the secretary of the Woman's Board of Domestic Missions of the Reformed Church in America, and the book is published under the direction of the Council of Women for Home Missions. The book is different from most of the home mission books now in use. It deals but little in factual matter, relatively speaking. The effort is made to invest the whole subject with the religious fervor which characterizes much of the literature of foreign missions. The discussion of war is not definitely related to the problem of home missions and there is other extraneous material. The book will serve a useful purpose as a mission study text. (Fleming H. Revell Company, 50c net.)

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Our church wants a preacher, a preacher of fame,
Not too fond of sensation, nor too prosy and tame;
But one who has learning; devotion and skill,
And can live on a pittance, will just fill the bill.
We feel in our hearts we can justly expect
He shall not be too young to command our respect;
Nor yet do we want one decrepit and old,
But one who will add to the strength of the fold.

The pastor we're seeking and hoping to find
Must be active and earnest and helpful and kind;
Not too conservative—fond of the past—
Nor yet too progressive, too daring or fast.
The success of our church on the preacher depends,
So we trust he will know how to win hosts of friends.

He must not be frivolous, vapid or light,
Nor yet be so solemn our souls to affright.

There's one fault that all of our pastors have shown—
They expected that part of the time was their own,
But we have a right, for the money we pay,
To call for their service by night or by day.
In fact, we are waiting and hoping, some day,
An angelic pastor may wander this way,
Who can live, work and suffer, yet never complain
If sometimes he fails all his dues to obtain.

Quite humble and meek, not puffed up with pride,
Nor greedy, nor selfish, nor dissatisfied,
But thankful to take what the church may afford,
Knowing patience is always its own best reward.

—Exchange.

THE CHRISTIAN CENTURY

EDITORIAL

RELIGION ON THE STREET CORNER

AT A certain corner on State Street in Chicago there congregate every evening several hundred people. They are divided into several groups and various brands of religion and economics are given to the people who stand about and listen. These crowds teach us that in modern life nothing will attract so much attention on the street as these two big fundamental interests.

The oratory is disappointing. In economics, one hears untempered denunciation and an evil suspicion of the motives of the leaders of the world. Every fact that may be distorted to the service of this evil suspicion is brought into play.

The religion of the street corner is not much better. Street preaching has not changed much since the days of the Wesleys. Consequently it is still expressing itself in the language of the eighteenth century when it ought to talk in the language of the twentieth century.

We can not help but wonder what would happen if a modern-minded man who had all the earnestness of a socialist and all the devotion of a Salvation Army woman, should mount the barrel in the street and expound the deep things of life and of God. It would be a brave man who would do this, for it would be an innovation, and new things are not welcomed.

Jesus was a street preacher. He never built a church and so far as we know never hired a hall. Only occasionally did he preach in a synagogue, for he was not a professional rabbi. He and his apostles started the new religion of the Divine Life in man by preaching it to passers-by. Why should not the church of today put forth to lost men and women its best ideas, and bring them the refreshing breezes of its deepest piety?

THE PROPHETS AND HUMAN VALUES

RELIGION passed from the ceremonial to the humanitarian stage in the work of the great prophets of Israel. Doubtless they seemed to many an Israelite as irreligious as the street corner socialist seems to a modern priest. They challenged the existing order of things and gave but little valuation to the ceremonial elements in the prevailing religion.

It is hard to find in the literature of any other religion in the world the same interest in the weak and down-trodden portion of society as is to be found in the writings of the prophets. The science of society occupied the attention of the Greek philosophers, but most of their work was in order to justify an aristocratic order. Many another religion occupied its attention with vain speculations on questions beyond the power of the human intellect to solve. The prophets of Israel gave the world a view of life which is only now beginning to work itself out in actual practice.

It is a curious oversight that an earlier generation found in the prophets nothing particularly of value except predictions of the coming of a Messiah. The prophets did have this blessed hope, but a collection of the true Messianic predictions indicates how little of their time was given to such prediction.

In the modern church, there has been but little study of the prophets by the rank and file. Our Sunday-school lessons in the past have been more occupied with the miracles of Elisha than with the epoch-making sermons of Isaiah. No better study could be given in many of our men's classes than the humanitarian teachings of the prophets. Here love of God and of mankind are united in a beautiful religious spirit which the world needs to possess in ever larger measure.

WHAT SHALL WE BUY WITH OUR MONEY?

THE wealth of the United States viewed from the standpoint of history is one of the most astonishing achievements of man. Mechanical invention applied to vast resources has brought into being enormous supplies of goods. The Yankee trader has completed the process of securing the lion's share of the gold of the world.

Gold has ruined as many nations as any one thing in human history. We need to find some way in this country to spend our wealth without at the same time spending our manhood and dissipating the elements of strength in our national life. How shall we invest our money?

After we have bought lavishly of automobiles, and spent billions on tobacco and liquor, what is left to do? Obviously, the increased efficiency of industry should be turned in the direction of improving the condition of the toilers of the world. Andrew Carnegie gave them libraries. Henry Ford is giving them cottages. Will some one give them time to read and get acquainted with their families? The right economic adjustment would give a chance for the higher life to every man, woman and child in this country. Humanity never had such a chance before. Do our Persian rugs and our toys for grown-up folks make us too poor to build minds and souls in our population?

NO CHURCH WITHOUT BISHOPS

THE World Conference on Faith and Order, which is being called by the Episcopalians and which will be participated in by Christian people of many denominations, will find an embarrassment to its work in the dogmatic attitude of certain promoters of this World Conference, which attitude is reflected in the dictum, "Where the bishop is, there is the church." Dr. W. T. Manning of New York has been much agitated, and continues to be exercised over the participation of some Episcopalians in the Panama Congress. At first one wonders, then, how he can promote so heartily the World Conference on Faith and Order; but this is no longer a mystery when one discovers that the World Conference is not a true conference but is a meeting entirely controlled by Episcopalians to which other Christians are invited as guests.

There will be no Christian union upon the basis of making the bishop the church. The New Testament makes the people the church. All sound scholarship now recognizes that the episcopal system of supervision is something which grew up subsequent to the apostolic age. The bishop and the elder are identical persons in the New Testament and district administration with the power of the keys in the hands of a bishop was to come after early Christianity began to lose its democracy.

The right government of the church, however, will not be settled in the long run by appeals to the past. The new testament church had most kinds of administration except our modern kinds. The government of the church has changed in every age with the changing conditions of life. The church is a living organism that must adapt itself to its environment or die.

The conception that the bishop is the church has neither

the authority that comes from an appeal to the New Testament norm, nor has it the reinforcement of modern experience. The small Episcopal denomination which started in this country at the beginning of the colonial period, and now has but little more than half as many communicants as the Disciples of Christ, can hardly claim that the big pragmatic argument is in behalf of the Episcopal order.

Christian union is not chiefly a matter of government, though that question is involved and must be settled in a practical way. It is not chiefly a matter of doctrine, though we must have a set of ideas which are truly Christian and truly modern. Christian union is a social question. It involves the loss of tribal consciousness and the rise of the sense of world brotherhood. Christian union involves a deeper religious experience than we now have. Our fads and "isms" and prejudices in every communion must give way as we say, "Not my will, but thine, be done."

SPREADING MISSIONARY INFORMATION

THE missionary achievements of the Christian Woman's Board of Missions on the field are of great significance but it may be doubted whether even this achievement has done more for the cause of religion than has the work of the society in spreading missionary information.

Every form of activity of this organization tends to the production of an intelligent clientele. The monthly journal of the society, the Missionary Tidings, is the most widely circulated of all Disciple journals. The missionaries write books which are given generous use by the women. The monthly meetings of the society have for their function the serious pursuit of a well laid out program of missionary study.

This accumulation of missionary information has no doubt had a favorable effect upon the work of all the other societies operating among the Disciples. The women constitute about three-fifths of the membership of the churches and are contributors to all of the organized work. These women of the Woman's Board become the means by which men of large means and small missionary vision are brought into a larger appreciation of the modern missionary movement.

A SMASHING VICTORY FOR THE DRY CAUSE

THE city of Duluth has gone dry after one of the most sensational campaigns in the history of the advance of prohibition. The city of Superior near it had gone dry and the better elements of Duluth determined that they would not afford hospitality to the denizens of the underworld who would be leaving that city.

The significance of the victory is seen when one realizes that lumberjacks and sailors form an important part of the city's population at different times. There were big brewing interests that were supplying a considerable territory.

Another striking feature of the movement is to be seen in the fact that Bishop McGolrick of the Roman Catholic church was on the dry committee and his people aided materially in the victory. It demonstrates again how powerful are the friends of Jesus Christ when they unite for any good end.

The victory in Duluth means the spread of prohibition all over the northwest country. The wets have depended upon the immigrant population to keep their business alive, but a second generation is now coming on which is instructed in American ways and is convinced by both the moral and the intellectual reasons for driving the saloon curse from the land.

DELAYED RECOGNITION OF THE OLD PREACHER

UNTIL three years ago, the care of the old preacher in the various communions has been quite inadequate; thus has been revealed a shameful ingratitude on the part of the church. Since then, millions are being raised in the various communions for the proper endowment of pension funds. The Disciples of Christ alone seem to lag behind the procession in this great movement. There has been considerable gain in the receipts of our Board of Ministerial Relief, but the pension now provided to our old preachers is so pitifully inadequate as to discharge but a minimum of our obligation. The amount of it is a constant rebuke to the piety of our churches.

Great corporations are rapidly making provisions for their aged employes. The railroads take care of their men. If the time ever comes that the Disciple ministers alone of the great groups of men in this country are unprotected, there will be still greater difficulty in gathering recruits for this ministry. Young men will hesitate more than they now do to devote their lives to a group which has so little sense of social responsibility.

The Episcopalians with but little more than half our membership, have set out to raise an endowment fund of five millions of dollars. Three millions are already pledged and it is confidently asserted that the remainder will be in hand before next spring. An even larger fund would be necessary to care for our men, who probably need pensions more frequently than Episcopal rectors. When the time comes for the "big drive" among us in behalf of our aged ministers, the active support of every loyal Disciple should be pledged to the cause of our veteran expounders of gospel truth.

WHAT CHICAGO CHRISTIAN ENDEAVORERS ARE DOING

THE new year-book of the Chicago Union of Christian Endeavor is out. It gives one the impression that the movement in the metropolis of the middle west is not suffering from senility. An admirable organization is developing Christian activity of the most creditable sort among young people.

There is the work in the county institutions. Services have been held of an evangelistic order and many lonesome people who would otherwise receive no visitation have been cheered by the good word of the young enthusiasts. The floating Endeavor department is engaged in providing the sailors of Chicago with religious services. These young people go up and down the river on Sunday with a launch and gather groups of sailors together for worship.

Christian Endeavorers understand the art of publicity. One of their former leaders is now the religious editor of the Chicago Herald. Other leaders see that the great metropolitan dailies give proper interpretation of the movement. There are division organizations in Chicago covering the city and each of these has special activities that are adapted in a peculiar way to the needs of the section.

That the movement is growing in favor is seen by the fact that two leading Episcopalian churches organized societies last year, and these have proved so successful that a long delayed official endorsement may soon be given to the movement.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Baptist Young People Meet in Chicago.

There were nearly seven thousand young people in attendance at the international convention of the Baptist Young People's Union in Chicago, July 6-9. The twenty-fifth anniversary of the founding of the organization was celebrated. The convention was regarded by many as the most successful that was ever held. At the close of the convention a call was made for young people to devote their lives to special Christian service and twenty-eight young men and women came forward and signed cards. H. B. Osgood, of Chicago, was elected president and Dr. James A. White was re-elected as general secretary. The movement has its headquarters in Chicago.

Social Activities Among Episcopalians.

The Social Service committee of the diocese of Pennsylvania has made a study of the parish activities of the Episcopalians and finds that over half the churches studied have provided gymnasium equipment for their young people. Twenty-six parishes have basketball; twenty-nine parishes have supervised dancing; four parishes have motion picture machines. Summer camps for the boys are in much favor this year. The various parishes are developing out-of-door activities for their young people.

Lord Kitchener a Good Churchman.

Lord Kitchener was held in special honor by the leaders of the Establishment in England. He was a member of the English Church Union and took a definite stand for religion. When he lived in Cairo, society was particularly frivolous, but he never neglected attendance at church. He was a member of the Guild of the Holy Standard. These facts have been given special emphasis at memorial gatherings. On June 13, a great memorial service was held in the National Cathedral.

Lord Mayor Offers Irenicon.

Sir Charles Wakefield, mayor of London, has been to the front and comes back full of zeal for a united church in which sectarianism would completely disappear in England. He is himself a member of one of the Free churches. He proposes that a meeting be held at the Mansion house of the leaders of all the sects at which an effort be made to agree on some simple fundamentals of Christianity which he suggests are Love of God and Love of our fellow men. His suggestion has been much ridiculed in some of the organs of the church who have pictured the Archbishop of Canterbury acceding to all the demands of General Booth. Other journals, however, have not treated his suggestion so cavalierly.

Try to Convert Armenians.

A form has been printed by which Armenians may be enrolled as Mohammedans and escape the terrible persecution which has been raging against them. A few have signed these enrolment blanks but for the most part Armenians have been remarkably faithful to their religion. It is said that the rank and file of Mohammedans have but little respect for the men who have changed faith to escape persecution.

Northfield Conference.

The Northfield Student Conference met this year, June 23-July 2. One of the outstanding features was the morning lecture by Dean Charles R. Brown, of Yale. The attendance at the conference this year was smaller than usual as some who would have otherwise been in attendance were off to the front at the Mexican border.

Rev. Chas. Stelzle in New Position.

Rev. Chas. Stelzle has been appointed special field secretary of the Federal Council of the Churches of Christ in America. His career has been a noteworthy one as head of the Labor Temple in New York, leader in the Home Mission work of the Presybterians, and social service expert. He will still specialize in social study, but will be a general utility man for the Federated Council.

Ministers Approve Stonemen's Fellowship.

The men's organization which has developed such power in Pennsylvania and which is known as the Stonemen's Fellowship, has been approved by the ministers of the various denominations in Philadelphia. The meeting recommended the adoption of a ritual that would be acceptable to other than the Episcopal denomination and that no meetings be held to conflict with Sunday worship. There has been a change effected by which men may be baptized by their own pastors and join the church of their choice.

Well-Known Missionary Dies.

Dr. Samuel G. Wilson, veteran missionary of the American Presbyterian Board, is reported as dead, having passed away of typhoid fever at Tabriz. He is the author of two recent books, one on "Bahaism" and the other on "Modern Movements Among Mohammedans." He has helped recently in caring for refugees from the Turkish empire.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintain ing this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

A COMPREHENSIVE UNION AT BLUE MOUND, KANS.

THE Federated Church at Blue Mound, Kansas, furnishes an excellent illustration of the way in which the religious life of a community may be revolutionized by co-operation under the proper leadership. Before the federation only one of the four churches of the village was under the leadership of a pastor. The three pastorless churches, and a number of Christian people belonging to denominations having no ecclesiastical organization in the locality offered undeveloped sources of spiritual power. Through the efforts of Dr. C. M. Lowe, editor of the local paper and a Congregational minister, a Committee of Twenty-one, representing the United Presbyterian, Disciple and Baptist churches drew up articles of federation which were ratified by the denominations upon the organization of the Federated church.

The results have been most gratifying. The federation was projected upon so comprehensive a scale that besides the members of the three denominations officially entering the federation, detached members of the Presbyterian, Congregational, Friends, United Brethren and Methodist Episcopal churches united with the Church at the outset. The Church welcomes into its fellowship all members in good standing in any evangelical denomination, and provides for their retention of membership in their own individual denomination, if they desire. New members are admitted upon their confession of faith according to the custom and practice of any evangelical denomination.

This church has developed a simple and beautiful form for the reception of members. After a declaration of the meaning of church fellowship by the minister to which the candidates for membership assent, there follows a response from the members of the church: "We welcome you into our fellowship. We promise to watch over you with Christian love. God grant that, loving and being loved, serving and being served, blessing and being blessed, we may be prepared, while we dwell together on earth, for the perfect communion of the saints in heaven."

Each denomination represented in the federation holds it own property in the usual way, but all such property is subject to the use of the Federated church at its need. The missionary offerings are at the discretion of each denominational board, but the budget of the united church is provided for by an Every Member Canvass of the church, regardless of denominational lines.

Dr. Lowe, who was primarily responsible for the federation, speaks in highest terms of the harmony which exists within the church. Although but in its initial stages, the movement has already gained the respect and confidence of the community. With a membership of 170, the attendance at services averages between two and three hundred. There has been a large increase in attendance at Sunday-school and an increased interest in the church on the part of the young people and the men of the community.

The Sunday School

THE GRACE OF GIVING.

Lesson for August 13.

Golden Text: In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. Acts 20:35.

Lesson 2 Corinthians 9. Memorize verses 10, 11.

(1) For as touching the ministering to the saints, it is superfluous for me to write to you: (2) for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. (3) But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: (4) lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. (5) I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your afore-promised bounty, that the same might be ready as a matter of bounty, and not of extortion.

(6) But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. (7) Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. (8) And God is able to make all grace abound unto you: that ye, having always all sufficiency in everything, may abound unto every good work: (9) as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

(10) And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: (11) ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. (12) For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through thanksgivings unto God: (13) seeing that through proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; (14) while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. (15) Thanks be to God for his unspeakable gift.

VERSE BY VERSE.

1. **As touching the ministering of the saints.** Paul was gathering money for the poor in Jerusalem, which is here referred to.—**It is superfluius for me to write you.** Paul had already written to them about the collection, see 1 Cor. 16:1-4. The collection should be considered a very important part of our worship.

2. **Achaia hath been prepared for a year past.** Paul is here speaking of the Corinthians of Achaia. They had fully purposed to give.—**Your zeal.** Your earnestness has stirred up the Macedonians. The power and contagion of example.—**Very many.** The Greek indicates "the greater part."

3. **I have sent the brethren.** Titus and two companions. **That our glorying on your behalf.** To the men and women of Macedonia Paul had been boasting and he did not want them to make him ashamed.—**Void.** Vain, unconfirmed. Don't disappoint me by your failure to give.

4. **If there come with me any of Macedonia.** Paul expected some one with him from Macedonia. It was the custom for some one to travel with him from one place to another.—**We (that we say not, ye) should be put to shame.** If they were not prepared at his coming, he would be greatly mortified before his companions. They would also share in this disgrace.

5. **I thought it necessary therefore.** To avoid being humiliated by your unpreparedness.—**That they would go before unto you.** The men who were to get in readiness all things for Paul's coming.—**Make up beforehand your afore-promised bounty.** Some people find it much more easy to subscribe than to pay. It seems that Paul felt that some of them lived in Corinth. Subscriptions taken in an enthusiastic meeting should be taken with care.—**A matter of bounty, and not of extortion.** If the offering could be made in Paul's absence it would be more of a blessing. It would not seem like extortion.

6. **He that soweth bountifully shall reap also bountifully.** This is a law that holds good all through nature. Some one has said, "What I gave I have; what I kept I lost." Deeds will yield a harvest just as surely as the seeds we sow in the ground.

7. **According as he hath purposed in his heart. The gift decided upon.** The free will gift. The gift prompted by the heart life.—**Grudgingly.** Literally, out of sorrow. Loth to part with it.—**Of necessity.** The urgency of Paul's pleading. Under the emotion of the occasion.—**A cheerful giver.** The Greek word means, "joyful, hilarious." We are to give with a joyful heart.

8. **God is able to make all grace abound unto you.** The word "grace" depends largely upon the context for its meaning and here seems to mean temporal goods, enabling them to give to every good cause.—**That ye may abound unto every good work.** Our blessings are not given for our own selfish use; but that they may be shared with others. The task was at that time to take care of the poor in Jerusalem.

9. **As it is written.** In Psalms 112:9.

10. **Your seed.** The thing you have which might be scattered to help some one in this world.—**Shall supply and multiply your seed for sowing.** Paul desires to make the Corinthians feel as he does that God will bless the liberal heart.—**Increase the fruits of your righteousness.** The same use of the word "righteous" as is found in verse 9.

11. **Your being enriched.** You will be enriched by giving of your means, for God will increase your ability to give.—**Which worketh through us thanksgiving to God.** Paul had inspired the Corinthians to liberality, hence it was through him that thanksgiving would be attained.

12. **This service.** The collection not only helped the poor at Jerusalem, but led them to give thanks to God.

13. **The proving of you.** The thing tested was the liberality of the western Christians and their ability to live up to their profession.

14. **While they themselves also.** The Judean Christians would be affectionately drawn toward them and pray for them.

15. **His unspeakable gift.** A gift beyond the powers of language to describe. It may mean the money; but more naturally it refers to Jesus.

Giving

The Lesson in Today's Life.

BY ASA McDANIEL.

LAST week we considered the greatest thing in the world—Love. Upon this depends the grace of our present lesson. God so LOVED that he GAVE. When our giving is regulated by this principle it will be all that God intends it to be, willing, regular and systematic.

Sad as is the deficiency of our giving, sadder still is its reluctance. Most of the money that comes into the Lord's treasury is not really given, it is raised. To get it requires canvassing, pleading and begging; appeals are made to vanity and pride more often than to conscience and love. The campaign of the hypnotic eloquence secures the subscription and tactful persistence gathers the collection. It is all a miserable pumping process from the beginning to the end.

System after system has been devised to correct this sort of giving. They have all been found wanting sooner or later because the true spirit of giving has not been stressed. It is simply amazing to note the fullness of Divine teaching on the use and abuse of riches. In Old Testament and New, in Prophets and Apostles, this note is constantly sounded. "For every text in the Bible that speaks of prayer, there can be shown three about giving," said a great missionary bishop, and it might be added that there are ten touching stewardship for every one on baptism. No other subject whatever receives anything like so copious or varied a treatment. From the Sermon on the Mount to the Parable of the Judgment, the teaching of Jesus abounds in comments and commands relating to property.

"It is more blessed to give than to receive." Giving is life's highest expression, richest privilege and finest luxury. We know the joy of receiving. From our infancy we have been the objects of boundless blessings. May we believe that God can make these abound yet more richly, if we follow Him into the great joy of giving? There is uplifting power in the fact that God has never done anything but give; there is terrifying alarm in the opposite fact that Satan's whole endeavor has been to get. Choose ye this day whom ye will serve! Decide once and for all whose your deeds shall declare you to be.

Josiah Strong once said: "For Christians to apprehend their true relations to money, and the relations of money to the Kingdom of Christ and its progress in this world is to find the key to many of the problems now pressing for solution. What is needed is not simply an increased giving, an enlarged estimate of the Lord's share, but a radically different conception of our relations to our possessions."

When we thus regard our stewardship in this world our giving will be "hilarious." Instead of trying to meet our divine obligations out of the remnant that is left over from our spending, let us consecrate a part of our substance to the Lord. Instead of talking about what we can spare or calculating how little will secure the respect of our friends, or silence the pastor and save our souls, we will give thoughtfully, and liberally to the Lord's treasury.

If we give as God has given to this world, our giving will be a fountain that will spontaneously pour forth a flood of silver and gold, laughing and singing and sparkling in the sunshine of God's great love.

"For the heart grows rich in giving,
All its wealth is living again;
Seeds which mildew in the garner,
Scattered, fill with gold the plain."

Disciples Table Talk

Editors of Christian Standard and Christian Century to Debate at Canton.

The editor of The Christian Century has accepted an invitation from the "Doctrinal Congress" to discuss with S. S. Lappin, the editor of the Christian Standard, the question of receiving unimmersed Christians into the fellowship of churches of the Disciples of Christ. The Congress meets at Canton, Ohio, August 3 to 9. The exact day of the debate has not yet been fixed, but it will be held somewhere in the middle part of the congress, likely on Friday or Saturday, August 4 or 5, or possibly on Monday, August 7. Two complete sessions will be set apart for it—an afternoon and evening session. Mr. Morrison assumes the affirmative and Mr. Lappin the negative of the following question: "Should the churches of the Disciples of Christ receive into their membership persons who bring credentials of membership in other evangelical churches, without demanding that such persons who have not been immersed in water shall be so immersed as a prerequisite to membership?"

Other Features of Bethany Assembly, 1916.

The Christian Woman's Board of Missions will hold forth at Bethany Assembly, Bethany Park, Ind., on August 3 and 4, under the direction of Mrs. O. H. Greist, the state president. At morning Sectional conferences the following women will lead: Mrs. H. M. Appleman, South Bend; Mrs. Yantis Wells, Delphi; Mrs. Wilbur Templeton, Elkhart; Mrs. D. P. Miller, Terre Haute; Miss Ada Snyder, Muncie; Mrs. W. S. Moffett, Indianapolis; Mrs. W. H. Reavis, Kokomo, and Mrs. J. D. Case, Rushville. Special addresses will be given by Miss Mary Lyons, State Secretary of Ohio; Mrs. J. M. Stearns, Indianapolis, and others. There will be a stereopticon address on the evening of August 3 by Prof. Demarchus C. Brown, State Librarian of Indiana, and two concerts are scheduled for the afternoon and evening of August 4, by the Olsen Concert Company—vocal, piano and impersonations. Saturday, August 5, will be Children's Day, with a "regular Junior convention." The churches and schools of Morgan county and adjoining counties will be enlisted, and a prize will be given to the school which has the largest per cent of its average enrollment present. This prize consists of a $10 Sunday-school library. The Indianapolis News Newsboys' Band will give a concert afternoon and evening. Sunday, August 6, will be Christian Missions Day, with Bible-school at 9:30, an address, "The World's Call," at 10:30, by R. A. Doan, of the Foreign Society; Communion service at 2:30; and an address on American missions by F. W. Burnham of the American Society, in the evening.

Dr. Medbury on the Problem of the Child.

Dr. C. S. Medbury made a profound impression with his Chautauqua lecture, "Forty Million Young Folks," at Pontiac Mich., this year. Dr. Medbury's talk was an appeal for the saving of the children from crimes of ignorance, bad habits, and other ills which, he said, are responsible for present-day conditions among children. He declared the future problem of the country is one dealing with child-life. "The greatest thing we can do in the world is to solve the problem of child-life," Dr. Medbury said. "There are three questions that should be asked of every child. Who are you? What are you doing? Where are you going? There are forty millions of children in the United States who are under 21 years of age. Of this number 24 million have American parents; 10 million have one or both parents born outside the United States; five million are black; and 1,700,000 are born outside of home life. Of this number, 27 million are between the school ages of six and 21. "There are in this country," he continued, "142,000 children 10 years of age who leave their homes early in the morning and go to shops, stores, factories, mines and quarries to labor all day long. There are 151,000 among the laboring ranks at 11 years; 221,000 at 12; 268,000 at 13; 400,000 at 14; and over 500,000 at the age of 15 years. There are 26,000 little children, most of them girls, who are working in the textile mills in the south and most of them are without an education. Thirteen thousand of them can neither read nor write. There are 9,000 little boys toiling in mines in America. It is our problem to get these children out of the factories and mines. We have juvenile laws in some states and our widows' pensions, but we must go farther. The people of America must make room for the children, no matter from what land they may come to our country."



Rev. Harry Foster Burns, former Disciple minister, now Congregational pastor at Oshkosh, Wis., who is preaching at Lincoln Center, Chicago this summer.

Kansas Offers Loving Cup for Bible-school Efficiency.

Kansas, the Front Rank State, through her enterprising State Superintendent, David H. Owen, has made a fine proposal, Kansas proposes to award through the Bible-school Department of the American Society a Loving Cup to the State or District making the best percentage showing in the Bible-schools as measured by the Standard of Efficiency. This cup will be awarded at Des Moines at the close of the present fiscal year, September 30, on the basis of reports from the schools for this year in the Bible-school office of the American Society approved by the State or District Bible-school superintendent. The cup is to be retained one year only on this award and any state or district receiving it three years in succession will hold it permanently. The cup will be awarded on the percentage basis rather than to the state with the largest number of Standard schools. Every school in the state on this plan that reaches even one point will have a part in bringing up the grade of the whole state. This plan puts all on an equal basis, except that a small state has perhaps a slight advantage. For contest purposes a district will combine states. For example the Rocky Mountain District composed of Colorado, Nevada, New Mexico and West Texas, Utah and Wyoming will enter as a district and not as separate states. These district lines are already fairly well known. Missouri has five districts within the state that will enter as districts—not the whole state as such. If there is any doubt about the placing of any state or school, a letter of inquiry to Robt. M. Hopkins, Bible-school Secretary of the American Society, Carew Bldg., Cincinnati, O., will bring the desired information.

Latin American Missions to be Stressed at the College of Missions.

The College of Missions, Indianapolis, Ind., will lay especial stress during the coming year on the preparation of missionaries for the Latin American field. President Paul, as is known by many, is a Spanish scholar, and has accumulated a fine library of books dealing with Latin American life. Professor Paul has secured the services of leading authorities on Latin American missions, who will deliver lectures on this subject during the college sessions of next year. Among the visiting lecturers during the year will be: Mrs. Charles J. Ewald, continental secretary of the Y. M. C. A. for South America, Montevideo; Dr. H C. Tucker, director for Brazil of the American Bible Society, Rio de Janeiro; and Rev. S. G. Inman, executive secretary of the Committee on Co-operation in Latin America, New York City. Regular instruction in this department will be given by President Paul, Sonorita Delia Esparza (Languages), Professor Albert R. Miles, Professor C. B. Coleman (History), and Professor J. G. McGavran (Religion.) The College of Missions is a residential, co-educational, post-graduate institution, devoting itself to the special education of missionaries for the principal fields of the world. Fifty of its graduates have gone to foreign lands since 1910. Students are received from all evangelical communions.

* * *

—Wm. B. Clemmer, of Central church, Rockford, Ill., will spend August at Pentwater, Mich., for vacation and rest. Six persons were added to the membership of Central on July 16. Mr. Clemmer reports a very successful religious day school being conducted in Rockford under the auspices of the City Sunday School Association.

—William O. Foster recently celebrated his fifth anniversary as pastor of West 2nd church, Atlanta, Georgia. In this time he preached five hundred and seventy-eight sermons, made three thousand and thirty-one calls and added two hundred and ninety to the church.

—Dr. Henry F. Cope, General Secretary of the Religious Education Association, will discuss at the University of Chicago, on four successive days, July 25-28 inclusive, the general subject of "Religious Education Through the Community." He will treat of the various phases of religious education through the public school, the church, through amusement and recreational agencies, and through the community council. Dr. Cope is the author of an important and successful book recently published by the University of Chicago Press under the title of "Religious Education in the Famly."

—M. H. Garrard, pastor at Battle Creek, Mich., has been elected president of the association of the Christian churches of Michigan for his eighth consecutive term. The 1916 convention of the Michigan Disciples has just closed at Lansing. The next years' meet will be held at Cadillac.

—It is not a bad record of work at Medford, Ore., where Harry E. Tucker ministers. Practically every Sunday since February of this year there have been persons added to

the membership of the congregation—95 in all. Five were added the first two Sundays of July three by confession. During the summer union evening meetings are being held at Medford.

—Nebraska's State convention is being held this week at Bethany Park, Neb., the program committee consisting of J. L. Kohler, C. R. Neel and Roy Deadman. The most prominent feature of the convention is the series of addresses being delivered by Prof. E. E. Snoddy, Professor of Philosophy in Transylvania College. His topics are as follows: "The War of All for All," "Christ and Civilization," "The College and the World's Call," "The Disciples and the World's Task," "Building the Rural Community," and "The Rent Veil." Miss Cynthia P. Maus is the Bible-school specialist of the convention, and is scheduled for four talks.

—E. B. Bagby, for many years pastor of Ninth Street church, Washington, D. C., but for several years having led in one of the Arkansas churches and at Twenty-fifth Street church, Baltimore, Md., will now return to the capital city as pastor of the new Columbia Heights organization.

—Roy O. Youtz, assistant pastor at Fresno, Cal., preached at Oakland, Cal., on July 16, his theme being, "The Greatest Christian." E. B. Lyman, a leader in this congregation, reports the sermon "splendid."

—The class of Philadelphians, at Central church, Des Moines, Ia., recently presented an elegant banner to the Christian Endeavor organization of the church. The Christian Endeavorers of Central report one of the livest meetings in its history—a "leaderless meeting."

—The annual reunion of the famous "Jewett family," of which George A. Jewett, of Des Moines, is a member, was held this year, in Rowley, Mass., July 19-20.

—Since his graduation at Drake this year, W. John Gratton, pastor at Highland Park, Des Moines, is now in residence at Highland Park.

—The men's brotherhood of Park Avenue church, Des Moines, is holding its summer meetings on the lawns of the various members.

—Norman Brighton, one of the Des Moines pastors, is a candidate for the chaplaincy of the Third Regiment, Iowa.

—A feature of the meetings of the Endeavor societies of Central church, Terre Haute, Ind., is the exhibition of slides of the countries in which the Disciples are carrying on missionary work.

—The men's class at Frankfort, Ky., had an average attendance at its meetings during the past six months of 74, with a record attendance of 338 on May 7. The offerings averaged over $3. R. T. Nooe, the pastor at Frankfort, reports that the church has purchased property adjoining the building at a cost of $7,600. Plans for improvements are now being made. This church has a mission work at Thorn Hill, to which the assistant pastor, J. L. Anderson, ministers.

—Rev. E. D. Salkeld, pastor at Frankfort, Ind., is determined to be a soldier. He intended to go into camp at Ft. Harrison, in Indiana, but when the camp plan was broken into by the breaking out of the Mexican war scare, Mr. Salkeld decided to enter the Plattsburg, N. Y., camp which is said to be the largest military camp of its kind in the world. Mr. Salkeld, with his family, motored to Pittsburg, and while his family are visiting there he is taking instruction at Plattsburg.

—After a pastorate of three and one-half years at Queen Anne church, Seattle, Wash., William E. Adams has resigned the work. Mr. Adams writes that although during this period over a hundred persons have been added to the membership of the church, economic conditions have resulted in the removal of many members from the city. As a result of this fact, the salary of the pastor had to be reduced. As the present pastor is a man of family, he feels that he must leave the work at Queen Anne, but advises that some younger unmarried man take up the task; for he reports that the congregation of the church are a very loyal people. Contributions for local expenses last year averaged over $28 for the adult membership, and over $5 per capita for benevolences. Mr. Adams reports living high in Seattle.

—"Billy" Sunday preached for Walter M. White, pastor at First church, Cedar Rapids, Ia., on July 2. The great auditorium was "packed to suffocation." Mr. Sunday happened to be visiting friends in Cedar Rapids. Mr. White reports that First church had a Children's day offering this year of $65.

—The university preachers for July and August at the University of Chicago are announced as follows: On July 30, Dr. James A. MacDonald, editor of the Globe, Toronto, Canada. On August 6, Dean David Jones Evans of William Jewell College, Missouri, will speak; on August 13, Rev. Z. B. Phillips of St. Peter's Episcopal church, St. Louis; and on August 20, Professor Gerald Smith of the University of Chicago.



Missionaries Sail for New Fields

Between July 13 and September 23 fifteen missionaries of the Foreign Society will have sailed across the Pacific to their respective fields. Nine of these are new missionaries recently appointed and the other six are missionaries returning to their fields after having spent a year on furlough. The sailings are as follows: Mr. and Mrs. Karl Borders, July 13, "Empress of Asia," for the Philippine Islands; Mrs. Dr. C. C. Drummond, October 19, "Empress of Japan," for Harda, India; Misses Josepha and Stella Franklin, October 19, "Empress of Japan," for India; Mr. and Mrs. Frank E. Harnar, September 9, "Nippon Maru," for India; Mr. and Mrs. F. E. Lee, September 7, "Empress of Asia," for Tokyo, Japan; Miss Anna Louise Fillmore, August 26, "Tenyo Maru," for Nanking, China; Miss Edith Parker, August 26, "Tenyo Maru," for Tokyo, Japan; Mr. and Mrs. C. E. Robinson, September 23, "Shinyo Maru," for Japan; Miss Ada Scott, September 7, "Empress of Asia," for Tokyo, Japan; Miss Cammie Gray, September 7, "Empress of Asia," for China.

The workers on the fields will be cheered with the return of the old workers and the coming of the strong, new force. Since the beginning of the European war it has been necessary to use the Pacific steamers for missionaries of India as well as those for the nearer Eastern fields. The prayers of our people should follow these workers who go out to their great task. The older missionaries are going back refreshed with their stay and rest in the homeland and the new missionaries are going out enthusiastic and untried in their difficult task. The old missionaries will be able to adjust themselves at once to conditions on the field; for the new missionaries this will be more of a problem. They will need to study the language exclusively for a year or two before being able to do any work to speak of. They must also learn the people as well as the language.

Other News Notes.

The government of China has sent all of its Forestry and Agricultural students from Peking, China, to the University of Nanking. This is a great step of recognition and this Christian school will have a great influence upon these fine, young Chinese leaders. Many of them after their instruction will be in government service.

From Africa comes the word that while there has been no fighting near our missionaries and their work, many cargoes of supplies and arms, and many ship-loads of soldiers for the Allies have gone up the Congo to fight the Germans in East Africa. This condition of warfare in Africa makes things very unsettled in the Congo field, although the work has gone on encouragingly.

The Foreign Society has recently received three gifts on the Annuity Plan.

Secretary A. McLean has been making a tour of the northwest and western coast conventions. He reports excellent interest and good conventions all through the trip.

The Foreign Society will have twenty-eight missionaries home on a furlough this year. It is the plan to engage in a strong series of missionary rallies all the fall and winter. It is hoped these will be the strongest ever held and a number of missionaries will be with each team. Churches desiring these meetings should write in early.

S. J. Corey, Secy.

—A large number of people from West Boulevard school, Cleveland, O., journeyed in three special trolley cars to Chippewa Lake, on July 11, for their annual picnic. The outing was in charge of several committees and a wide variety of sports and entertainment was provided. The contests and races produced much merriment for the spectators. One of the cars used was the private car of the president of the Trolley Company, "The Alvesta." Music was provided by the church band.

—A church of the Disciples of Christ was organized at Upland, Grant Co., Ind., on June 29 by G. I. Hoover, state evangelist of the eastern district. A regular place of meeting was secured, regular services provided for, and an evangelistic meeting by A. L. Martin, state evangelist arranged. This work has been conducted as a mission since December. J. H. Mavity preaches regularly every two weeks at Upland.

—During a recent "follow up" meeting conducted by Pastor F. D. Ferralll and congregation at Burlington, Iowa, 50 persons were added to the working forces of the church—33 of this number by primary obedience. During his work, a year and ten months, 129 new names have been added to the roster of the church, 72 of these by confession and baptism. A new church edifice is badly needed and already a building fund has been started. Pastor Ferrall has led in the erection of three new church edifices during his seventeen years of labor in the state of Iowa. Burlington would make his fourth.

—L. F. Carter closed his fourth year with Borough Park church, Brooklyn, N. Y., on July 9. During his pastorate the church has paid an indebtedness of $18,000, besides making extensive repairs on the church. The membership of the church has been increased more than two and one-half times. The Sunday-school has been trebled. Eleven persons made the confession at a recent morning service. Mr. Carter is taking post graduate work in the School of Religion of Columbia University.

—The official board of Second church, Disciples of Christ, New York City, after hearing the following report, voted a six weeks' vacation to the pastor, O. L. Hull. The church has paid promptly two payments and interest on mortgage and doubled the ascession to the church over the previous year, taken care of a deficit of over $330 in current expense ending in June with money in the general fund. The foreign mission offering of both church and Bible-school has been increased more than 20 per cent. The Children's day program was the best ever given and was enjoyed by a very large audience. The pastor preached for the G. A. R. on Sunday preceding decoration day and took part in the program on the 4th of July on McKinley Square, along with the Borough President, a State Senator and a U. S. Congressman. An aggressive campaign is being planned for fall at Second church. Mr. Hull began this work last November.

—The mid-week prayer-meeting services at Central church, Terre Haute, Ind., are reported to be a success; one reason for this fact is that the young people are enlisted in the work. On a recent Wednesday evening the Loyal Men's Bible class had charge of the devotional exercises. J. Boyd Jones, pastor at Central, has called upon the men's class of the church to select some of his sermon subjects for him. The class recently called for a discourse on "Evidence of the Divinity of Christ."

—The Christian Endeavor Summer Conference at Mt. Hermon, Cal., will be held August 8-17.

—Among the speakers at the recent Federated School of Missions, held at Mount Hermon were Dr. H. O. Breeden, of Fresno; E. M. Humbert, of Eugene Bible University, and George W. Brewster.

—S. H. Zendt, of Second church, Bloomington, Ill., served as platform manager of the Chautauqua at Marion, Ill., this year.

—F. E. Jaynes and the congregation at Wabash, Ind., have cleared up the large part of a parsonage debt, and are now talking a new and modern building.

—First church, Marion, Ind., under the leadership of A. H. Jordan, has added 160 persons to its membership during the brief ministry of Mr. Jordan.

—Seymour, Ind., church will have a new building. A finely situated lot has been purchased, and the pastor, Franklin P. Smith, is enthusiastic over the prospect of rapid development in this field from now on.

—Traverce Harrison, leader at Bellefontaine, O., in a recent sermon named denominationalism as "the devil in Ohio's paradise—Bellefontaine."

—Roderick McCloud, who received the degree of Master of Arts at Butler this year, will go to Tibet as a missionary after a little further preparation. Perry Case, who also received an M.A., will teach in Atlantic Christian College. Another Master of Arts this year at Butler was Yu Meng Chen, who already held the A.B. degree from the University of Nanking.

—L. H. Graham, pastor at Sheridan, Ind., has accepted the invitation to become Southwestern District Evangelist of Indiana. He will begin his new work in September.

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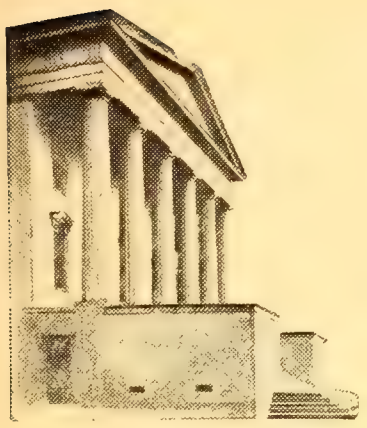
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—Professor John Kenyon, recently resigned at Butler College, is to be succeeded by Prof. John S. Harrison, of Kenyon College. He is reported to be a man of wide experience, both as teacher and publisher. An honor that has recently come to Butler is the election of Prof. J. T. Brown, of its chemistry department as a fellow of the American Association for the Advancement of Science. For some years he has been a member of the association.

—A new church has been formed at Caruthersville, Mo., near Poplar Bluff.

* * *

PARIS, ILL., PASTORS APPRECIATE H. H. PETERS.

The Paris, Ill., Ministerial Association recently passed the following resolutions, in consideration of the loss of H. H. Peters from the Paris ministry.

Whereas, our brother and fellow minister of Christ, Rev. H. H. Peters, has been called from his pulpit to the secretaryship of the Illinois Christian Missionary Society of the Disciples of Christ, and

Whereas, for four years he has proved himself efficient and brotherly, leading in every good work in the community and giving his fellow-laborers in Christ's vineyard all courteous consideration, and

Whereas, the community specifically is indebted to him for the resurrection of the Chamber of Commerce, for the present Chautauqua organization, for great help in securing the new reservoir, for the movement now going forward for a local Young Men's Christian Association, and for much of the spirit of civic improvement now manifest among us, as well as for a faithful preaching of the gospel of Christ; now, therefore, be it

Resolved, That we, the Paris Ministerial Association, express our high appreciation of the work of our brother and of the kindly relation he has sustained with us; and be it further

Resolved, That we pray our Heavenly Father to guide our brother in all his ways and to give him success in his further efforts for God's great Kingdom; and be it again

Resolved, That these resolutions be spread upon our minutes and copies given to the local papers.

Signed by the Committee:

Ira W. Allen.
L. S. Shumaker.

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700 East Fortieth Street **CHICAGO, ILL.**

THE CHRISTIAN CENTURY

Vol. XXXIII Aug. 3, 1916 Number 31

What Kind of a Sermon Do You Like?

Editorial

Our Visit to Rio

By the Visitor

At The End of Ten Years

By Albert Jones

Fishing for Men

By Hugh McLellan

CHICAGO

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PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST IN THE INTEREST OF THE KINGDOM OF GOD

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII AUG. 3, 1916 Number 31

What Kind of a Sermon Do You Like?

"HOW WAS THE SERMON?

This question is often asked in a household by the unfortunate person who could not go to church.

Sometimes we can come home all aglow and tell of our impressions of a wonderful discourse which was full of meat for our souls. We all know what a good sermon is when we hear it, but can we tell what it takes to make one?

Ask one of the old-time elders of the church and he will tell you to preach "the gospel." When you ask him what the gospel is, he may declare it is "faith, repentance and baptism." Some of them say that no sermon should ever be preached that does not have in it the "conditions of salvation."

Our Bible is too big for us to restrict ourselves to a part of a single book, so we ask somebody else what it takes to make a good sermon.

We meet the reformer and he tells us that a sermon which does not give the saloon a body blow is no sermon at all. How can we ever hope to clean up America of the drink curse if the pulpit is cowardly in the presence of the foe? We agree with him that the saloon must go, but we cannot quite agree that every sermon must be a temperance lecture.

The social service man happens along, and he, too, has positive views on what makes fit material for a sermon. He will tell you of sermons that were "practical" and of others that were "impractical." He would banish all abstractions from sermons. He wants a preacher who will fight poverty, and sickness and injustice in the world.

The missionary expert is full of a big plan to reach the whole world with the gospel in this generation. He has worked it all out in figures, and figures cannot lie. The responsibility has been divided and subdivided until a very definite proportion rests on our congregation. He judges all preachers by the financial reports in the yearbook. Good preaching will tell in the collections.

✣ ✣

Our search for a standard of judgment about a good sermon is thus far not very encouraging. The people who know what they want in a sermon have not wanted the same thing. They have all been partly right, but in a large sense they have been fundamentally wrong. It takes more than a special interest to make a sermon. A sermon is different from an essay or an oration or an editorial.

Can you call an address a sermon if it lacks in religion? We think not. A sermon is a declaration of the will of God about human life. The prophets were the first preachers. They reinforced every address with a "Thus saith the Lord." This was not an appeal to a document, but a declaration of God's will for a situation not covered by a document.

Perhaps we could not do better than go to the preaching of the world's greatest preacher to find out what a good sermon is. Jesus was never ordained, but the crowds thronged him until he had to preach from a boat out at sea to find room to stand. The things he preached were remembered until they were written into the gospels. The truths he gave transformed a vacillating Simon into the Rock Apostle and made a Son of Thunder an apostle of love. We will find much to learn from such a preacher.

✣ ✣

The sermons of Jesus had a wide variety of theme. The Sermon on the Mount contrasts the old and the new righteousnes. There is a great humanitarian quality to the Parable of the Good Samaritan. The Parable of the Sower and many other like stories tell of the coming kingdom in which a new social order shall embody the hopes and ideals of the Israel of the ages. But after all there was but one sermon in all the preaching of Jesus.

Isaiah had but one sermon, with four subdivisions. He preached it on every occasion but with such variety of presentation that he was always fresh and interesting. Phillips Brooks had but one sermon. It was about the Divine Life in man. Jesus had a single sermon and that was on Love. Deeper than anything in religion for him was love of God and love of fellow-men. His success was a result of the fact that he had an organizing view-point and a deep passion for the truth he had come to deliver.

The preacher who has no deep conviction, who "gets up" his sermon, will not be successful. The message never comes in such a way that he might say, "Thus saith the Lord." Better a Salvation Army sermon with a fiery hell than a university man's weary essay. Better "Billy" Sunday than some hireling manufacturer of discourses. Best of all is the great utterance of a Beecher or a Jowett, the word of a Christian who has used all the arts to make a real message carry with greater power to the hearts of the people.

✣ ✣

The great sermon is never prepared for "just anybody." In most churches nowadays the people would rather hear the pastor than a brilliant visitor. The reason is that the pastor who is faithful brings to his people a sermon that is a message for them in particular. Sometimes on a quiet Sunday morning, with a church half filled, the pastor preaches his greatest sermon. His people gave it to him, and God helped him to see its bigness, and on that memorable day he spoke not the things that were of his own narrow range. His sermon was as big as the congregation and sometimes it found the greater depth of eternal truth.

By the foolishness of preaching the world is to be saved. The foolishness Paul speaks of is not any kind of foolishness. The cross when preached to Greeks was foolishnes. The devotion to a big, unpopular message and the presentation of it to a people until they receive it is the preacher's greatest victory. Savonarola led the people to make a bonfire of their vanities in the streets of Florence. Martin Luther unchained the Bible from the pulpit and made a nation love it. Paul released a force in the great cities of the empire which overturned all idols. These men knew how to preach. They were the embassadors of God. They sought no compliments. They took their salary in stones and death. It could be said of them that they were faithful witnesses of the will of God.

At End of Ten Years

BY PROF. ALBERT JONES, Normal, Illinois

A VERY unusual service was held in the First Christian church of Bloomington, Illinois, Sunday evening, July 9. It was unusual in point of merit and character. The Ministerial Association planned it as a testimonial to Dr. Edgar DeWitt Jones, dean of the association, who had just completed his tenth year as pastor of "old First Church." They happily styled it a "Recognition Service." Addresses were made by the leading ministers of the city and the elders of the First Christian church, to which Dr. Jones made a very fitting response. The earnest and eloquent words of praise and appreciation of Dr. Jones' work for First Christian church, for all the Christian churches of the community, for all the denominational churches, and for the community as a whole, showed how the life and influence of this great man has made itself felt in a large way in all circles of the community. They had the ring of truth and sincerity and visibly affected Dr. Jones.

"A Recognition Service" to the living is unique, indeed. The usual custom is to reserve the proclamation of one's virtues and worth until we stand beside his casket. How beautiful and refreshing it is, then, for all the religious bodies of a great community to join in a happy, felicitous "Recognition Service" to their acknowledged leader. In these days when there is so much striving for places of preferment, when so few have learned the wisdom and "Fine Art of Taking Second Place," when there are envyings and jealousies over the community honors, even among preachers of the Gospel, such a service as this is edifying, indeed, and a sign of a wholesome spirituality. The members of the Ministerial Association have manifested a truly magnanimous spirit. Perchance Dr. Jones will live longer and happier because his fellow-preachers have demonstrated that they love, honor, and appreciate him and his work.

AN EXCEPTIONAL CAREER.

A decade is a considerable stretch of time. Ten years of service is a goodly portion of the active working period of one's life. Allowing twenty-five years as a preparatory period, and reserving for a contemplative period what remains after one reaches the age of sixty years, it is more than one-fourth of the working period that comes between. But few of our ministers remain with one church a decade. It might be well if more of them could do so without injury or loss to the cause. The relation of pastor and people, or shepherd and flock, seems to imply pastorates of some length. However, scarcely more than a few preachers should remain with a single congregation so long as a decade. The work or cause should not suffer loss for the sake of a long pastorate. The genesis of all pastorates is marked by interest, enthusiasm, holy zeal, and harmony, on the part of the membership of the church. This is because they expect their preacher to be a leader. To maintain this condition for ten years the minister must be a leader, a really great man, an exceptional man.

In these days of great fortunes and opportunities in the commercial world, but few great and exceptional men find their way into the ministry. The limitations of the average minister are so apparent, so easily discovered, that his leadership cannot be maintained for more than a few years. It was Emerson who said, "We lose interest in a man as soon as we discover his limitations." He no longer has the power to attract us. The wane of a ministry begins with this discovery and with it the condition that marked the beginning becomes sadly missing. He is no longer able to arouse the interest, command the respect, hold the confidence, nor retain the friendship of his people. The handwriting has appeared on the wall. The pastorate must terminate or the cause of Christ in the community suffer.

THE EXCEPTIONAL MINISTER.

But the exceptional minister can maintain his leadership. He can sound depths of thought, of knowledge, and of spiritual life unattainable by his people. It it true of him as it was of Jesus when he said to his disciples at the well, "I have meat to eat that ye know not of." The wholesome condition attending the beginning of his ministry becomes more wholesome. The circle of his leadership becomes larger until it includes other circles of community life, if not the entire community life. His pre-eminence becomes established. The power and influence of his life are felt and recognized throughout the community.

Dr. Jones is that exceptional preacher. He is an exceptional man that God has called, one of the really few such.. I believe Dr. Jones would have made an eminent judge or statesman had he chosen law. Even though he has been in the ministry fifteen years, I have a vision of him as a college president and a man of letters. His friends cannot fail to note the remarkable degree in which he possesses the outstanding qualities that would win renown in either of the professions I have mentioned as they have in the ministry, for they are the elements of greatness. I am permitted to mention but a few of these qualities.

The first I will name is his intellectual independence, and initiative. He thinks for himself. He blazes his own path. This quality of mind is shown in his sermons. They are the kind that are different, the exceptional kind, remarkable alike for force and suggestiveness. They do not seem identified with any particular school of theology, but rather partake of the full liberty of the Gospel. His sermons ring true to the truth whether new or old, and show that he is not afraid of a doctrine because it is new, nor ashamed of a doctrine because it is old. This intellectual independence and initiative are well illustrated in his two volumes of sermons. "The Inner Circle" and "The Wisdom of God's Fools."

ELEMENTS OF GREATNESS.

Most all the sermonic literature given us by our great preachers is controversial in character, but Dr. Jones has not followed their lead, but has shown his intellectual independence and initiative by blazing a new path. In these two volumes Dr. Jones has dealt with the highest spiritual values. Let me mention a few titles: "The Soul's Need of Silence," "Rizpah of the Mother Heart," "Faith and Fortitude," "The Lure of the Lord's Day," "The Fine Art of Taking Second Place." These titles of sermons taken at random from these two volumes are indicative of the rich spiritual character of the addresses. Sermonic literature of this character is an innovation among the Disciples and their preparation and publication ilustrate this quality of mind.

THE BASIS OF SOUND JUDGMENT.

Sound judgment, the ability to forecast the results of actions, is another outstanding quality of Dr. Jones' mental make-up. His power to intelligently assimilate and differentiate are most notable. His series of sermons and lectures in book studies aptly illustrate his power of assimilation and differentiation, the basis of sound judgment. During his decade of service here he has by a series of sermons given a study of the Book of Acts; by another series, a study of the Gospel according to Mark; and by a series of sermon-lectures he has given a review of the best of modern fiction under the title, "The Ancient Gospel in Modern Fiction." These studies and sermon-lectures were of exceptional value because they were exceptional in character, and were appreciated by the entire community.

Dr. Jones is a man of very large sympathies. He has the capacity for entering into the thought of others and of evoking their feelings by showing he can share them. I have heard him say he has never knowingly neglected to call on the sick. But I must hasten; for there is one more characteristic of his mind that I must mention, and that is imagination, the constructive faculty that gives him visions. He is a forward-looking man; one who anticipates the future. In a politician it is called statesmanship. It is exemplified in his ministry by his contribution to and interest in religious education. He is one of a few of our really great preachers who have enough statesmanship to see far enough into the future to realize that the hope for the future glory and triumph of the church rests on Christian education. For six years, on every Monday night, Dr. Jones gave an exposition of the International Sunday-school lessons to the Bible-school workers and members of all the churches of the community. They were largely attended and highly commended by all. Then each year for the past two years he has organized a great training school for the Bible-school workers and church members of the entire city. On the faculty he has had the best talent procurable. The work done in these schools will tell in the future Bible-school workers, who are now receiving the benefit of better instruction at a time in their lives when it counts for most.

A VISION OF PROGRESS.

Then, too, Dr. Jones has a vision of a modern church edifice that will adequately meet the needs of the growing Bible-school. He is looking forward to the time when this great school will have twelve or fifteen hundred scholars. This vision has at different times in the past two years been thrown upon the screen until the signs are that old First Church will make this vision a reality.

Intellectual independence and initiative, sound judgment and sympathy, and vision and persistency, comprise the principal elements of leadership in either of the professions I have mentioned, as well as in the ministry. His leadership in the community he now serves is well established and recognized, as the "Recognition Service" shows. His decade of

service is well justified. His limitations are not apparent nor discovered. The wholesome condition attending the genesis of his ministry is growing more wholesome. His audiences are always large. So far as the interests of the First Christian church are concerned, Dr. Jones can remain with it several times ten years because his pre-eminence is so marked, and he is still growing. But Dr. Jones is conscious that scores of fields need such leadership and no one who knows him doubts that it is his desire to invest the next twenty-five years of his life where it will count for most to the Master. May I indulge the hope that old First church will make it very plain to Dr. Jones very soon that Bloomington is the place for him to make that investment?

A GROWING PREACHER.

Sitting in the pew on Lord's Day morning when Dr. Jones comes to the pulpit, one is reminded of the description of Saul when Israel was looking for her first king: "There was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." There is a grandeur in his deportment that thrills. His bearing is regal and his countenance is lighted up with apostolic zeal. The pulpit seems a throne and the preacher at once a prophet, priest, and king, thrilled by the witchery of glory that accomplishes his high office. Perchance it seems a spiritual romance to him for the time being, that brings the usual flutter of the heart. But what a divine spell seems to seize preacher and people. The thirty minute sermon is ended all too quickly.

THE DIVINE PRESENCE.

While the endowments Dr. Jones has received from nature, and the contribution education and culture have made, are great, these are not all, for that the divine Presence makes a generous contribution is apparent. Yet in no saved man's character is it possible to nicely separate what is due to nature and education, and what is due to the Holy Spirit, for they blend in the redeemed life. In Dr. Jones, as he stands in the pulpit full of holy zeal according to knowledge, proclaiming the Gospel as the power of God unto salvation, one is wonderfully impressed at the liberality of the contribution from each of these three sources.

In listening to Dr. Jones' sermons, one is deeply impressed by their wonderful simplicity. They seem so constructed that every auditor can get a comprehensive grasp of the theme. They are characterized by marvelous clearness, force, elegance of expression, and purity of language. They have charm and fascination. Audiences that tax the capacity of the auditorium on every occasion give eloquent testimony in regard to this point. Often, indeed, his ideas by virtue of their strength and beauty, run into forms of exquisite language, or there is in them such a sustained throb of emotion that they shape themselves spontaneously into sentences of noble eloquence. His ideas seem to fuse into mutual coherence. Every sermon is marked by orderly arrangement of ideas and perfect expression. Well has a local editor styled him "Our Poet Preacher." But the power and fascination of Dr. Jones' sermons does not all come from their simplicity, orderly arrangement, perfection of rhetoric, mastery of the art of public speaking, nor the power and beauty of the thoughts and ideas they set forth. Dr. Jones puts his heart into them. They seem the product of the heart of the man and his yearning for the spiritual welfare of the congregation calls them forth. The truths he reveals in his sermons seem embodied in the man. They emanate from the life within. That is one quality that gives them character and makes them appealing. The strength and beauty of his character inspire confidence and the ardor of his eloquence arouses enthusiasm.

A GOOD WORKMAN.

Some sermons are greater than the preacher who delivered them, and only those who do not know it, or who are able to think the sermon through disassociated from the preacher, derive any benefit from them. Some preachers are greater than their sermons and the chief benefit the auditors get in such a case is an inspiring glimpse of a great and sanctified personality, but in hearing Dr. Jones we have the double blessing that comes from a happy combination of a great and sanctified personality and a great sermon, too. He is, indeed, "a workman that needeth not to be ashamed."

Fishing For Men

BY HUGH McLELLAN.

WHEN the Lord called Simon he called him away from fish and nets and boats and all the paraphernalia of the fishing craft. It was a call from an interest in low things to an interest in high things. It was a call from fishing to preaching—a call from fish to men.

Simon was fitted by nature and destiny for great things. He did not know that. He was wasting his powers and gifts upon fish and boats. Fishing was the only thing he knew. It was not an unlovely life. It was out of doors and under the skies. It was free and independent. The storm called upon courage, and a comman danger developed unselfishness. There were touches of romance and beauty in it, too, when under the stars and out of the darker starlit deep, the fisher drew in his net meshing the glittering life.

And so, Simon would have lived and died a nameless fisherman of Galilee had there not come the call, "Follow me and I will make you a fisher of men." It was to be fishing still; but how different the interest and results. The little sea of Capernaum with its dumb spoil was to vanish in the larger vision of life's unresting sea and the solemn cast and draw of the gospel net bringing souls out of deep darkness into the light. It is doubtful if the larger vision came to Simon then. It came later. All he knew was to leave fish and net and seek men. It was a call from things to men.

FISHING AMONG DEAD THINGS.

There are various planes of life interest. A man's life and work may be among the rocks. There is the quarrying and shaping and building in of them. It is a good, honest craft. But the rock is a dead thing. The feelingless flint has no response. Outside of form and weight, color and hardness, it makes no appeal. But suppose a man work among plants. He here steps up to a plane of higher interest. He is working now among things that grow. He enters the realm of life. Here is development and infinite change. Here is a mild companionship, for life and death are here. iThere is remote affinity. In this sense it is better to be a Burbank and raise life to higher powers than to be a stonemason and change rough rock into carved stones.

But again, suppose one work among children. He is, we will say, a teacher. It may be a mere country school. This is a new step upward. The work now is not on rock or plant, but upon the human heart and mind. The thing worked upon dignifies the work. The trailing cloud of glory rests upon it. The wages of such work are not weighed and can not be counted. The work ceases to be mere work—it becomes largely a privilege. So when Jesus called Peter from fish to men he called him from drudgery to service, from duty to privilege, from things to men.

THE HUMAN ELEMENT.

This incident at the lakeside makes the human interest paramount. It is ever paramount. The Romans said that their superiority over the Greeks was seen in that, while the Greeks busied themselves with making lutes and statues, working on dead matter, the Roman genius was exercised in government, colonization and law. The Greek worked with things; the Roman worked with people.

We miss the mark when we miss the human element. Take the matter of travel, for example. One may travel the world over and have an eye for things only. One may go to Italy and see only the towers, and arches, and fountains, and pictures. They have an interest. But after all, the Italian is the chief interest in Italy. The children playing around the fountain are more worth notice than the fountain. The gondolier is more interesting than the gondola. The congregation in St. Peter's is a higher interest than the pictures of the Vatican. In travel one should fish for men—not things.

WHY IS CHRISTIANITY SUPERIOR?

The principle holds good in literature. There is a literature of things and a literature of humanity. The "Ode to a Grecian Urn" is a classic thing consummate in literary art; it is still as cold as the marble urn. The "Old Curiosity Shop" of Dickens is a crude story, but the old eyes dim and the young eyes weep over the sorrows of its people. The genius of Shakespeare was true. His drama is the life of the people. He played upon the thousand-stringed harp of human feeling and passion. His genius fished for men.

In religion the superiority of Christianity over Judaism is seen in its emphasis on the human element. The old dispensation was largely ritualistic and concerned with things. The legalism of times and places and things bulked large in the religious scheme. It was a matter of forms. The robes and altars, the courts and officials, the feasts and holy days were apparent, and the life which was the chief thing was obscured.

It was the glory of Jesus that he revealed to men that all these things are made for man and not man for things. It was a revelation when he said that the place where men worshiped was nothing, but that true worship was anywhere where there were spirit and truth. At the words of Jesus the ancient dynasty of things sinks into shadow and the empire of man rises into the light. Judaism had the beautiful art of religion. Christianity has the spiritual heart of religion.

Modern Christianity needs to hear the call of Jesus again, "Follow me and I will make you fishers of men." There is always a temptation besetting the Church to draw its eyes away from its human mission and fix them on things. took scrupulous tithes of mint, anise The thing may be a theology, or a system or a machine or an institution. It is not system that lies at the heart of Christianity—it is sympathy. Christianity is not an inn-builder, it is the Samaritan who finds the man who needs the inn. There are more inns than Samaritans. Christianity is fishing for men.

SEEKING LOST MEN.

The whole large idea back of the cross is nothing but the Son of Man seeking lost men. The following of Jesus is simply going out in his spirit to find and save men. The old Phariseeism which Jesus denounced was a system which and cummin, but which had no love for people.

It is safe to say that as the Church loses the vision of the multitude, it loses the vision of the Christ. It is hard to think of him from the cradle to the cross, apart from the encircling crowd. It follows then that as we fish for men we are apt to find the Christ. His cot is in the crowded ward. His tent is "somewhere in France." His feet are in the thoroughfare. He is not among the altars, nor behind the candlesticks. Where men go in schools and the waters of life are ruffled by their passing, if you fish there you will find him.

Central Christian church, San Antonio, Texas.

Religion Inward and Outward

BY H. K. PENDLETON.

ALL life expresses itself in forms, ing the two grand divisions, and plant life and animal life form-each division having within its realm a great multitude of varieties, but each life following faithfully its own form. The maple, the oak, the sycamore always producing their respective kinds.

In all the lower forms of life, the life and the expression of it agree; there is no deceit, no pretense, no hypocrisy, but always the outward form truly represents the internal forces from which it sprang. With the human race, however, this is not true, except in certain fundamental animal relations. Man's body may truly represent the life that produced it, but man's conduct may not truly represent the life that produces it. In the case of Judas, a kiss, the social form which most perfectly represented esteem and affection, was produced by the spirit of treachery and murder.

Therefore Paul states a profound law of life when he says: "He is not a Jew which is one outwardly. But he is a Jew which is one inwardly."

The inner life is the determining factor and not the outward form. There is no form of conduct or of service, however holy it may appear which can not be defiled by an unclean or sinister motive having prompted it.

He is not a friend which is one outwardly. He is not a patriot which one outwardly. The inner life is the true measure. The heart can not be cleansed by the observance of outward forms.

Mr. Spurgeon tells of a man who stabbed a neighbor on Friday and some of the blood of the murdered man fell on his lips and he was in deep spiritual trouble because he had tasted meat on Friday. Outwardly he was a Catholic but not inwardly and the outward religion had failed to purify his heart.

OUTWARD FORM MAY OUTLAST RELIGION.

A man whose religion is dead will sometimes go on producing the outward forms of years. Richard Knell was a missionary in India; he owned an old horse which he drove regularly on his daily visits to his seven schools. He lent the horse to a military officer one day, who drove him over the road on which the schools were situated, and every time he came to one of his regular stopping places he halted with a suddenness which nearly threw the driver out of the vehicle. So some people acquire a religious habit and continue to go through the motions when the inner life of love and faith has failed.

With all sincere men the outward form is a true expression of the inner life. When Vespasian told one of the Roman senators that he might go to the senate house, but he must not speak, he replied: "I, being a senator, feel impelled to go into the senate house, and being in the senate, it is the part of a senator to speak what his conscience dictates." "Then," said the emperor, "if you speak you will die." "Be it known to thee, oh, emperor," said he, "that I never hoped to be immortal, nor did I ever wish to live when I might not speak my mind."

It is not only necessary to express the best there is in us, but it is also necessary to cultivate the best in ourselves that we may have something worthy to express.

HEART IS LIKE A MILL.

Anselm says: "Our heart is like a mill which a certain lord gave in charge to his servant, enjoining that he should only grind in it his matser's grain, whether wheat, barley or oats, and telling him that he must subsist on the produce. But that servant has an enemy who is always playing tricks on the mill. If at any moment he finds it unwatched, he throws in gravel to keep the stones from acting or pitch to clog them, or dirt and chaff to mix with the grain.

"If the servant is careful in tending his mill there flows forth beautiful flour, which is at once a service to his master and subsistence to himself; but if he plays truant the bad products tell the tale, his lord is angry and he is starved. The mill, ever grinding, is the heart; God's truth and love are the grain; the devil is the enemy, who throws in falsehood and selfishness."

We must feed our inner life if we would become what we ought to be, what God wants us to be.

Man owes it to himself to make of his inner self the best possible and then he should have the grace and the courage to express this inner self in the most forcible way. A bad man dares not do this; his life is that of a sneak and hypocrite by necessity, for society would not tolerate him if he gave full and forcible expression to his badness.

First church, Houston, Tex.

The Visitor

Our Stay in Rio

THE city of Rio de Janeiro was the last of the capital cities of South America that we visited. We left Buenos Aires on a British steamer carrying, the captain told us, a million and a half dollars' worth of meat for the Allies. Hardly had we gotten out of the harbor when we were made aware of the complete stopping of the vessel. At first we imagined that we had run aground in what seemed like the shallow waters of the River de La Plata. But on going around to the other side of the deck we discovered that there was alongside us a scow from whose hold we were taking on huge cases of some apparently very heavy cargo. We thought nothing of it for a few minutes, but when the contents of these cases were revealed we were all curious. Each case contained several shells weighing, we learned, 100 pounds apiece. Great big fellows they were, and they were put into individual cloth cases with rope handles by which the deck hands carried them to the stern of the boat. Following the deck hands we found that ours was an armed vessel,—we had a formidable looking six-inch cannon capable, we were assured, of firing these shells a distance of eight miles. A few of us got a good look at the gun before the captain realized that any of the passengers had gained access to that part of the ship and shooed us all away. He told us that he had ten trained gunners on board and that the boat was armed against a possible German submarine in these western waters, but more seriously against such a possibility in their approach to Liverpool, toward which port they would steam from Rio.

* * *

There were only thirty-nine first-class passengers on our boat, twenty of whom were members of our deputation party.

Of the remainder there would be probably six or eight who would go on to Europe, the rest intending to disembark at Rio. Yet the boat had accommodation for at least 150 first-class passengers. That evening was somewhat depressing to most of the passengers. At lamplighting time the shutters of the solons were closed, every port window was found to be painted black and we had strict instructions not to turn on the electric light in our cabins until we made sure that our port holes were closed. None of the deck lights was turned on during our entire five-day voyage to Rio. We were advised that our boat was not following the regular track, but was going a longer way around.

All these evidences of caution made us conscious for the first time of the fact that traveling on the high seas on the Atlantic side of the Continent brought us into the margin, at least, of the zone of war, especially when we were traveling in a vessel of one of the belligerent nationalities. But we soon became accustomed to this sombreness of the evening hours, and gave no further thought to the dangers which such precautionary measures at first suggested as quite possible.

* * *

Entering the harbor at Rio is a thrilling experience. Where else in the world is there such a harbor? Travelers of much wider experience than mine declared that it is not matched anywhere in the world for picturesqueness. The mountains come down to the sea at Rio, and the city is built at the feet of these great hills and part way up the sides of some of them. Others of them are simply huge rocks that rise sheer out of the water, like famous Sugar Loaf and the Corcovado. Unlike most cities the better section lies on the water front. For miles and miles along the shore the residences of the well-to-do are seen, and when we disembark we find ourselves standing at the foot of the Avenida Central, the city's great wide business street which we can see is lined with massive and most attractive business buildings. The first impression of Rio is one of rich and brilliant color. They use varicolored tiling in their buildings—tans, chocolates, pinks and greens. The second impression is that of the pervasive odor of coffee. But when you've been in the city an hour you are conscious of the remarkable cleanliness of the place, and you recall the days when Rio was one of the filthiest and most disease-ridden cities in the world. Only eleven years ago it was that the government set to work to do what Havana did in reconstructing its drainage system, in tearing down vile old buildings, in removing every possible breeding place for mosquitoes and in opening up the narrow streets to admit air and light and traffic. Close to $20,000,000 was spent on this reconstruction program and we have today a new Rio, modern, active, healthy, and just about as attractive in its material aspect as any city in the whole world. The population of Rio is about 1,000,000. It is growing rapidly, though it is meeting competition in the remarkable city of Sao Paulo in southern Brazil, the most progressive and the wealthiest section of the republic, whose population now reaches 600,000 and is increasing very fast.

* * *

Our regional conference for Brazil was held in the leading Presbyterian church of Rio, of which the companion of our journeyings, Rev. Alvaro Reis, is the pastor. The church is said to have a membership of one thousand, owns a good building and has begun to do some mission work on its own account. In the whole of Brazil there are about 50,000 Protestants. The strongest denominations represented here are the Presbyterians, the Southern Baptists and the Southern Methodists. One of the most admirable missions on this entire continent is that of the Episcopalians, established twenty-seven years ago by Rev. Lucian L. Kinsolving, now the Bishop of Southern Brazil. The character of Bishop Kinsolving's work impressed us all as, indeed, it impresses the mission workers of all denominations. It is pitched on a high level. It seems content to work through the slower processes of growth and education, and imperceptibly it has come to a place of unique and substantial influence in the national life as well as in the fellowship of mission workers of all denominations. Bishop Kinsolving was a member of our deputation and with Mrs. Kinsolving accompanied us in our visits to all the centers. He is broad, democratic, and independent. He keeps his work fitted up close to the work of all the evangelical communions in Brazil and cultivates the spirit of Christian unity in the policies of his mission. I preached for his leading congregation, the Church of the Redeemer, on Sunday night and surprised myself at my ability to get through a prayer book service printed in the Portuguese tongue. My sermon was translated by the rector, Rev. Mr. Meem, a man of evident culture and piety. On the morning of that day Bishop Kinsolving had confirmed a class of over thirty persons.

At the morning hour on Sunday I preached for the Central Institute, a unique institution organized very recently, of which Rev. H. C. Tucker and Mrs. Tucker have been the guiding and inspiring spirits. It is a combination social settlement, institutional church, neighborhood school, free dispensary, children's playground and a number of other things. It is the first attempt made in Rio, after a half century of mission work there, to apply the gospel helpfully in an organized way to the actual human needs of the community. Dr. Tucker has enlisted the beginnings of an adequate support of a great Christian social center, whose influence is already being felt for good in commending the Christian gospel to the people of this needy city.

* * *

Our conference at Rio met and wrestled with a problem that occupied the Business Committee at the Panama Congress during all the ten days of its session and was solved only on the last days of that notable gathering. It grew out of the request presented by the delegation from Brazil, that the Panama Congress make some formal and detailed pronouncement of its attitude toward the Roman Catholic Church in Latin America. A paper prepared by Rev. Eduardo Perriera, one of the most brilliant and persuasive leaders of the Brazilian churches, set forth such a pronouncement and it was asked that this paper be adopted by the Congress. Yielding, at the last, their demand for such action at Panama, the Brazilian brethren evidently determined to carry their cause back to Rio and ask the regional conference to do what they were finally persuaded was inexpedient for the Panama Congress to do. On the opening day the paper that had been carried to Panama was presented at Rio with a motion that it be adopted as expressing the conviction and attitude of the churches represented in the conference. In addition another resolution was presented calling for a constructive statement of the doctrinal position of the evangelical movement in Brazil, a statement that could be quoted as "authoritative." For days and nights these two proposals were wrestled with in the business committee, and at last, the committee being unable to reach unanimity the whole matter was allowed to go to the floor of the Conference for consideration. The first paper—that dealing with our attitude toward the Roman Church—was finally disposed of by a motion to "receive it and send it to the churches" for their consideration. This was quite satisfactory. It was over the proposal to draw up what would be in effect a creed of the evangelical movement that the most tension developed. All the members of our deputation were of one mind on the point that our conference had been called not to legislate, nor to draw up statements of doctrine, but to consider and to initiate practical plans for the furthering of the practical work of the Kingdom of God in Brazil. After considerable debate the Baptist delegates were convinced that the proposed statement of faith was not in harmony with the Baptist principle of the all-sufficiency of the New Testament as a standard of faith and Christian purpose. They would have joined with Episcopalians and the members of our deputation to make a majority against the proposal had not the mover of the resolution withdrawn it. I never get into a situation where somebody proposes to make a creed, but that I am thankful that my Disciple point of view enables me to know exactly what to do. It was not difficult to show these dear brethren on the mission field that the way of creed making was not the way of unity, but of division.

* * *

Our voyage home from Rio to New York took seventeen days, days which I spent in complete rest, save for a sermon on Easter Sunday, and in intimate and leisurely communion with the rare spirits who made up our deputation. In remarkable fashion our minds had come to see the mission problems of South America in perfect accord, so that when we foregathered a month later at Indianapolis to formulate our findings our task was simply one of finding the best words in which to express our common conviction.

It was good to be at home again, at my desk, and looking at my more intimate and immediate duties with the widened vision and sympathy which results from taking a whole new continent into one's heart. Henceforth South America can not be to me a mere map; it is a real country, with real people who have deep needs, urgent problems and whose hope is in nothing else than the redemptive power of the gospel of Christ..

C. C. M..

THE LIFE THAT HAS NO MORNING

By J. H. Jowett.

If a man build not according to the plumb-line there cannot dawn upon him the glory of a finished pile. If a man despise the plumb-line his work will not issue in a shining temple but in a dismal rubbish-heap. Even in architecture there is no morning for the disobedient: there is only the darkness of futility and disorder. The rebellious builder, who builds as he pleases, is assuredly moving toward chaos and night. And if a man build not his life according to the divine word there will be for him no morning of bright and finished achievement. The trend of his day is toward a miserable sunset, and not toward the morning star and the things of the perfect day.

THE CHRISTIAN CENTURY

EDITORIAL

CRITICISM LESSENING

THE criticism which used to be dealt out to the church in such wholesale portions seems to be decreasing. Once it was popular for almost any kind of a speaker to take a fling at the church. It was supposed to be full of hypocrites. It was alleged to be very narrow and dogmatic and impractical. It was said to lack the spirit of the Good Samaritan and to be selfishly seeking its own things.

We are not ready to insist that no church any longer has any of these faults, but it is now clear that the church ranks very well with any other kind of human association. It may be confidently asserted that the best people of the world are for the most part inside the church.

There remains still the cheap vaudeville performances of certain popular evangelists who draw a crowd at the beginning of their series of meetings by lampooning the church. The churches which invite and tolerate such treatment have only themselves to thank if they find afterwards a lessened respect in the community for the church.

There is setting in a new tendency to exalt the church. In Royce's "The Problem of Christianity" the Christian community is made the central fact of the whole system. Catholics and Episcopalians agree in making the church the foundation fact of our Christianity. Those who are interested in social Christianity can never be uninterested in the holy catholic church and the communion of the saints.

The church has a great advantage over any proposed substitute. It has the authority of history. A glorious galaxy of names gives dignity to its fellowship. No ethical culture society or social uplift organization will ever have the grip on the soul which belongs to the church when she uses in half measure the opportunities that come to her as the mother of the souls of men.

MAKING THE CHURCH COMFORTABLE

A COMFORTABLE church auditorium is a great asset in the heated days of the summer. The big stone edifices look good to the stranger as he roams around seeking a place to worship. One church which was less fortunate in its building installed some electric fans which were operated on warm days. It is a poor church indeed that cannot provide palm leaf fans. The theater has long since provided itself with every kind of device to make itself habitable in the summer time. The church should not be less progressive.

IS C. E. STILL USEFUL?

THE Christian Endeavor society in any church appeals to a group that has rather a narrow age limit. Often The young "set" of a church grow up, marry, have children, and the old society is gone. If it is to go on, it must expect that there will be tidal waves of success and failure. This lack of continuity in Christian Endeavor work has led some to question its strength and usefulness under present day conditions.

The Christian Endeavor society cultivates social activities for the young people of the whole church. Group organizations have the danger of becoming cliques. There is value in an organization which provides social activity without imposing artificial limits to this activity.

The Christian Endeavor movement gives young people more opportunity for the expression of religious interest than the organized class. There is more development of a devotional life.

The deep religious spirit of the Christian Endeavor movement will make it live, if this spirit continues to be expressed in new helpful ways.

THE SUNDAY SCHOOL IN SUMMER

IN MOST cities of any size, the families go away on vacations for at least two or three weeks every summer. Even the operatives of factories are developing the vacation habit and it will become eventually the common practice of the entire suburban population.

The summer-time thus becomes a time of disturbance in the Sunday-school curriculum. The course of study assumes that the pupil will go to Sunday-school fifty-two Sundays in the year. This actually happens with less than five percent of the student body of the average school.

The Sunday-school needs a course of study that will parallel the courses given in the public school. The course should cover only nine months in the year and for the summer special courses should be given of an optional character which will enrich the life of the pupil, but which may be subjected to the interruptions which are inevitable in the summer-time.

LABOR SUNDAY IS APPROACHING

IT WILL not be long until labor Sunday is here again. It would be hard to compute the beneficent effects which have arisen from the observance of this day by the churches. We once heard a great deal of the lack of sympathy between labor and the church. We certainly hear less of this kind of talk now.

In some communities, the pastor might well send out an invitation to all the labor unions in town to attend church in a body. This invitation would be sure of a respectful hearing since labor Sunday has the hearty endorsement of Samuel Gompers, of the American Federation of Labor.

The day will furnish occasion to insist upon the church accepting the social creed which is proposed by the Federal Council of the Churches of Christ. Any pastor who learns the articles in this creed will find plenty of things to talk about.

THE DEATH OF METCHNIKOFF

THE death of Metchnikoff, the scientist, removes an interesting figure from the world. His theories about old age have made him known everywhere. In reality his was a more careful scientific mind than these theories might lead one to believe.

He was a Russian by nationality, a Jew by race and an atheist by religion. For these and other reasons, he decided to spend his life in Paris instead of in his native land.

He would probably resent the suggestion that he had worked at religious problems from the view-point of an atheist. He said the two great enemies of man are pain and fear. Pain he would overcome by developing the medical profession and fear he would remove by removing the cause.

The biggest of all fears he regarded as "the fear of the gods" whatever that is, and he wiped it all out at one

stroke by removing a belief in deity altogether.

His theories about old age were more significant than this. He decided that senility was a contagious disease induced by germs in the colon. He published a study of the various aged people of the world, expressing a belief that some had lived to be a hundred and fifty years old.

He would remove the fear of death by stretching out the span of human life to a hundred and fifty years, after which he argued any person would have enough of life and be quite ready to lay it down.

Whatever valuation his scientific ideas may have, his views on topics that are properly religious help us to see how gloomy and comfortless is the creed of a man who holds to a material or mechanistic view of the universe. Humanity wants some better solution of the problem of life and destiny than the rather uncertain promise of a hundred and fifty years of life. on this planet.

HUMAN PROBLEMS ARISING FROM MEXICAN DISORDER

THE human problems which are arising from the Mexican trouble are of a very serious character. It has not been generally known that large numbers of Mexicans have been crossing the border and becoming residents of the United States. There were 65,000 people crossing the bridge from El Paso into the United States last year. This is but a small proportion of the total, since the Rio Grande is not a difficult river to cross and many prefer not to face the immigration officials.

There is employment waiting for all of these people, but in many cases they are not fit to accept it. They often have to be fed up in the railroad construction camps before they are ready to be set at work.

The problem in El Paso is a specially serious one. Many of the immigrants fleeing from the horrors of civil war have not been able to get any farther and have squatted in a squalid section of the city called Chihuahuita, which is literally "little Chihuahua."

In Chihuahuita, greedy landlords have constructed cheap adobe huts without a single window, in which there is an ideal place for typhus to develop. The board of health has put the ax to many of these and destroyed them.

These visiting Mexicans who seek only a chance to earn their daily bread in peace, come to us at a time when they are sorely needed, for the stopping of immigration has made common labor very scarce and expensive. The government has a duty to help in the distribution of this labor. The church, also, should show hospitality to the new-comers and be assured that the human conditions under which they live is a real improvement over the sorry plight of those who are left behind in the unhappy republic to the south. These Mexicans are a unique challenge to home mission boards.

PREACHING OUT OF DOORS

PREACHING in the open has long been considered dignified in England, but in this country even the most evangelistic denominations shrink from this method. It is interesting to read in the press reports that the Unitarians are holding outdoor meetings in the east this summer.

There has been much levity over the "collapsible pulpits" which are used by these Unitarians; this is thought by some to be significant, but if this denomination persists in its interest in folks all the year round as it is doing right now, there will come a wholesome respect in place of levity.

The tradition of slackened interest in religion in the summertime is not a necessary or a wholesome one. Religious activity will necessarily take on new forms and will have to follow the crowd to the street, the park and the summer resort. A zeal of the apostolic order will not allow the interests of Jesus Christ to be neglected at any season of the year.

A RELIGION OF GOOD CHEER

A RELIGION that made life harder and the future more difficult to face would be but a poor religion, and doubtless would not survive long. There have been religions which have lived by the creation of terrible fears, but these religions fade away before the glorious "good news" of the gospel of Jesus. In the face of death, Jesus bade his disciples to rejoice. A long-faced Christian is odd. Good cheer is of the essence of the religion of Jesus.

UNION EFFORTS IN PUBLICITY

SEVERAL large cities have seen the churches come together in a union publicity campaign in behalf of religion. Probably no more effective campaign has ever been conducted than the one in Baltimore two years ago. Milwaukee churches during the past year put on such a campaign.

In addition to display advertising giving the date concerning individual congregations, a weekly article set in display type is exhibited in a conspicuous place; this offers a defense of religion and expounds its place in life. There are many prejudices in the minds of people who never go to church which can be reduced or eliminated by such means. The cost to the individual church is far less than many another union campaign, as for instance the average evangelistic meeting.

Great corporations are carrying their case to the public through publicity. The familiar telephone advertisement might seem to the uninstructed to represent just so much wasted money. Instead, it is one of the wisest investments made by the company. If corporations which exist for profit find that they get returns from publicity, the church may even more be assured that her public statements in the press will be received with respectful attention.

AVOIDING LAPSES

THE insurance agent dreads for anyone in his community to permit his policy to lapse. It is not that he will miss his small fee for the collection of the premium, but he figures that every "lapser" will also become a "knocker." Secret orders, too, have frequent campaigns to reclaim those suspended for non-payment of dues.

The church also has her lapsers. Some have fallen away from the faith in such wise that there awaits them only the judgment upon the spiritually blind. But many of them still have a spiritual interest which can be fanned into a flame. It is just as much a work of grace to reclaim these as to enlist other kinds of sinners.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Armenian Situation Improving.

The whole Christian world has been exercised over the unparalleled misfortunes of the Armenians. While the newspapers have in some instances exaggerated the situation, the well authenticated facts make a story of persecution that has seldom been equaled in the world's history. About 300,000 Armenians are in the Russian Caucasus, 50,000 are in Persia and 800,000 are in Turkey concentrated in the Aleppo district. The advance of the Russian Army now allows these people to return to their homes. The need for abundant relief funds still continues.

Sunday Rest and Efficiency.

The relation of Sunday rest to efficiency among workers has recently been given a very interesting test in England. Lloyd-George's efficiency experts have been experimenting among the munition workers to see whether men would do more work in six days or in seven. It was decided that the government could not afford to allow men to work seven days a week since it reduced the output. Thus in a most critical period in England's history, the Christian rest day has proven its value for the toilers.

Methodists Would Reduce Organizations.

The General Conference of the Methodist Episcopal church has authorized the creation of a commission which will study the multiplication of societies in the local churches of Methodism. There are not only the regular Methodist societies but many interdenominational societies which have grown so numerous as to be burdensome. The instructions to the commission are to correlate these agencies from the point of view of religious education. It has been erroneously asserted that the commission was preparing for the death of the Epworth League, the latter organization to find its place taken by the organized Sunday-school class in the church.

Gideons Make Large Bible Gifts.

The Gideons have become well known through their gifts of Bibles for hotels. They have recently made the largest gift of their history in providing all the rooms of the new Y. M. C. A. hotel in Chicago with Bibles. It required about 1,800 books for this purpose. There was a meeting held in the new hotel in which the Bibles were tendered by the Gideons and accepted by the Y. M. C. A. authorities.

Many New Members in Chicago Churches.

Last spring the Federation Council of Churches in Chicago arranged for a simultaneous revival, each church using the plans that appealed to it most. Reports from this movement are completed at last and it has been discovered that there were 15,000 new members received. The results have been so significant that it is probable that the simultaneous campaign will become an annual feature of the work of the local churches.

Quakers are Given Credit.

The first denomination to have a conscience on the abuses in jail and prisons was the Quakers. A recent article in the Survey magazine gives them credit for the establishment in Indiana of the Boys' Reformatory, the Woman's Prison and the Girls' Reformatory. Many other changes in the institutions of the state are also attributed to their influence.

An International Church.

Few churches in this country have a more cosmopolitan membership than the American International Presbyterian church in New York which meets in the Labor Temple. The elders and deacons are chosen from the various nationalities and at present these officials are Italian, Russian, Ruthenian and Hungarian. Last year 210 were received into this church on profession of faith. It is with this church that Rev. Chas. Stelzle labored for a long time.

Church Union Progressing in Canada.

The task of merging the three denominations of Presbyterians, Methodists and Congregationalists in Canada is proceeding rapidly. The plans call for a complete unification of all the missionary work. The government of the united organization will be a combination of certain features of the three denominations. The local churches will be united into presbyteries and these into conferences. The national body will be called a General Council as in the Congregational terminology.

Must be Baptized to be Married.

The Bishop of Oxford has issued instructions that no marriage licenses will be issued in the diocese to people who are unbaptized. Those seeking the blessing of the church of England upon their union must first be made Christians, according to the church view. This has also become the common practice in certain high church parishes in America.

Dissenters are Made Priests.

There are a number of dissenting ministers seeking haven in the Established church of England these days. Rev. R. J. Campbell of New Theology fame was ordained a priest recently and at the same time four other dissenters were received into the priesthood. Among these is Rev. A. E. Dearden, whose social work has been noteworthy. He is the third of four friends who went through college together and who are now entering the Episcopal church.

Dr. Clark Returns Ill.

Dr. F. E. Clark has returned from his trip around the world ill. He had pneumonia while he was gone, an aftermath of the typhoid which he had last year. He will remain quietly at home and do no public work except that which is done with his pen, until he is restored to strength again.

Changes in Baptist Leadership.

The Baptist Standard of Chicago is having some changes of leadership. Rev. E. L. Killam of Grand Rapids has been elected field editor. He has been state secretary of Michigan and manager of the state paper, the Bulletin. Dr. James Spencer Dickerson will retire from connection with the paper after more than forty years of service. Rev. Clifton D. Gray remains as editor.

Malaria, Quinine and Missions

How the Christian Medicine Man Promotes the Spread of the Gospel.

BY. DR. E. I. OSGOOD, of Nanking, China.

One of the richest men in this city of poverty called me in to see his wife. They have long been our closest friends in this city where we now number many friends.

The family had been down to Nanking to the home of the wife's parents. She and her two children had contracted measles while there and she had had a very severe attack. We found her convalescing and gave her a tonic with instructions as to proper food.

A little later he called us in again. The summer had pulled her down and she was having fainting spells. Upon examination we found that she would go into comatose spells for some hours at a time. She could not bear light and her room was screened as at night. There were pains in the region of her heart and she was filled with feelings of impending disaster. She was eating nothing and growing daily weaker. Her comatose spells were increasing in length until she would go through an entire day unconscious.

"I have no faith in our Chinese doctors," he told me, and I allowed no medicine to be given her."

I told him the case looked very hopeless. She had had such fainting spells in past years. They had disappeared until this attack, but were now increasing in length to an alarming degree. It looked like brain trouble. We could promise nothing except to do our best with the case.

He accepted our services just the same and stood by us even though the case grew worse and hope was about gone. There was no fever, only those distressing symptoms. Finally the regularity of the attacks made us wonder if malaria could be at the bottom of it all. She had had no sweats, no fever, no chills. Yet we decided to give her quinine. Wonder of wonders, the comatose spells at once ceased and within two weeks the other symptoms had largely disappeared.

"Marvel of marvels," said the man. Who would have ever dreamed that malaria was at the bottom of it all!"

This man is reading all the Christian literature we place in his hands, including the Scriptures, and is a warm supporter of all our Christian work. He does not yet fully believe in the miraculous power of Christ as shown in the Scriptures, but some day he will and we believe we will get him as an active follower of Christ.

The Sunday School

THE RIOT AT EPHESUS.

Lesson for August 20.

Golden Text: The love of money is a root of all kinds of evil. 1 Timothy 6:10.

Lesson Acts 19:23-41; verses 29-41 printed. Memorize verses 29, 30.

(29) And the city was filled with the confusion: and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. (30) And when Paul was minded to enter in unto the people, the disciples suffered him not. (31) And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theater. (32) Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. (33) And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. (34) But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. (35) And when the townclerk had quieted the multitude he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? (36) Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. (37) For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess. (38) If, therefore, Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. (39) But if ye seek anything about other matters, it shall be settled in the regular assembly. (40) For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. (41) And when he had thus spoken, he dismissed the assembly.

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VERSE BY VERSE.

29. **The city was filled with confusion.** The confusion is explained in verses 23-28.—**They rushed into the theater.** In the Greek cities the theater was the place for popular assemblies.—**Gaius.** This is a common Roman name, and there is nothing more known about him.—**Aristarchus.** He is mentioned several times in the Book of Acts. He was a close companion of Paul.

30. **Paul was minded.** When Paul intended.—**The disciples suffered him not.** The disciples warned him of the danger.

31. **The Asiarchs.** Officers of the Province of Asia. It was a position much sought by the wealthy. Paul's standing in Ephesus is indicated by his association with these men.

30. **Assembly was in confusion.** A good description of a mob. The mind of a mob is confusion, until focused by some leader in action.

33. **Alexander.** Some think he was "Alexander the coppersmith" who afterwards did much harm to Paul's work.—**Would have made a defence.** He may have desired to disclaim any part in the matter for himself and fellow Jews.

34. **When they percieved that he was a Jew.** When they saw he was a Jew they refused to hear him.—**Diana of the Ephesians.** This was a great temple erected to the goddess Diana. This goddess was worshiped by Greeks and Romans. She was worshiped as both a destroying and a preserving goddess.

35. **The town clerk.** The town clerk had the practical authority in his own hands, although Ephesus at this time was a free city.—**The city of the Ephesians is temple-keeper of the great Diana.** The word usually meant temple sweeper or keeper, but soon became an honorary title and was conferred upon persons and cities.

36. **Cannot be gainsaid.** They could not deny the fact. Could not be disproved.—**To be quiet.** The verb means to let down or lower, hence is applied metaphorically, to the keeping ones self in check.

37. **Robbers of temples.** Paul had not committed the wrong for which he was charged. Paul simply preached the gospel.

38. **Demetrius and the craftsmen that are with him.** Great throngs of worshipers gathered at the temple, and the works in the objects and helps to their devotion did a thriving business.—**The courts are open.** There are days and ways by which to settle matters of this sort.—**There are proconsuls.** There was just one proconsul in Asia. The plural in this place is colloquial.

39. **In the regular assembly.** The imperial government was very jealous of its rights and hence would not be likely to grant any more to assemble than they had agreed upon.

40. **We are in danger to be accused concerning this day's riot.** The town authorities are held responsible for this offense and are held subject to dismissal by the Roman government.

41. **He dismissed the assembly.** He formally dismissed them after quieting them.

* * *

TEST QUESTIONS.

1. This is a part of what missionary journey?
2. When was Paul first at Ephesus?
3. Who was Demetrius? What sort of a man was he?
4. Why did he oppose Paul?
5. For what purpose were Greek theaters used?
6. What was the duty of an Asiarch?
7. What were the duties of a temple-keeper?
8. What were the duties of the town clerk?
9. Who are held responsible for mobs?

* * *

SAFE IN THY LOVE.

Hear me, O Lord,
As in silence I bend;
Open Thy heart,
As my words slowly wend;
Talk with me now,
As I earnestly kneel,
Teach me, O Lord,
The dear Presence to feel.

Here Lord, I come,
In the calm of this hour:
Gird me about
With Thy wonderful Pow'r;
Op'ning my heart,
To a Father divine,
Know full well
All its secrets are Thine.

So may I tell
Of my troubles to Thee:
Father, I know
Of my need Thou wilt see;
Tell me of faults,
That I try to atone:
Father, forgive,
And of frailties condone.

Father, I know
I am talking with Thee:
My hand in Thine,
As it ever should be;
Though days are dark,
With the clouds from above,
Father, I know
I am safe in Thy love.

Paul at Ephesus

The Lesson in Today's Life.

BY ASA McDANIEL.

IN CITY after city Paul met opposition. In some cases it was religious interference and in others it was vested interest. The former came from the Jews and the latter came from the Gentiles. It was the master of the maid having a spirit of divination who stirred up the trouble at Philippi because he saw the hope of his gain passing. Demetrius seems to have had to do with the riots at Ephesus. He saw that if Paul's message in the city continued the source of his wealth would be seriously interfered with in the future.

We are not at all free from the spirit of these men today. For we hear protests against enforcing the law relating to corporations and tending to prevent evil of any sort. If it were not for the vested interests in vice it would not be so hard to get rid of it in our cities. The liquor business is with us today because of these vested interests. Gamblers and lawless liquor-sellers do not object to those who enforce the law on the ground that their lawlessness is being attacked; they always find some other subterfuge. They will say, "The liberty of the people is being taken away." Or they complain because prosperity is being interfered with. No legitimate business can be hurt by eliminating the evil that may be in it. All the great corporations are in a better position today than they would have been had they not gone through the cleansing process.

The spirit of money making that is wrong, is not money itself, nor even the desire to acquire money in abundance, but the improper use of it. Money is a force like fire or water which can be put to ill or to good uses. It is good to have money, and to make it serve yourself, and others and God. It is evil to love money as a miser does, to hoard it for no purpose, to spend it for evil things, to let it blind your eyes to the things more valuable than money, things that money cannot buy. Wealth is a blessing worth the best energies of the best minds when it falls into the hands that are consecrated to ideals; when it is entrusted to consciences that feel the commanding power of the Spirit. The value of money to the world depends upon the soul that possesses it.

In the days of Paul the people of Ephesus cried, "Great is Diana of the Ephesians!" These worshipers have passed. There are new ways of worshiping today but little, if any, better. There are men and women who cry, "Great is the god of Success." It does not require much foresight nor a highly developed spirit of prophecy, to realize that they who thus cry will become like the god they worship. They must fail for there is just one permanent element in the universe and that is God.

We may differ in our opinions as to what things are idols, but all must admit that there are idols enough now for bonfires everywhere. "What a man loves, that is his God," said Luther.

Disciples Table Talk

A Remarkable Union Effort in the Southland.

John H. Wood, pastor at Winders, Ga., writes that a movement is on foot among the leading citizens of Winders, irrespective of denomination, to call Herbert Yeuell for an out-and-out union meeting next summer and erect for him a large tabernacle. Mr. Yeuell has just closed what Mr. Wood calls "the most remarkable meeting in the history of the state," inasmuch as it started as a one-church meeting, amid a strong hereditary prejudice against the Disciples' movement and closed with every minister and church uniting enthusiasticially in the campaign. Stores closed for the day services and every church closed all services after the first two weeks of the meeting. The tent in which the meetings were held continually overflowed. Mr. Wood writes that there was at first no thought of promoting a union meeitng, but when the community demanded that the change of plan be made, it was considered best to accede to the general desire. The success of the meetings is attributed largely by the Winders' pastor to the sweet spirit in which Mr. Yeuell presented the teachings of the church. Although doctrines which are known in the Southland as typically Disciple were emphasized, Mr. Yeuell entirely disarmed all possible opposition by his wisdom and tact. The meetings ran for six weeks, and a hundred persons were added to the churches. Mr. Wood intimates that Mr. Yeuell may consider entering the union field exclusively.

Indianapolis Church Will Provide Free Dental Work for Children.

Seventh church, Indianapolis, of which H. Clay Trusty is pastor, has announced that it will provide dental work absolutely free to children under the age of fifteen years. This is a part of the development of a plan to make Seventh church a servant of its community in every way. Those who avail themselves of this opportunity to have their children's teeth examined and treated in case they need treatment are assured of every courtesy. Everyone, regardless of church affiliation or creed, is invited to come. Advice regarding the care of the teeth will be freely given by Dr. O. E. Yater. Dr. Yater has been for the last eighteen months in the employ of the government doing dental work for children in the schools. He graduated from the Indiana Dental College in 1912.

Half of Educational Fund for Texas Schools in Hand.

Team leaders representing the educational campaign of the Disciples of Christ in Texas, have announced that approximately $100,000 has been raised during the first thirty days of the campaign. This is half of the amount wanted by the workers. The campaign was inaugurated on June 18. The leaders of the campaign said they are well pleased with the work thus far, especially in view of the fact that the amount already raised is from less than 100 churches, leaving several hundred churches yet to be visited. S. J. McFarland, of Dallas, Texas, chairman of the ways and means committee, emphasized that, although the goal $200,000 is half reached, the campaign is just beginning in a real way. There will be no let-up of energy and enthusiasm among the workers. It is believed that the remaining $100,000 can easily be secured during the five months which the campaign has yet to run. In addition to the amount of money secured on the $200,000 campaign, it is announced that endowments aggregateing $245,000 are in sight that will be available upon the raising of the $200,000 fund. Recommendations have been made to the executive committee relative to continuing the plan of campaign during the remaining five months. Three teams will continue to work among the churches, visiting two and three churches a week. A popular subscription plan also was announced, with the slogan, "Ten Thousand Gifts From Ten Thousand People." This campaign will be carried on through the official organ of the Christian church in Texas, by which it is expected to reach many of the smaller churches which can not easily be reached by any of the teams. While the primary purpose of the campaign is to raise the $200,000, the team leaders feel also that the educational influence of



Professor Walter S. Athearn, Religious Education Authority, called from Drake University to Boston University.

this campaign is of great value, giving as an indication of this the fact that there are more applications on file for enrollment in Texas Christian University at this time than there were at the opening of that university last year.

Professor Athearn to Go to Boston University.

Prof. W.S. Athearn for several years head of the religious education department at Drake university has accepted the chair of religious pedagogy in Boston university, one of the largest theological schools in the country. It was thought for a time that he would accept the offer of the interdenominational seminary at Berkeley, Cal., but the eastern proposition was more tempting from several standpoints. The officials of the Boston school will spend $1,000,000 in making their religious education department the peer of any in existence. They will build a model Sunday-school building for Professor Athearn and will allow him to name all of his assistants. The pay roll of his department will run close to $25,000 a year.

Abbott Book Goes to the David C. Cook Company.

Abbott Book, director of religious education of First church, Cedar Rapids, Ia., for the last two and a half years, has tendered his resignation and will move to Elgin, Ill., September 1, to take the superintendency of the David C. Cook Sunday-school. Mr. Cook is the owner of the largest Sunday-school publishing house in America. More than two and a half million periodicals are mailed out from there each month. The Sunday-school in Elgin is the largest in the city, and just now the company is erecting a large institutional plant for this growing work. Many of the teachers in the school are members of the publishing house editorial staff. A paid physical director will be employed as well as other workers. Among the new plans to be tried out will be the moving picture proposition in the church. More than four weeks ago, Mr. Book returned to Cedar Rapids from Elgin, where he was called to confer with Mr. Cook, and the new position was offered him, but he turned the proposition down to remain with First church. Letters and telegrams were followed by a representative to convince Mr. Book that he should move to Elgin. Mr. Book made a second trip to Chicago to meet Mr. Cook, and finally decided to accept the offer. The religious director closes his work with the Iowa church August 31, and will take his family to Columbus, Ind., the home of Mr. Book's father, W. H. Book, for two weeks. He will be in Elgin to take up the work September 15. Mr. Book has done a remarkabe piece of work in building up First Christian Sunday-school at Cedar Rapids.

Temperance and Evangelism at Bethany Park, Ind.

Monday, August 7, is Temperance Day at Bethany Park, Ind., this year. There will be a Prohibition Song Service at 10 o'clock, and addresses will follow by David H. Shields, of Kokomo, Ind., national president of the National Temperance Board, and chairman of the day; by L. E. Sellers, national secretary of the Board; and by P. A. Baker, of Westerville, O., national superintendent of the Anti-Saloon League of America. Afternoon addresses will be given by E. S. Shumaker, state superintendent Indiana Anti-Saloon League; by Oliver W. Stewart, of Chicago; and by Mrs. Florence Richard, of Columbus, O., state president of the Ohio W. C. T. U. In the evening will be given a Grand Diamond Medal Contest, under the direction of the Indiana W. C. T. U. A diamond medal will be awarded the winner in this contest of winners in smaller contests. The National Evangelistic Missionary Association will have charge of the meetings of August 8-10. Participants on the program announced for August 8 are: R. F. Whiston, Bethany, Neb.; S. M. Martin, Seattle, Wash.; E. E. Violett, Kansas City, Mo.; J. L. Wilkinson, Flora, Ill.; R. H. Fife, Plymouth, Ind.; T. J. Brock, Peru, Ind.; M. B. Ingle, Indianapolis; W. T. Brooks, Ladoga, Indiana, and A. M. Hootman, Greencastle, Ind. A. W. Taylor, of Columbia, Mo., will close the day with a stereopticon lecture. Speakers on August 9 will be: A. K. Clarke, Brooklyn, Ind.; G. L. Snively, Lewiston, Ill.; C. R. Scoville, Chicago; T. J. Legg, Indianapolis; Crayton S. Brooks, Ladoga, Ind.; J. H. Jones, Ladoga; J. N. Crutcher, Kansas, City, Mo.; W. H. Book, Columbus, Ind.; C. R. L. Vawter, Kansas City, Mo.; Herbert Yeuell, Chicago; Lawson Campbell, Pittsburg, Pa.; with features by the Totten company in the late afternoon and evening. The last day of the evangelistic sessions will have for speakers: Fred R. Davies, Charleston, Ind.; O. E. Hamilton, Mountain Grove, Mo.; Clyde L. Fife, Plymouth, Ind.; J. V. Coombs, Danville, Ind.; C. S. Brooks; W. F. Shearer, Angola, Ind.; W. J. Minges, Des Moines, Ia.; Rochester Irwin, Vincennes, Ind.; W. L. Harris, Kansas City, Mo.; and in the evening a big feature will be a concert by the Fife Brothers' Concert Company.

Arcola, Ill., Pastor Preaches Sermon Series on "The Ideal Life."

B. H. Bruner, pastor at Arcola, Ill., does not believe in letting down in his efforts during the summer. Beginning Sunday, July 23, he began a series of special sermons on the Sermon on the Mount. Mr. Bruner writes that the outline for the series is based upon the outlines of Professor Votaw quoted by King in his "Ethics of Jesus." The following are the sermon titles of the series: "The Sermon on The Mount: or The Spiritual Discoveries of Jesus"—Matt. 5th, 6th and 7th Chapters. "The Ideal Life: Its Characteristics."—Matt. 5:1-12. "The Ideal Life: Its Mission."—Matt. 5:13-16. "The Ideal Life Contrasted with the Hebrew Ideal."—Matt. 5:17-20. "The Ideal Life in Deeds and Motives."—Matt. 5:21-48. "The Ideal Life in Real Religious Worship."—Matt. 6:1-18. "The Ideal Life in Trust and Self-Devotion."—Matt. 6:19-34. "The Ideal Life in Treatment of Others."—Matt. 7:1-12.

"The Duty of Living The Ideal Life."—Matt. 7:18-27. "The Jesus of The Sermon on The Mount."—Matt. 7-28-29.

Frank L. Bowen Celebrates Anniversary as Kansas City Evangelist.

There is probably no city in the country where the work of the Disciples is more efficiently and effectively carried on than in Kansas City, Mo. There are great churches there, and multitudes of Disciples, which facts account in large measure for the success of this city's activities. But all who are acquainted with the field would give Frank L. Bowen, City Evangelist, much credit for these results. Mr. Bowen has just begun his twentieth year in this important service. All of Greater Kansas City is included in his territory. July 16 was celebration Sunday, with every field where Mr. Bowen has labored represented. The evangelist writes that he believes the year 1916 will be the banner year, and rightly states that city missions has become a vital part of Kansas City church life.

A Record Ministry of Three Pastorates.

Thomas J. Clark has just been elected for another year at Albion, Ill. This begins Mr. Clark's ninth year in this field, which is his third charge. For twenty-two years he served the church at Vincennes, Ind., during this period growing a congregation of 700 members from a small group of fifty early members. In 1894 Mr. Clark was called to the Kirkwood Avenue church at Bloomington, Ind., the seat of the State University, and when he left this field in 1908 there was a membership of over a thousand. Since his call to the work at Albion he has led in the building of a fine $15,000 church home. The work at Albion is in excellent condition. The pastor and his wife recently spent a week in Bloomington, Ind., where he had the pleasure of seeing the last one of his children graduate from the Indiana State University. There are now ten Indiana graduates in the family, including sons-in-law.

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—The C. E. Society at Iowa Falls, Iowa, has assumed the support of Pusua, No. 720, one of the boys in the orphanage at Damoh, India, writes the Foreign Society.

—The Endeavorers at Sheridan, Wyo., join the list of societies supporting boys in the Damoh, India Orphanage by assuming the support of Martin No. 730.

—Walter S. Athearn, who is now giving a course of lecturs on religious education in Columbia University, preached at Central church, New York, last Sunday. Professor Athearn has been for a number of years head of the department of religious education in Drake University, Des Moines, Iowa, and has recently been called to the new school of religion of Boston University. He is the secretary of teacher training for the International Sunday-school Association and is widely known as a leader in new educational ideas as applied to religious problems. He gave Central congregation a message both stimulating and interesting, outlining some new developments along the lines of religious education.

—Herbert Yeuell, evangelist, reports an interesting situation at Nettleton, Miss., where he has been holding a union meeting. Eight years ago five churches of the town entered into a compact to hold a union campaign each year for eight years. The results have pleased the churches so well that they have now renewed the compact. There is a remarkable spirit of harmony and unity in the community, Mr. Yeuell reports, as was evidenced throughout the recent series of services, at which crowded buildings were the rule in spite of frightful floods. Mr. Yeuell will be at his home, 534 Blackstone Avenue, Chicago, during August.

—The Christian churches of California, in their recent convention at Santa Cruz, pledged approximately $8,500 for the work of state missions for this year. It is expected that final reports will bring the amount up to $10,000.

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Facts & Figures from Disciples Fields

CALLS.

C. H. De Voe, Mason City, to Oskaloosa, Ia. Accepts.

E. B. Bagby, Baltimore, Md., to Washington City, D. C., Columbia Heights. Accepts to begin work Sept. 1.

P. M. Kendall, Canton, O., to Danville, O. Accepts.

R. S. Rains, East Columbus, to Brownstown, Ind. Accepts.

Martin T. Pope, Verona, to Wast Plains, Mo. Accepts.

J. M. Elam, Delta, to Pleasantville, Ia.

W. F. Reeder, Corbett, to Elgin, Ore. Has begun work.

H. H. Griffis, Missoula, Mont., to Portland, Ore., First. Accepts.

D. Lloyd Morgan, Palouse, Wash to Albany, Ore. Accepts.

O. J. Howearth, Michigantown, Ind., to Sebring, O. Accepts.

C. W. Clark, Sayre, Pa., to Syracuse, N. Y., First. Accepts.

Harry Green Dunkirk, N. Y., to Boone, Ia. Accepts

Horace Kingsley, to Danville, Ky. Accepts.

Andrew Jones, Joplin, to Webb City, Mo., Central. Accepts.

W. C. Forster, to Goshen, Ky. Accepts.

Rev. Mr. Nickerson, Gary, to Michigan City, Ind.

RESIGNATIONS.

L. A. Crown, De Land, Ill.

J. M. Asbell, Clarinda, Ia.

O. H. King, Everett, Wash.

A. L. Cole, Toronto, Ont., Cecil St.

C. F. Hutslar, Los Angeles, Cal., Broadway, Congregation refuses to accept.

C. A. Lowe, Supt. Missions in Seventh Missouri District.

Bishop M. Hopkins, Norton, Kans.

Joel Brown, Boise City, Ida.

G. W. Adkins, Greensburg, Kan.

—George A. Campbell, pastor at First church, Hannibal, Mo., will spend his summe vacation holding a meeting at Center, Mo. Early in August is the date set.

—During the past six months there have been eighty-one persons received into the membership of First church, Richmond, Ind., to which L. E. Murray ministers. A net gain in membership of 53 is reported. First church now has an active membership of 434.

—The highest honors of the class of 1916 in the Carnegie, Pa., high school went to Miss Dorothy M. Phillips, daughter of O. H. Phillips, pastor of the church at Carnegie and head of the English department of the Carnegie high school. Miss Phillips also won a scholarship in the University of Pittsburg.

—The largest young people's class in eastern Kentucky is that at Pikeville. The class is taught by the pastor, Geo. S. Tinsley, and has an enrolment of 185 young people. It is reported that Mr. Tinsley is leaving this field.

—That Texas is in the advance guard so far as Bible-school efficiency is concerned, is evidenced by the great plants that are being erected in this state which are planned especially with a view to effective work in religious education. A splendid $20,000 building has recently been dedicated at Quanah, Texas, which has twenty rooms. H. M. Gillmore is the Quanah pastor. S. W. Hutton is the aggressive superintendent of Bible-school work in Texas.

—W. B. Hendershot, of the church at Huntington, W. Va., recently visited Central church, Decatur, Ill., with a view to considering this field for future work.

—The thirteen churches of Logan county, Ill., which recently organized at a meeting in Atlanta, Ill., celebrated with an all day picnic at the Lincoln, Neb., chatauqua grounds on July 27. H. E. Monser is president of the county organization.

—L. E. Sellers, national secretary of the Temperance Board of the Disciples, made the statement in an address at First church, Grand Rapids, Mich., that "the interest taken in the temperance movement by men of business and finance and by the daily press is often greater than that shown by the members of the church."

—J. G. Engle, who has led the church at Belleville, Kan., for the last year and a half, has gone to Dexter, Mo., from which point he will serve as district evangelist.

—C. M. Yocum, pastor at Rushville, Ind., who has recently undergone an operation for appendicitis, has been given by his congregation an extended leave of absence until he shall have fully recovered his strength.

—At last report the leaders in the Texas Educational Movement had secured about $100,000 of the required $200,000. It is probable that the remainder of the soliciting will be carried over to the autumn.

—A new $17,000 church building is going up at Fourney, Tex., in which field Prof. E. R. Cockrell serves as pastor. Professor Cockrell is the head of the Law department of Texas Christian University. The entire amount required for the new home has already been raised. This is accounted for by the fact that the men of the church have developed the custom of meeting at luncheon with their pastor regularly each month. At these meetings plans have been continuously proposed and carried through which have resulted in easy-going finances.

—An interesting meeting was held on the evening of July 19 by the Century Men's Club of the church at Warren, O. The address of the evening was given by the pastor, E. A. Hibler, and this was followed by a "watermelon supper." This was an open meeting of the club to which the ladies and the young people were invited. Mr. Hibler spoke upon the subject "The Yellowstone Park."

—Early in August is the date set for the laying of the cornerstone of the new church building at Peru, Ind.

—C. R. Stauffer, pastor at Norwood, O., has been granted a six weeks' leave of absence to take some special work at the University of Chicago.

—Chas. H. Forster, of Vacaville, Cal., is spending the summer at Montara by the Sea.

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—S. G. Inman is supplying Central church, New York, pulpit for Finis Idleman and taking summer work in Columbia University, besides attending to his regular tasks in connection with the continuation committee of the Panama Congress.

—V. C. Carpenter, missionary under the C. W. B. M. in Porto Rico, landed this week in New York with his family, and they will return to their work late in August.

—M. B. Wood, of New York, writes that about fifty persons were enrolled in the recent Conference on Religion held at Columbia University, New York City.

—Chas. H. Forster, of Vacaville, Cal., whose article on Nietzsche appeared in The Christian Century a few weeks ago, writes that another article on the same topic will appear in an early issue of The Survey. The Century hopes to present a second article by Mr. Forster in August.

—Portland, Ind., had as a feature on July 23 an address by the pastor, John D. Hull, on the question, "Should Portland officers arrest Bryant's liquor sellers and let Portland go unmolested?" Big crowds from the village of Bryant were present. Forty views of Portland facts were presented. Citizens' letters to the Portland pastor were read by him. From the circular sent this department by Mr. Hull it cannot be determined certainly the situation at Portland and Bryant, but it looks at a glance like a dry victory for the near future in Portland.

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THE EMPIRE STATE CONVENTION.

The New York State Convention, which was held this year at Wellsville, July 5-9, was notable out of proportion to the number in attendance and the constituency represented. The program measured up to the careful and laborious efforts put forth by the committee, of which J. P. Sala, minister at Richmond Ave., Buffalo, was chairman. The national interests were represented in addresses by F. D. Butchart, of Cleveland, for the A. C. M. S., Secretary J. H. Mohorter, of the N. B. A., Field Secretary C. O. Reynard, of Hiram College, for Education, and Mrs. Ellie K. Payne, for the C. W. B M., whose addresses were all of a high order.

A constituency as compact as that of New York has the opportunity in its conventions to hear directly from all those doing missionary work of any sort under agencies recognized in the convention. So one feature of this convention consisted of reports from each of the sixteen mission points in the state. Another advantage of the relatively smaller size of the group assembled was the opportunity for discussing specific problems of local church work peculiar to New York, provision for which was made in conferences and otherwise.

The convention of last year accepted the resignation of several members of the State Board who had served long and honorably, but who felt that the time had come for a change. The chief departure made by the convention was in the election of M. M. Amunson, of Brooklyn, President of the Board. Under his leadership, notwithstanding disturbing prospects, the new Board entered upon a forward looking policy. The results appeared already in the convention of this year. Secretary Brady characterized his report as the best he had ever presented in seventeen years of secretarial experience, twelve of which had been spent in Pennsylvania and five in New York. A current expense debt of approximately $2,000 a year ago was practically wiped out, and the treasurer's report showed all bills paid and a balance on hand, with receipts from all sources totaling more than $7,000. This, together with the fact that three of the missions anticipate attaining self-support within the current year, and at least one other expects to follow them at an early date, makes possible the starting of a new mission point for the first time in eleven years. The program is to enter the city of Schnectady, and to do it on scale the encouragement and enthusiasm of felture.

Another achievement of the new board was probably essential to the undertaking of this movement, namely the unification, or co-ordination of the agencies at work in the state. A plan is in process of being worked out now whereby the Disciples Missionary Union, in New York City, and the Niagara Frontier Association, at Buffalo and its vicinity, will, without surrendering local authority, work in conjunction with the State Society in such a way as to avoid diffusion of energies and interest, and add lowship in the larger work of the whole state.

These are some of the things that have given the Empire State Convention a new tone, and which are making the Disciples here conscious of a vitalizing force at work, the effects of which will be far reaching

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THE CHRISTIAN CENTURY

Vol. XXXIII Aug. 10, 1916 Number 32

The Church College
Editorial

An Educational Conscience
By Frederick O. Norton

A Call to Young College Men and Women
By Charles T. Paul

The Pagan at the Gate
By Charles H. Forster

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII AUG. 10, 1916 Number 32

The Church College

DOES EDUCATION BELONG TO THE CHURCH OR THE STATE?

In the days of the fathers of our movement, education was largely in the hands of the church. Free schools had not as yet arisen. Both Thomas and Alexander Campbell were village school teachers early in life.

Most of the pioneer Disciples were men who had been to the best Scottish universities and were imbued with the educational ideal. Thomas Campbell spent more time in the new world teaching than in preaching. Alexander Campbell assembled in the wilderness a remarkable library for his time. At the earliest opportunity he founded Bethany College, and to the end of his life it was one of his dearest projects.

In our own day, the educational situation is far different. Great universities supported by the state have arisen. At first confined to technical instruction to a large extent, these great institutions are now teaching all the disciplines. This has made some people question the right or at least the obligation of the Church to maintain colleges.

The true educator will favor the school where learning is free from the trammels of popular opinion. At first we thought this place was the state university. When it was seen, however, that courses in religion could be given in but few of these state schools, it was at once seen that there yet remains a place for the church in education. The study of the history and meaning of religion is too fundamental to human life to be left out of the educational program of a democratic society.

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Furthermore, there is growing evidence of the interference of politicians with the liberty of learning in state universities. The case of Prof. Scott Nearing, in Pennsylvania is in point. The continual disturbances in recent years in Wisconsin, the embarrassments of that inspiring teacher, Professor Ross, show us that the unhindered study of economics may have to take itself to the institutions that are protected by the Church. The church schools are about through with heresy trials, and in the two disciplines which are most oppressed by prejudice, the church school is today on the whole more free than the state university.

Unless we are to have a state church again, it would be absurd to turn over the training of the minister to the state university. There is an occasional man in our ministry who has come up through the state university, but most of our ministerial students come by the way of the church college, though more Disciples are in attendance at state universities than at the church schools. The church college brings the young minister into a specialized group as at University Place, Des Moines, or at Eureka, where the Christian viewpoint is not only formally developed but where religion saturates the whole social group. Such an atmosphere is the place to make men loyal to Christian ideals, while free in their thinking.

The genius of the Disciples of Christ has been rationalistic in its temper. We have ever delighted in the intellectual aspects of religion. But, strange to say, we have been poor promoters of college enterprises. The searching article by [illegible]ton found on another page is almost sensational in the courage of its utterances, but it is highly important to face the facts as they are. In the great evangelical group of which we are a part, we are not in the vanguard educationally, as might have been expected from the original impulse that was given the movement. The reasons are obvious. For a long time there was a reckless duplication of institutions. The story of the dead colleges during our history would astonish some of our best informed men. We drop the curtain on this scandal of our history.

The neglect in furnishing endowment in days gone by has long since lost its excuse. The college authorities of the country have set a standard of proper endowment for schools and colleges. The Disciples are too far below this standard for us to quote the figures. Our schools are all perfectly aware that the immediate and pressing need of our time is the rapid collection of funds to make the institutions able to furnish the training modern youth should have.

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Disciple schools have been subject in recent years to the unedifying spectacle of reactionary journalism demanding certain doctrinal guarantees. This encroachment of the freedom of learning has been resisted to the finish by most of our educators. We believe the end of this epoch in our history has come, and it is significant that we are able to say at this very hour that the schools which have been freest are now most prosperous. The pragmatic argument, fortunately, is with the college that has never bowed the knee to Baal educationally.

Clearly, if our schools serve all the Church by furnishing ministers, and if these schools aid continually in interpreting our religion in intellectual circles, every member of our religious group owes to our universities and colleges a great debt.

We owe our schools the good word which will make Hiram as well known as Amherst, and Butler as Oberlin. If we are truly an intellectual people, we should rejoice in our colleges and proclaim their merits to the world.

Our professors should be better known men. Probably the teachers in Disciples' colleges have suffered more in behalf of the faith in the past than our missionaries have, without making an invidious comparison. Cultured men have accepted insignificant salaries and then found them but half paid. We should know our teachers by name and honor their scholarly work. They are still poorly paid, and ill requited by the brotherhood which should know and appreciate them more.

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The educational emergency at this present time demands not only the loyal contributions of all the churches to our colleges, but it should touch the hearts of men of large means to endow and equip our schools in such a way that we shall have cause for just pride in them.

The percentage of educated people in our country is far too low to meet the needs of democracy. Young people everywhere are missing their chance because of the low educational ideals of their home or their community. The Disciple college is our answer to this situation. It is our contribution to the intellectual life of America.

An Educational Conscience

By Frederick O. Norton

CONSCIENCE, according to Webster, is "a sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do or to be that which is recognized as good—often with special reference to feelings of guilt or remorse or ill-doing." To have a conscience on education is to be sensible of a right or wrong attitude in regard to it, especially of converting this attitude into action, and a feeling of obligation to have the right attitude and to do the right action. If we ignore a subject or think it of too little importance to occupy our attention, we may be said to have no conscience with regard to it. By our educational conscience we mean the attitude, religious or irreligious, which we Disciples of Christ take toward education, and especially toward the education of our own ministers; the sense or consciousness of right or wrong in our intention and action, and the recognition of our obligation to do what is right in this regard.

I.

Have we an educational conscience?

Are we doing what we should do in regard to education; do we have a feeling of guilt and remorse for not doing our duty, or have we no feeling or conscience whatever on the matter?

We have a decided conscience, or religious attitude, on other matters. We have a very strong "doctrinal" conscience, so strong that one of our leading religious journals has for months given a large part of its most prominent space to the promotion of what it calls a "Doctrinal Revival," and recently has given much valuable advertising space for the promotion of a "Doctrinal Congress." Do we hear of an "Educational Revival?" Are any of our religious papers promoting an "Educational Congress?" I think it only fair to say in this connection, that the pulse of a people, whether religious or otherwise, may be felt through its representative press, as the business managers of the various publications must be trained experts in feeling the pulse of the people, in order to give them what they want. So we may judge what is popular among the people by what is emphasized by the press. We are very strong in our attitude toward Baptism, Confession, the Lord's Supper, Faith, Repentance. If one of our leaders is regarded as unsound on any of these, especially the first, he is branded and read out of the Brotherhood as a heretic, an infidel, or a Unitarian. Does this occur if one does not make adequate preparation for the ministry, or if a religious leader does not support our educational institutions with no uncertain sound?

NEGATIVE ATTITUDE TOWARD EDUCATION.

We, as a people, have no educational conscience—or practically none. Notice that I say, "we, as a people." There are, of course, many individual exceptions, but our rank and file, and whatever we have of official representation, give it practically no recognition, or assume toward it a hostile attitude. One of our leading journals, in commenting upon our educational institutions recently, remarked that a few of them had a "craze for standardization." Now standardization means nothing more or less than an orthodox recognition of the scripture, which exhorts us to be "of good report of them that are without," and to give what we promise in our catalogues. We have some institutions that advertise that they will give an A.B. degree, and what they really give is recognized by "them that are without" (e. g., the United States Bureau of Education, the Association of American Universities, and such universities as Harvard, Columbia, Michigan and Wisconsin) as only one-half or one-fourth of an A.B. The attitude of our ordinary individual church members is illustrated by an answer



Dean Frederick O. Norton, of Drake University.

which I have frequently elicited from church men, when I have asked them to support Drake University: "Nobody ever gave me an education, why should I give anything to a young man who should work for himself?"

Such people do not realize that if our young men are to be trained for the ministry, the church must provide the college, as no provision whatever is made by the State. The State provides educational advantages for every other calling except the ministry. The knowledge which our ordinary church members have of the needs of our educational work is well illustrated by the remark of a well-to-do farmer near Des Moines, who, when solicited for help for Drake University in the time of dire need, said: "Well, if I'd ever give anything, I'd give it to some poor institution, and not to a rich college like Drake University."

WHY NOT EDUCATIONAL CONGRESSES?

We have no educational revivals because we have nothing educational to revive. Our religious press does not promote educational congresses or conventions, and we have had the scantiest, back-door, on-the-side, out-of-the-way, in-the-corner, apologetic recognition on our missionary programs. We have spasmodic, but pitifully inadequate recognition from the press, and in general from the pulpit. We have no active educational organization or propaganda. Note that I say active. We have recently made a paper organization, and it is good as far as it goes, but it is composed of men who have no time to give to it, and, while I have nothing to say against the organization, but rather do I commend it as a step in the right direction, the fact that it is not generally known that we have such an organization is proof of its inadequacy.

It is generally agreed that one's contribution toward a cause is a good index of his conscience in regard to it. Our 1915 Year Book records the distribution of our church offering as follows: American Christian Missionary Society, State Missions, Foreign Christian Missionary Society, Church Extension, Ministerial Relief, Christian Women's Board of Missions, National Benevolent Association, and of Bible-school offerings: American Christian Missionary Society, Foreign Christian Missionary Society, State Missions. Our educational interests were not recognized in the official record of the distribution of offerings until the present year. The Methodist churches in one of the four conferences in Iowa gave over $25,000 to education; all the churches of Disciples in Iowa, according to the 1916 Year Book, gave only $510.94.

II.

Why do we not have an educational conscience?

Because all our attention and emphasis has so far been given to direct evangelism, sometimes to blatant evangelism, if I may be permitted to use such a term. We are just getting through the fighting-for-existence stage, and have not yet recognized the fact that we are through. I mean most of us have not, and if any one lets up on this kind of a program, it is considered that there is something the matter with him, and he is at once assailed with those epithets of traitor, heretic, Unitarian, etc.

Because of our peculiar teaching that Scripture is easy, and requires no interpretation, and the consequent result that one man's guess is as good as another's. Why, then, go to the college at all? And why have colleges? One can go from the plow, or the barber shop, directly into the pulpit, and he is more likely to be "sound" (loud) than after he goes to college, especially if he goes to a standard college. "If the books agree with the Koran," said Caliph Omar, as he set the match to the great Alexandrian Library, "they are useless; if they do not agree, they are pernicious; in any case, they should be destroyed." A modern version might read as follows: "If our colleges teach what is in the Bible, they are useless; for any grammar school boy or girl can find that out for himself. If they teach anything that is not in the Bible, they are pernicious." The conclusion is inevitable.

HIGHER EDUCATION SCORNED.

Because of our literalism and legalism. For every action, and every attitude, and every movement, we have a plain "Thus saith the Lord." Do this, and you will be saved; don't do it, and you will be damned. Consequently you are less likely to be "saved" if you have anything to do with education, especially with "Higher Education," which is popularly synonymous with "Higher Criticism," which, in its turn, popularly means "Infidelity."

If it is all down in plain black and white, which he who runs may read, why not leave well enough alone? Safety first!

Because of our inordinate conceit, and cocksure dogmatism. We are absolutely right. All others are inevitably wrong. They are educated. We are not. Why educate?

Because we have no educational propaganda. I mean of course no effective propaganda, as in the case of Missions, Benevolence, Church Extension, et al. This is natural. Why should we have, with an attitude such as I have described?

III.

What will give us an educational conscience?

First, genuine scriptural teaching, with emphasis on the need of Christian education, following the example of Jesus and Paul. Jesus gave most of his short life to training twelve men. Surely we will make no mistake if we give our time, and millions, if we have them, to educate our religious leaders. Paul, the greatest of all preachers and evangelists, had the best education his country could afford—an education corresponding to that for which the highest academic degree is conferred at the present time.

Secondly, the establishment of a propaganda for religious education similar to that which we have long had for Foreign Missions—a scientifically organized Board of Education, with the best educational leader who can be secured as Secretary, a man whose consecrated scholarship and ability will compel the attention of the brotherhood and the respect and loyalty of our educational institutions; a man of the most thorough equipment and experience, who will devote all his time, energy and talents to our educational interests.

The object of this educational propaganda should be: to educate our religious leadership; to create, arouse, or develop a sentiment in favor of education among the Disciples—an educational conscience, so to speak, as we have been developing a missionary conscience. The first step to be taken by this Board through its Secretary should be to make a thorough investigation and classification of all our educational institutions and enterprises, and to publish the results of this investigation without fear or favor, for the information of our church people. If we have schools that are second, third, or fourth class, our people, and especially our young people, should know it, and the public has a right to the most exacting knowledge of the institution it is called upon to support. This investigation should be followed by enlightening articles on our educational conditions and problems, in our religious papers, published by the Secretary by the authority of the Board. Our religious leaders, whether ministers, business men or professional men, should be individually interviewed and won to a sympathetic understanding and co-operation in our educational work. Addresses should be given at our principal conventions and in our leading churches. A monthly or quarterly bulletin should be published, keeping the interests of our colleges before the people. Discriminating literature should be sent to the churches. Educational Day should be as generally observed as Foreign Missionary Day is now, and proper literature should be provided for this purpose.

The Board through its Secretary should thoroughly standardize and co-ordinate the work of our colleges. This, of course, should be approached in a judicious manner by personal visitation and conferences with the executives.

The Board should advise and assist in the management of financial campaigns, for individual institutions, but greater emphasis should be placed upon the financial returns, through the proper adjustment of the church budget to the headquarters of the Board, creating a large fund for distribution according to needs. If the educational conscience is fully developed, the money for the work will follow.

OUR CRYING SIN.

The crying sin of the Disciples today is the neglect of our church colleges. The Men and Millions Movement is the first real recognition of the proper place of our educational work. One of its aims was stated to be to raise the salaries of instructors to a living standard. How many of our people know that a majority of our so-called professors are not paid as well as plumbers or carpenters? Do not let us deceive ourselves. The law of compensation works here as well as anywhere else. Whatever may be said about "loyalty," it is impossible to secure or hold the best equipped instructors without adequate salary, consequently it is a fact that in the recent classification of the U. S. Government, only one of our educational institutions was ranked in group I.

The productive endowment of the "richest" educational institution among us, is less than a million dollars, while two to five millions is the endowment of the ordinary first class small college; for example, Amherst, with about 400 students, has five million and in round numbers the endowments of the best standard colleges and universities amount to from one-half million to one million for every one hundred students. We have about three and a half million dollars endowment for twenty-three colleges, with about 6,500 students, or about one million for every 2,000 students, or only from five to ten per cent of the endowment of schools that are supported by "them that are without."

"QUIT PLAYING AT EDUCATION."

A number of our institutions are called "Universities," with such pitiful endowments as $44,880, $57,680, and $65,000; some "colleges' with "no endowment" and one with $222!

We often hear the complaint that many of our best young men who wish to prepare for the ministry go to Harvard, Yale, Union, etc., and there imbibe strange doctrines inimical to the faith once for all delivered to the saints. But what can we expect when at these schools they may have free tuition, and at ours, they pay from $50 to$110 a year: when not one of our institutions is adequately equipped for research, and when it is an indisputable fact that no one can get a position in one of our best colleges without a degree from one of these great universities. It seems to me that it is time for us to quit playing at education. But this we will not do until we develop an educational Conscience.

The Pagan at the Gate

By Charles H. Forster

WAR cannot be conducted according to rules which are born of the ideals of Jesus Christ. To think of such a thing is to think in contradictions. The dead religions of antiquity are better suited to modern Europe, with its militarism, than Christianity. Christianity or Militarism, one or the other, must survive; they cannot both survive.

The pagan is at the gate of our civilization, ready to come in and take possession. Like a lurking menace we see him, on all sides, in every department of human life, seeking to capture our world, seeking to overthrow the ideals which have been most precious to us.

THE HIGH PRIEST OF THE NEW PAGANISM.

Many foes within our gates are allied with the pagan without. These foes weaken us in our stand against the pagan by getting us to distrust our weapons: The Word of God, the ideals of Jesus, the message of Christianity, and the moral standards of our modern civilization. Only by holding to these can we stand against the subtle advance of The New Paganism.

Friedrich Nietzsche, the philosopher, can rightly be called the great high priest of the The New Paganism, and his teachings, which will be described in this article, prepared the way for The War in two ways: by undermining the teachings of Christ, and by exalting the ideals of classic paganism. The legions of living pagans who are now horrifying and terrorizing Europe are acting out the philosophy of Nietzsche to the letter. A writer conversant with German life and the philosophical teachings in German universities recently wrote concerning Friedrich Nietzsche: "It is very interesting to watch the unreasonable and bloody antics of the real pagans who are now making Europe a living example of the philosopher's theories."

THE PAGAN PHILOSOPHY IN REAL LIFE.

The philosophy of paganism has ceased to become a mere exercise of the intellect. It has embodied itself in real life. It had everything ready. It had an incredibly terrible and monstrous machinery at its command. Like some great Juggernaut Militarism lunged forward, and men, women, children, ideals, religion, literature, government were driven before it in just one bloody direction. Nothing can get to the rear and escape. All must go in the direction they are driven or be crushed to death. Militarism has now the upper hand.

CHRISTIANITY THE ONLY HOPE.

Christianity is the only force that could have destroyed this Juggernaut. It is its natural enemy. The paganism of Europe could not have been regenerated if Christianity had been fully alive. Christianity must be undermined if a militaristic civilization is to be erected. Now the intellectual attempt of paganism to undermine Christianity found its voice in the teachings of Nietzsche and his followers.

He brands the doctrines and the dogmas of the Church as a lot of empty notions—the last fumes of evaporating

reality. He calls the Christian conception of God the thinnest that ever existed in the mind of man—nothing more than the delirium of a set of sick cobweb sinners. Nietzsche is not altogether incorrect in these seemingly blasphemous utterances, for Christian scholarship has spent much valuable time spinning metaphysical and theological cobwebs. The great danger lies, not in the cobwebs themselves, but in the fact that we have forsaken the realities of the religion of Jesus Christ and taken for the fundamentals of our religion these flimsy vagaries of the intellect.

NIETZSCHE'S OPINION OF CHRISTIANS.

Nietzsche makes the common error of mistaking these vagaries for real Christianity. In his opinion there is no more self-convinced, more inflated idol in existence than the God the Christians worship. In the following language he describes his opinion of the Christian's God: "A god of the sick. . . . One of the most corrupt concepts of God that ever arrived on earth. It represents the low water-mark of declining developments of the god-type. . . . In this god we find hostility to life, to nature, to the power of real living. . . . That the strong nations of Europe have not thrust from themselves the Christian's god is verily no honor to their religious talent, not to speak of their taste. They ought to have got the better of this sickly, decrepit product of decadence.. . . They have incorporated sickness, old age and contradiction into all their instincts. . . . Two millenniums and not a single new god! But still continuing, as if persisting by right, this pitiable god of Christian monotheism. This hybrid image of ruin derived from nullity and contradiction, in which all decadent instincts and lassitudes of soul have their sanction."

THE GREAT WAR TERROR.

What a blasphemous challenge! It is high time we examined our concept of God to see if there is any misleading weakness in it. Is the God which Nietzsche blasphemes the Christian God or an invention of scholastic theology? We have woven around the God of Christ a bewildering maze of metaphysical and theological cobwebs! The trouble with Europe at this present awful hour is that the living essence of Christianity has been made the plaything of the intellect and not an instrument with which to build The City of God. Upon foundations made of these theological vagaries, the great ecclesiastical systems of Europe have been built, with their monuments of masonry around which now the bullets and shells of paganism shriek and laugh and destroy in hideous, devil-like scorn.

While Christianity grew in these ecclesiastical systems Europe remained pagan at heart. Paganism slumbered beneath the thin crust of a formal Christianity although it made its presence known in various ways Europe lived upon the surface of the crust and felt secure, but the pagan writhed beneath, until, at last, in the autumn of nineteen hundred and fourteen, the world shook with terror and agony. Paganism had awaited its day, and with a thousand deadly implements of death of its own preparing, it penetrated every nook and corner in Europe. Wives and mothers wept, and their half-starved children knew not the meaning of the tears. The rotting bodies of the men the women loved, and upon whom the children depended, merely furnished a stench upon the battlefield to make the believers in Christian civilization feel faint.

Is it too late to build into life the ideals of the Man of Nazareth?

THE CHURCH A FRIEND OF MILITARISM?

European Christianity has been too much like a Bird of Paradise in the midst of a beautiful jungle. It should have acted the part of sturdy pioneer, clearing away the wild beauty, the wild beasts and the wild inhabitants to make room for a splendid, well-ordered and secure Christian civilization, but it sang its song and lived so harmlessly in the midst of the jungle that it became a harmonious part of existing conditions It advocated a form of religion but denied the power thereof. Militarism and the Church dwelt side by side in peace. The wolf dwelt with the lamb, the leopard lay down with the kid, the cow and the bear fed together, but when the bigger beasts began to quarrel the lesser creatures found themselves quite unable to keep the peace of the jungle. The Church has made itself a harmless, lesser creature, and against the basic instincts of life which are now ruling in blood and horror it stands helpless. It has sold its birthright for a mess of dogmas. It is trembling in its weakness and the big beasts are crunching each other and the jungle flows with blood. All its baubles, its temples, its creeds and its liturgies seem like mocking effigies of its weakness as it now stands amidst the noise and scourge of the legions.

Instead of regarding Militarism as an out-and-out enemy the Church has assumed a friendly attitude, merely suggesting that it might pull out a few of its claws and cloak its paganism in a set of nice, humanitarian rules. A few loyal sons of the Church, seeing the fallacy and futility of all this, have prayed and held peace conventions. Speeches have been made and books have been written. We have talked confidently and have been filled to the crown of the head with sentiment, but militarism regarded us with an indifference which amounted to scorn.

Above the prayers of the Church, and more powerful than they, sounded the cry of the New Paganism. Nietzsche, its prophet, called for a new religion, a new conscience and new moral values as Europe's great need. Something new to resist the decaying society and deteriorating life of Christian civilization. Something to take the place of the cowardice, the pitiableness, the old woman's morality which two millenniums of Christianity have incorporated into the race. Nietzsche finds this something in the law of the jungle and the revival of the rule of the basic instincts of life. Europe must open the windows and let the fresh air blow in from the expanses of the jungle and drive out the poisonous atmosphere of Christianity. It must develop the manly instincts which sing in battle and shout when the blood spouts from the wound of an enemy. It must tread under foot that contemptible species of well-being dreamt of by "shopkeepers, Christians, cows, women, Englishmen, and other democrats."

THE WAY TO ENDURING HEALTH.

Here is the voice of philosophy giving the call of the wild. Nietzsche penetrated to the pagan passions which smoldered beneath the thin crust of Christianity which covered Europe. He helped to strike the match which changed these smoldering passions into a living flame. We have been living on the top of a volcano and we should not show surprise now that the basic passions have burst forth into roaring, flaming, lurid life. Our part is to be ready with a new and forceful message when these passions have burned themselves out, when the hour of war lust is over, when the inevitable hour of weakness after passionate indulgence prostrates the world. In that hour we can point the way to an enduring health.

Vacaville, Cal.

A Moral Equivalent for Universal Military Service

RANDOLPH BOURNE, in The New Republic.

THE current agitation for preparedness has set hosts of Americans to thinking out for the first time what a real national strength and readiness would mean. We suddenly realize that if we are to defeat that militaristic trend which we loathe we shall have to offer some kind of action more stirring and more creative. The call now upon every citizen is to be not nebulously patriotic, but clear and lucid as to America's aims, so that our national energy shall not be squandered and misused. There looms up as a crucial need that "moral equivalent for war" with which William James first roused our imaginations. It seems no longer so academic a proposal. Confronted with the crisis, we see that he analyzed the situation rightly.

All around us we feel a very genuine craving for unity of sentiment, for service, for some new national lift and broadening which shall keep us out of the uneasy pettiness into which the American conscience has threatened to fall. In our hearts we know that to crystallize this desire into a meaningless sentiment, or into a piling-up of armaments or a proscribing of alien cultures, would not satisfy us. We want action, but we do not want military action. Even the wildest patriots know that America would have to go through the most pernicious and revolutionary changes to accept the universal military service which they advocate. We wish to advance from where we stand. We begin to suspect that military service, flag-reverence, patriotic swagger, are too much the weary old deep-dug channels into which national feeling always runs and is lost. The flooding river fills again its archaic and forsaken paths. Our present confusion expresses the dilemma we find ourselves in, when our instincts impel us into courses that our intelligence tells us we ought not to follow.

"AMERICANISM."

Our American danger is not so much that we become militarists as that we grope along, fretting and harrying each other into a unity which is delusive, and expressing our "Americanism" in activities that are not creative. The best

come through James's conception of a productive army of youth, warring against nature and not against men, finding in drudgery and toil and danger the values that war and preparation for war had given. Ten years ago such an army seemed Utopian. We had neither the desire nor the technique. It seemed a project not to be realized without making a reorganization of our life so radical as to make the army itself unnecessary. Today, however, a host of new attitudes seem to give us the raw material out of which such a national service could be created. We hear much of universal military service as "education." The Plattsburgs are sugar-coated as "civic training camps," "schools for citizenship." Universal service no longer stands on its old ground of mere preparation for war. It is frankly trying to get itself recognized as an indispensable mode of education. The next pertinent step is evidently to ask why, if universal service is valuable because it is educational, it should not be constructed on a strict educational foundation.

COLOSSAL ORGANIZATION NOT NEEDED.

James's proposal sounded Utopian because it would require an entirely new and colossal national organization to put it into action. Universal military service in this country would certainly mean such a task. But if our national service is to be educational, we already have the organization in existence. The rapidly consolidating public school systems in the states provide the machinery for such an organization. As the public schools become better places for children to spend their time in, we are growing less tolerant of the forms of schooling outside of the public system. The tendency is towards the inclusion of all children in the public school. And the progressive states are requiring schooling up to the full age of sixteen years. We are rapidly creating a public school system, effectively administered by the states, which gives us the one universally national, compulsory service which we possess or are ever likely to consent to.

Education is the only form of "conscription" to which Americans have ever given consent. Compulsory military service would require decades of Napoleonic political evangelism to introduce. Compulsory education is universally accepted. For a national service which shall be educational you would have to convert nobody. The field is sown. No one denies the right of the state to conscript the child for education. But coupled with this assent is the insistence that the education shall be the freest, fullest and most stimulating that we know how to give. The current educational interest arises largely from the indignant demand that a state which takes all the children must meet the needs of every child. The very recent enthusiasm for "vocational education" means that we want a schooling that shall issue in capacity for fruitful occupation. A national educational service could give training for work at the same time that it gave opportunity for service.

MILITARY SERVICE A SHAM.

It is only a national service of this kind that would really be universal. Military service is a sham universality. It omits the feminine half of the nation's youth. And of the masculine half it uses only the physically best. France is the only country where the actual levy on men for military service has approximated the number liable. But worst of all, military service irons out all differences of talent and ability. It does not even tap the resources it enlists. It makes out of an infinitely varied group a mere machine of uniform, obeying units. The personal qualities, the individual powers of the youth it trains, are of no relevance whatever. Men are valuable exactly to the degree that they crush out these differences.

A national service for education would not be a sham. It would actually enlist the co-operation of every youth and girl. It would aim at stimulation, not obedience. It would call out capacity and not submerge it. It would organize varied tasks adapted to the capacities and strengths of its young citizenry. It would be universal, but it would be compulsory only in the sense that it called every one to the service. The tasks would not be enforced drudgery, but work that enlisted the will and toned up the aspirations.

RELATION TO THE PUBLIC SCHOOLS.

Such a national service would be the logical outgrowth of our public school system. Suppose the state said: All children shall remain in school till the age of sixteen years. Between the ages of sixteen and twenty-one they shall spend two years in national service. This service shall be organized and administered by the state educational administrations, but supervized and subsidized by the national government. The service would be performed as national service, but its work would be constructive and communal in its purposes and not military. Special military training could be given as a branch of this service to those who were best fitted for it. But defense would be but an incident in our constructive life, and not the sinew of our effort.

The tasks for such a national service would evidently be different from those contemplated by James. He thought of turning his army of youth into the drudgery of the world, where they might win in heroic toil and self-sacrifice the moral rewards which war had formerly given. But if our service is to be universal, it cannot be mere unskilled labor in mines and farms and forests. A large proportion of our youth would be disqualified. Furthermore, a service which made such frontal attack on industry would be bitterly resisted by those with whom its work competed. We are not prepared for a service which clashes too suddenly and harshly with the industrial system. What we need is a service which shall not so much do the old work of the world as create new demands and satisfy them. This national service could do things which need to be done, but which are not now being done. It could have for its aim the improvement of the quality of our living. Our appalling slovenliness, the ignorance of great masses in city and country as to the elementary technique of daily life—this should be the enemy of the army of youth. I have a picture of a host of eager young missionaries swarming over the land, spreading the health knowledge, the knowledge of domestic science, of gardening, of tastefulness, that they have learned in school.

SOME ADVANTAGES FOR COMMUNITY SERVICE.

Such a service would provide apprentices for communal services in town and country, as many schools and colleges are already actually providing. Food inspection, organized relief, the care of dependents, playground service, nursing in hospitals—all this would be a field for such an educational service. On a larger scale, tree-planting, the care and repair of roads, work on conservation projects, the care of model farms, would be tasks for this army. As I was burning caterpillars' nests the other day in New Jersey and saw the trees sinister with grey webs, I thought of the destroying army of youth that should be invading the land clearing it of all insect pests. We might even come to the forcible rebuilding of the slovenly fences and outhouses which strew our landscape, and to an imposition of cleanness upon our American countryside. With an army of youth we could perform all those services of neatness and mercy and intelligence which our communities now know how to perform and mean to perform, but have not the weapons to wield.

"FLYING SQUADRONS."

The army could be organized in flying squadrons, so that its youth could travel widely and see and serve all kinds of men and communities. For its direction we would need that new type of teacher-engineer-community worker that our best school systems are already producing. Scientific schools, schools of philanthropy, are turning out men and women who could step into their places as non-commissioned officers for such an army. The service could be entirely flexible. Boys and girls could learn the rudiments of their trade or profession in actual service with the army. Book studies could be carried on, and college learning could come to its own as the intellectual fertilizer of a wholesome and stimulating life. Athletics and sports would be an integral part of the two years' service. There would be long periods of camping in the national parks or upon ocean beaches. The Boy Scouts and Camp-Fire Girls already give the clue to such an enterprise.

If objection is made that this national educational service would fail to bring out the sterner qualities of heroism and self-sacrifice, and would not be a genuine moral equivalent for war, the answer is that the best kind of a moral equivalent is a moral sublimation. We want to turn the energies of youth away from their squandering in mere defense or mere drudgery. Our need is to learn how to live rather than die; to be teachers and creators, not engines of destruction; to be inventors and pioneers, not mere defenders. Our cities and isolated farms alike are mute witnesses that Americans have never learned how to live. Suppose we had a national service which was making a determined assault for the enhancement of living. Would its standards be less rigorous? Rather would the ingenuity and imagination have to be of the finest.

NATIONAL UNION AND VIGOR SECURED.

Some such conception of national service is the only one which will give us that thrill of unity and vigor which we seek. An educational service built on the public school system puts the opportunity in our hands. The raw material in attitudes and desires is here. Every task that an army of youth might perform is already being done in some school or college or communal service. All we need to do is to co-ordinate and make universal what is now haphazard and isolated. An army of youth which focused school work would provide just that purpose that educators seek. The advocates of "preparedness" are willing to spend billions on a universal military service which is neither universal nor educational nor productive. Cannot we begin to organize a true national service which will let all serve creatively towards the toning up of American life?

A Call to Young College Men and Women

The Christian Woman's Board Appeals for Seventy-five New Foreign Missionaries.

BY CHARLES T. PAUL.

AT A recent executive meeting the Christian Woman's Board of Missions, after much prayer and careful consideration, felt itself compelled to one of the greatest decisions in its history. No member of the Board could foresee how the decision would be realized; but there it was, voted without a dissenting voice,—a veritable act of faith to which the Board seemed divinely driven—the inevitable answer of a great missionary society seeking to respond in a statesmanlike manner to the cumulative appeals and demands which, for the past two years, have been coming from its foreign fields.

SPECIFIC NEEDS.

To be specific, the Christian Woman's Board of Missions hereby issues an appeal for seventy-five new foreign missionaries. In the present article the College of Missions is asked to present to the Board's auxiliary constituency, and to the entire brotherhood of the Disciples, a brief preliminary statement of the appeal. These reinforcements must be discovered and enlisted, must complete special missionary training in addition to a college education, and must actually be placed on the fields within a period of five years. It is desired that this announcement be regarded as a direct call to young college men and women whose hearts are now turned toward, or who might be willing to consider, foreign missionary service, and who can meet the physical, educational and spiritual requirements of such service. No less direct if not more importunate is the challenge to young pastors and to teachers who have had successful experience since their graduation, and are now occupying positions from which it would not be easy to turn away. This is the call of the Cross to tested lives which the churches in America will send "far hence" only by the unselfish "Spirit of Missions." It is also a call to ministers, college presidents and professors, to state secretaries and missionary leaders, to parents of young men and women about to choose their life work—all of whom are asked to cooperate with the Board in the quest and enlistment of the new candidates.

The geographical distribution of the need for whose supply the seventy-five additional workers are so urgently desired is briefly indicated as follows:

JAMAICA.

The opportunity was never greater in this "paradise of the Caribbean," the Board's oldest foreign field, among a people whom Sir H. H. Johnston characterizes as the most enterprising and hopeful of all the negro races of the New World. A man and wife are needed in Jamaica for general evangelistic work. The Board is urged also to establish at Kingston, the capital, an industrial institute after the model of Hampton or Tuskegee. For this enterprise, the first of the kind to be contemplated for the island, another married couple of special industrial training and more than ordinary resourcefulness will be required.

MEXICO.

For our storm-tossed neighbor republic, territorial apportionment and a distribution of forces, looking to adequate occupation of the entire country by evangelical agencies, was agreed upon at the Cincinnati Conference held two years ago. The mission boards are preparing for a united and co-ordinated Christian



President Charles T. Paul, at the head of the College of Missions, Indianapolis, Indiana.

advance as soon as the present disturbances subside. Mexico's problems will never be solved without the Gospel. To strengthen our missions already established and to occupy the territory for which the Woman's Board is responsible (i. e. the entire State of Coahuila with portions of the contiguous State of Nuevo Leon and possibly of Tamaulipas) demands an increase of twenty-one missionaries, seven married couples for evangelistic and institutional work, and seven single women to serve as teachers and home workers.

SOUTH AMERICA.

Since 1905 the Board has had its South American base at Buenos Aires, the great cosmopolitan capital of Argentina. The reports and deliberations of the Panama Congress, with their startling revelations of the spiritual destitution of Latin America, culminated in an appeal to all boards working in the southern republic to attempt heroic enlargements of their present operations. The Panama challenge was made more specific and practically irresistible by the supplementary reports of the deputation which conducted the Regional Conferences in the South American capitals, and which met at the College of Missions in June to formulate its findings. In view of the vast regions disclosed in these reports as being practically untouched by any evangelical activities, the Christian Woman's Board, on behalf of the Disciples of Christ, has undertaken to occupy a big reach of new territory extending northward from Buenos Aires. It comprises the three Argentine provinces of Entre Rios, Corrientes and Misiones, situated between the rivers Uruguay and Parana, and also the entire Republic of Paraguay. From the missionary viewpoint there is not a more strategic piece of country in all Latin America. Nor do the annals of modern missionary administration record a finer example of daring and prescient Christian statesmanship than the prompt and prayerful action of the Christian Woman's Board of Missions in being the first of all the boards to request the assignment of a part of South America's vast unoccupied regions. This immense new parish as large as Ohio, Indiana, Illinois, Michigan and Wisconsin, with a population of 61,000,000, is the very heart of the future development of the southern continent. To enlarge the mission in Buenos Aires, and to move out for pioneer work into the regions described, calls for the immediate though only initial investment of twenty new missionaries,—ten men and ten women, prepared for all types of service, from educational ministry among the students and cultured classes of Buenos Aires and Asuncion, to evangelistic, industrial and social work among the Indians of the Paraguayan Chaco.

INDIA.

Such great harvests and new openings wait upon the Disciples in Central India that our Indian mission has asked the two Boards, the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions, to augment the staff by sixty additional workers during the next five years—twenty married couples and twenty single women. Of these the Christian Woman's Board seeks to provide its reasonable quota, ten married couples and ten single women, thirty in all. They are needed as physicians, nurses, zenana workers, teachers, industrial superintendents, and orphanage mothers. Bilaspur, Jhansi, Bina, each familiar station has its crying need. Hospitals, schools, orphanages, village districts, mass movements, unentered territory are hungry for new hands, new faces, new hearts,—more leaders and shepherds of souls.

This, then, is the sum of the matter. The fields are white unto harvests too great for present reapers to cope with. An increase of seventy-five new missionaries is asked for. Here let the appeal stand out in tabular form:

Four for Jamaica,
Twenty-one for Mexico,
Twenty for South America,
Thirty for India.

It is the Board's desire and purpose to secure as large a proportion as possible of the seventy-five during the current summer months, so that this present year they may begin their special preparation at the College of Missions,

whose next session opens September the thirteenth.

Most earnestly is the whole brotherhood urged to join with the Board in prayer that these missionaries may be raised up and thrust out by the Lord Himself through the devotion and collaboration of His people.

At the summons of European emperors and kings millions of the best and bravest of men, the flower of the old-world nations, have rushed to the defence and advancement of their country's cause. Multitudes have laid down their lives. When America seemed menaced on her southern border, mighty battalions were soon mustered on the Rio Grande, with hundreds of thousands more ready and eager in "the glad ardor of sacrifice" to volunteer for service if Washington should but speak.

What should be the response of a million and a half Disciples to this peaceful call of the kingdom of Christ?

Correspondence is at once invited from young men and women who desire to present themselves to the Board as candidates, and from other persons concerning possible candidates of their acquaintance, interest and prayer. Address Mrs. Anna R. Atwater, President Christian Woman's Board of Missions, College of Missions Building, The College of Missions, Indianapolis, Ind.

The Visitor

At Old Chautauqua

WHEN the first French voyagers made their way across the portage from Lake Erie to the water that stretches from Mayville to Jamestown, N. Y., and gave it a name which later was modified to Chautauqua, they little realized that they were providing the English language with a word which as a noun and adjective was to prove one of the most useful terms in the common speech. No one knows what the word means. There are a half dozen conjectures regarding its origin. It may be Indian, and it may be a corruption of some French phrase. But today it is good English, and very popular American.

On the shore of that lake nearly a half century ago two prominent Christian workers, both Methodist, one a noted minister and the other a successful man of business, located a session of the American Sunday School Association. In that work Dr. John H. Vincent, of Buffalo, was deeply interested, and Mr. Lewis H. Miller, of Akron, was active. It was no part of their purpose to make permanent the gathering by the lake, but merely to use the admirable spot as one of the places which might be utilized, after the manner of a camp meeting, for religious gatherings. But it was so well adapted to the purpose, and the time was so ripe for the birth of the summer school idea, that almost without premeditation the Chautauqua plan was born,—combining the instruction of the classroom, the inspiration of the platform and the recreation of the camp.

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Today Chautauqua,—the mother of hundreds of less ambitious assemblies,—is a summer city of ten thousand inhabitants, with a complete college equipment, schools of music, public speaking and physical culture, arts and crafts, a school of religion, embracing studies in biblical literature and religious education, and a lecture and concert program covering almost every hour of the day during ten weeks each summer. Here come teachers, preachers, missionaries, students, parents and children, and people of every profession and no profession, to rest and study. And so full of activity is the place that those who come only for rest find it hard to escape the universal contagion of industry. One wakens in the morning with the resolute determination that he will not do a thing but rest all day. Then comes the haunting fear that something of special interest may occur, so it will be safer to consult the daily program. But a glance at that array, and one is lost. Before he is aware, he is out and hurrying to one feature after another, till the day is as full as all days are in this fascinating place.

Chautauqua has a way of laying hands on representative men from all the denominations, schools and vocations. The Sunday programs are very rich. From the Bible Study hour at nine in the amphitheatre, through the great preaching service at eleven, at which eight thousand people crowd into the huge auditorium, on through afternoon hours of devotion and instruction, to the Vesper Service in the Hall of Philosophy at five, the informal lakeside devotions at seven, and the sacred concert at eight, the day is full of inspiration.

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Most of the Protestant bodies have headquarters at Chautauqua. The Disciples secured such a house some years ago through the efforts of Mr. and Mrs. Ford, whose services to Eureka College made them well and favorably known. At present the headquarters are in the capable hands of Mrs. J. C. B. Stivers of Cleveland. There is a sizable group of Disciples on the grounds, some of whom remain through the entire season. At each of the denominational houses Sunday worship is held at ten o'clock, and at that time the Disciples during the past two or three weeks observed the communion, under the leadership of such men as F. M. Rains, J. J. Castleberry, J. C. B. Stivers and E. H. Long. On Wednesday evening at seven there is a social hour, and on Thursday afternoons receptions are held in honor of any guests who may be on the grounds.

It has been several years since the Visitor had the privilege of spending any considerable period of time at Chautauqua. Every year or two he has been there for a Sunday. But this year it was possible to remain three weeks, at work in the school of religion and in various other duties connected with the program. Every day a devotional service is held at ten o'clock, conducted by the preacher of the previous Sunday. And every morning at eight and nine classes were held in the Hall of the Christ, in the study of the Prophets and the life of Christ. The pleasure and profit of his work are very great. People who cannot attend University classes, or who prefer the more unconventional life of the Assembly, come in large numbers to participate in these studies. They are people of many denominational and theological view-points, but their interest in the great themes of religion is profound and constant.

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But it is the lecture hours of eleven and half-past two that attract the crowds. At these times the great subjects of national and social interest are discussed. During one week we heard Professor Steiner daily, in a treatment of the problems of our new citizenship, the results of immigration, which searched the consciences and the hearts of all who listened. Another week was given to "Preparedness," with addresses twice daily by advocates of armament and pacification, respectively, who alternated in their presentation of the various phases of the question, and left most people in hopeless confusion as to what was meant by 'preparedness' after all. One speaker proclaimed himself a pacifist and with amazing audacity demanded the largest navy in the world! Another insisted that he was a militarist, but dissented from any program of army increase beyond the size required for police duty. On the whole one gathered that the sentiment of the audiences was quite averse to the proposals made in the interest of preparedness, and that but for its political value just now the whole program would fall of its own weight, and under the sober second thought of the nation.

Another week was given to lectures on various phases of archaeology, coincident with the sessions of the American Institute of Archaeology. During that week the speakers dealt with such fields as Primitive European Life, the testimony of Egypt to the early history of the race, and the story of Athens in the age of Pericles.

Interspersed with these more serious subjects were recreational features in the form of concerts, moving pictures, baseball games, receptions, and ghost parades, while golf, swimming, fishing and canoeing all had their devotees.

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There are many familiar faces one expects to see at Chautauqua. At some time or another during the season one is quite sure to meet Bishop Vincent, his son, President Geo. E. Vincent, Dean Shailer Mathews, Dr. E. H. Hurlbut, Prof. S. H. Clark, Dean Percy H. Boynton, and various denominational leaders whose names are familiar. The Presbyterian House is a headquarters for the missionaries of that church, who are on leave of absence from their fields, and are provided with almost free entertainment during their stay here. What an admirable thing it would be for our own missionaries to have such a place of recreation. The funds for this purpose would have to be contributed by people who believe in such a place. But it ought not to be difficult to finance such a proposal. The Disciples' Headquarters could not undertake it without generous help. In fact, the resources derived from rentals hardly suffice to pay the expenses of the place. So it is the custom of those Disciples who visit Chautauqua and enjoy the privileges of the house to contribute as they are able to the extension of its influence. We ought to have a larger body of our people there. We shall have when they appreciate the value of a period of residence in this mother Chautauqua.

H. L. W.

THE CHRISTIAN CENTURY

EDITORIAL

HUMOR IN RELIGION

OUR Puritan forefathers would have been shocked at the suggestion that humor had its place in religion. For them only a long-faced seriousness could be considered as a truly religious attitude. Humor is to be differentiated from wit, which is often irreverent and which does not see the deeper meanings of things. Certainly humor is to be differentiated from the absurd tales which Americans call jokes. Some sympathy may be expressed for the Englishman who listened to an American joke and said, "Why, that is only a big lie!"

Humor has the gift of seeing the deep and underlying absurdity which belongs to a lie or a sin. It routs an ancient error with a laugh. It is a two-edged sword, and the one who wields it must ever beware lest he cut himself with his own weapon.

The Bible is full of humor. Because we have felt that when reading the Bible we had to adopt a certain attitude called "devotional" instead of being just plain human folks, we have missed many of its delicate thrusts. Jonah is angry because God will not destroy Nineveh but when the little gourd that grows up over him is killed, he waxes indignant. There is hardly needed the voice of the deity to show Jonah how absurd it is to want a whole city killed and yet mourn over the death of a gourd! A smile must have gone through the audience when Jesus spoke of those who strained at a gnat and swallowed a camel.

It is a sound principle of preaching that humor is never to be associated with the thing we would promote, but always with the thing we would destroy. Great preachers like Beecher have known how to employ humor in their pulpits. It is not irreverent for a church to smile at the absurdities and meanness of sin and error. It is tragedy for them ever to laugh over the deep convictions of religion.

"PUNCH" IN THE SERMON

NEWSPAPER men judge a story by its "punch." This slang word suggests an element of interest and surprise which keeps the readers' attention to the close.

How many sermons lack "punch" we are well aware. It is often because of long and utterly useless introductions. Some preachers, if they were called upon to write up a base ball game for a newspaper, would begin by giving the history of baseball, tracing it back to practices in primitive life. The newspaper man would tell his story in the first sentence. After that he would give the details in such measure as would prove interesting. A newspaper article is unlike some sermons in that the conclusion comes first.

Sermons suffer much from extraneous matter which is dragged in as illustration. Many illustrations are in reality obscuration. Just because a story is clever and interesting may be just the reason for not using it, if its interest would divert the mind of the hearer from the central theme. Once diverted from the course of the sermon, the hearer is lost when the illustration is complete.

Some preachers try to give their sermons "punch" by the use of shocking statement. Literary artists regard this as the last resort of a defeated man. The story that screams and raves in the last chapter has simply confessed its impotency to arouse wholesome interest.

Others try to arouse interest by vocal tricks. One preacher was asked by his son, "Father, why did you pound the pulpit so today?" "Because I had nothing to say," he replied.

Interest in a sermon depends upon the choice of a truly great theme that takes root in universal experience. Its treatment must follow valid literary method. Fundamentally it must proceed out of the soul of a man who is himself interested.

ILLICIT PRAYER

IN THESE days many books are being written on the subject of prayer, many of them seeking only to varnish over our religious situation with a coating of rather thin piety. Some of them are truly great efforts to give our world a satisfactory interpretation of this great subject.

Christian people have been warned of praying too little. They need also to be warned of praying too much, of a certain kind. There is too much of irreverent stage praying. A certain evangelist walks to the side of the stage, goes through the motion of ringing an old-fashioned telephone, and then says, "Hello, God, I am here." This is his introduction to his prayer. It throws into relief the brutal and irreligious use of prayer for public show. Of the same sort was the prayer of the Pharisee on the street corner that he might be seen of men.

Evangelicals know chiefly the prayer of petition. The prayer of communion of the great mystics, the prayer of thanksgiving, the prayer of submission to the divine will, they know much less. A girl of evangelical faith put God to the prayer test some years ago. She asked for something every day and she believed she asked in faith. She was disappointed and for two years never opened her Bible nor attended worship. Only a deeper view of prayer from her pastor saved her to religion. A business man we know prays for the success of his investments on the board of trade. In Italy, burglars pray to the saints for success.

Prayer is no divine magic which places the Almighty under obligation. If it were, our world would soon be in chaos. We shall not say that prayer never changes the divine mind, but we shall say it is far more common for it to be the means by which the divine mind may overcome our stubborn wills. Jesus went into the garden to pray, Let this cup pass. He learned to say, "Not my will, but thine be done.

MORALITY AND THE END OF THE WORLD

INTEREST in last things, and in the life here and now, stand side by side in the New Testament. There is a school that would interpret the whole New Testament as a Messianic document finding its chief meaning in a belief in the speedy ending of the world. This leaves Jesus as the preacher of an "interim ethics" and the whole early Christian movement stands upon a mistake.

In our own day there is still found in many quarters the same effort at peering into the future. Alexander Camp-



bell must have had some of this interest when he named his journal "The Millennial Harbinger." His hard-headed practicality rescued him from the vagaries which some of his followers have committed in putting forth various kinds of interpretations of Daniel and Revelation unsupported by any scholarly principles whatever.

The deepest meaning of Christianity for the world is to be found in no geography of heaven and hell such as furnished by Dante and Milton. Our world wants a religion that gets its meaning out of its every-day value to the race. It is the religion of Jesus Christ as a mode of life that now commends it to thoughtful people.

As Professor Ross has pointed out, we are confronted by new sins every day which are not in the decalogue. The social consciousness is making a new decalogue, not to abrogate the old but to amplify it. It is a time of great moral confusion. Many people are becoming discouraged in their search for what is right. In such a time, Jesus' religion with its Golden Rule comes to us with an attitude of consideration for the value of human life which furnishes the point of view that will write the new commandments for the modern world.

It is the business of the church to develop conscience to support our new visions of duty. It is one thing to see the right intellectually, but it is another to feel a great enthusiasm for it

IS THE CHURCH DIFFERENT?

NO DEEPER difference divides modern free evangelicals from the older church groups than their attitude toward the Church itself. To meet the charge of schism and disloyalty to the mother Church, the evangelical learned to say that it was religion that counted and not the Church.

The story of the different doctrines of the Church is a long one to tell. In the Roman Catholic doctrine, there could be no Church without a pope, and they have a list of supposed popes running back to the Apostle Peter who was given the power of the keys, whatever that meant. The Episcopalian says, "Where the bishop is, there is the Church." The Presbyterian had a doctrine of a Church visible and of a Church invisible. The Congregationalist insisted we should say "the churches" instead of "the Church." Disciples have often emphasized a kind of apostolic succession by undertaking to restore the form and organization of a New Testament Church.

This confusion of testimony in the Christian world has tended to degrade the Church in the eyes of the world. There are undoubtedly a good many people who regard the Church in no different light than they regard a lodge, a club or a college fraternity. The fiction writers have often made their heroes come out for an abolition of the Church entirely.

It is cheering to find a great thinker like Professor Royce coming to a defence of the conception of the Church. It is needless to say he is interested in no mediaeval doctrine of apostolic succession, but on the other hand he cannot accept the low view of the Church held by evangelicals. The Church, the Beloved Community, is set in the very center of his conception of Christianity. Perhaps his definitions will not satisfy all students. He has, however, turned the attention of Christians to a new kind of thinking about the Church that is wholesome.

LESSONS FROM A FAILURE

A FEW years ago there was inaugurated with a blare of trumpets a new educational institution in the state of Ohio called the Phillips Bible Institute. It was an effort to utilize in a northern city the unique methods of Ashley S. Johnson, in Tennessee. Though Ohio already had a high-grade Disciple college and Bethany College was not far away, it was thought that the need of a simon-pure gospel was so great that a new institution was demanded. Press reports soon announced that the school had a larger attendance than Hiram college.

We now hear that the school has disbanded and the remains of it are being offered to various institutions. First we heard it would go to Valparaiso, Ind., and later rumors came that the remnants were to go to Bethany. In any case the institution has finished. We cannot but regret the loss of a large sum of money given to its promotion. It is reported that about one hundred thousand dollars was sunk in the experiment. This would have endowed several chairs in a good college for all time.

The failure teaches us that the time is past to promote low grade educational ventures like Phillips Institute. Colleges are being standardized, and even our best institutions feel the times demanding ever better training.

Furthermore, the institution undertook to put a fictitious "doctrinal soundness" over against educational efficiency. If there ever was any friend of education among us who felt that we might sacrifice our educational ideals for the sake of carrying a doctrinal point among the Disciples, let the gravestone of Phillips Institute teach him day by day that no school from henceforth may hope for any abiding success which does not maintain high educational ideals and freedom of learning.

CITIZENSHIP A DUTY

THE Anti-saloon League has collected a most significant group of figures showing the failure of the decent and Christian element in Chicago to go to the polls and vote. At a time when the women have been seeking a full ballot in vain, the men must be dragged to the polls, and the most painstaking effort fails to shake many of them out of their lethargy.

Some of this failure to participate in the government of the nation proceeds from a kind of pessimism which insists that one man's vote never changes the result and that "the politicians have it all fixed up anyway." This pessimism has some ground in fact, but there are recent evidences in many cities that the plans of the professional politician have gone a glimmering in the face of an enlightened public opinion.

A deeper reason for the failure to participate in government is found in the selfishness and individualism of many business men. It takes perhaps an hour or two hours to vote in some instances. The business man has a feelin that he cannot afford this hour. Being terribly "busy" a state of mind with some amateur business men.

In many states primaries will soon be held at wh various candidates for office will be nominated. In Illi a primary election is by all odds more important than election, as it is in the southern states. The nation h right to expect that the Christian voters will not be intelligent and less alert in the defence of their prin than are the representatives of the liqu traffic and p corruption.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Old Catholic Bishops Die.

There passed away recently two "Old Catholic" bishops in Europe, one in Holland and one in Spain. "Old Catholics" are those who have been unwilling to acknowledge the infallibility of the pope and who disconnected themselves from Rome after the Council of Trent. The Rt. Rev. Dr. Prins of Haarlem, Holland, was known for his labors in behalf of the union of those whe believed in the historic episcopate. Bishop Cabrera of Spain was ordained by the Irish Episcopal church but was never recognized by other branches of the Episcopal church. He has been denounced in Spain as a traitor to his country. His gifts however, have won for him an involuntary respect and he has been consulted by Prime Ministers upon the subject of giving evangelicals in Spain their rights. He is a poet whose work has been received favorably by the critics. Throughout his life he has lived in poverty.

Moderator is Leading Scholar.

The United Free Church Assembly this year chose as their moderator Principal George Adam Smith, head of Aberdeen University, who is regarded by many as the most eminent living Old Testament scholar. He was made a knight some time ago by King George. Principal Smith dealt in his inaugural address with the "conscientious objectors" who have not been able to sympathize with the present war. He took a bold position saying, "The doctrines of non-resistance and of political peace at any price find no sanction in the gospels."

Archbishop Answers Peace Appeals Curtly.

The Archbishop of Canterbury has been receiving a number of appeals that he use his office to urge peace. He has broken silence on this matter at last and has stated his attitude. He regards it as flimsy sentimentalism to seek an end to the war until its purpose has been accomplished.

Kitchener Honored in Boston.

Lord Kitchener was honored in Boston recently in a service held in the cathedral of the Protestant Episcopal church. A number of British organizations were present in a body and the building was full to overflowing.

Feast of Anne Celebrated.

Roman Catholicism is rapidly taking on a modern quality but a remnant of the medieval tradition may be seen in the celebration of the Feast of St. Anne in Chicago each year. The celebration this year was on July 26 and pilgrims came great distance. The relics of the saint supposed to possess curative power all the phenomena that go with wieism and Christian Science attend veneration of the saint.

'ends Colonial rches.

e colonial churches have been inter- d to most Americans as narrow in Dr. Howard Duffield, of Old First , of New Yor (Presbyterian), has put forth amphlet showing e charges h ot been founded in fact. Even the banishment of Roger Williams is shown to have aroused great opposition among the people and for the most part the early settlers had more of the tolerant spirit than usually pervaded that period. Dr. Peters charges that a Tory renegade, Rev. Samuel Peters, became the author of vicious calumnies against the colonies which in many people's minds have been mistaken for genuine historical data.

Presbyterians Send Out New Missionaries.

There have been assembled at New York City recently a hundred new and old missionaries of the Presbyterian church to receive their final instructions. The war has not abated the interest of these men and women in any measure, none asking to be relieved from service. The missionaries were largely recruited from the middle west.

Death of Harry Monroe.

The death of Harry Monroe removes the head of the well known Pacific Garden mission in Chicago. He was himself a criminal at one time and in the days of Col. Clark, he staggered up to the altar one night so drunk that he fell down. He promised that he would never leave the mission and he never has. Great numbers of derelicts have passed through his hands, some to relapse to the old ways, others to be reclaimed permanently. Among the well-known converts in the Pacific Garden mission were Mel Trotter of Grand Rapids and Billy Sunday. In the note which Mr. Monroe left as his last message to the world, he appeals to the preachers of Chicago and particularly to Billy Sunday to see that the Pacific Garden mission is never allowed to go down.

The Boy and Religion.

After we have had a Men and Religion movement in the United States, the theme of the Boy and Religion is coming to the fore. A unique conference will be held in Winona, Ind., at the assembly on August 19-22. A number of Chicago men will appear on the program. Among them will be E. R. Colby, who has been connected with the Juvenile court work. He will speak on "The Difficult Boy of the Court." Others will be William A. Peterson, business man and Sunday-school worker, who gives an address on "The Sunday School Boy"; R. L. Hazlett of the Chicago Boy Scouts on "The Boy Scout Boy"; and O. B. Ransopher, supervisor of one of the branches of the Boys' club, on "The Boys' Club Boy." Other speakers will be E. G. Jenkins, Honesdale, Pa.; Roland W. Baggott, judge of the juvenile court at Dayton, O.; the Rev. M. H. Trause, Gary, Ind., and Dr. A. Christy Brown, Winona Lake, Ind. If the conference proves a success it is expected that it will become an established annual institution.

Pope Against Italian Democracy.

Pope Benedict XV has made a pronouncement with regard to the various organizations of Catholics in Italy having political aim. He takes a reactionary attitude toward democracy and says "the capital reason for all the wrongs in human society today is the heretical doctrine that recognizes as source of authority the will of the people." The conception of a Christian democracy which made headway in Italy some years ago has been definitely frowned upon by the pope.

Japanese Church Organized.

Though the Japanese are not numerous in this country, they are organizing Christian churches for their people. Recently at Santa Barbara, Cal., a Congregational church was organized and recognized. They have about thirty members and property valued at $1,600.

A Spiritual Pilgrimage.

Announcement is made of a new book by the Rev. R. J. Campbell called "A Spiritual Pilgrimage." The book will detail the reasons for the change of fellowship on the part of the well-known City Temple pastor. It will be the first pronouncement of the kind which he has made since he went into the Episcopal ministry.

Stiffness of English Church.

Devotion to the church year is carried too far, declares the Guardian, an English paper. The Sunday following the death of Lord Kitchener was Whitsunday, a very important day in the English ecclesiastical calendar. For this reason, English established churches waited another week for any memorial of the great war-lord. The English paper chides the English leaders for this, and sets over against their attitude, the greater responsiveness of the Russian church to popular moods and interests. He might also have contrasted it with the nonconformist sensitiveness to national interest.

Decided Not to Go to Atlanta.

Dr. Len G. Broughton, pastor of First Baptist church, Knoxville, Tenn., has decided not to accept a call to his old church at Atlanta, Ga., where they sought his services to raise a debt incurred during his previous pastorate. Dr. Broughton has recently written a book on the war situation which has been published by Hodder and Stoughton.

Social Ideals in Pittsburgh Churches.

The Christian Social Service Union of Pittsburgh, has begun making a survey of what is known as "the Strip," which is near the Monongahela river. Previous to this another survey had been made by certain social workers of a strip along the Allegheny river and results printed in a booklet which was sent to every Pittsburgh pastor. All the pastors have recently received a copy of Wallis' "Struggle for Justice" through the generosity of a Pittsburgh layman.

Preacher Opposes Representative Mann.

Representative Mann is from the district in Chicago where the militant Rev. M. P. Boynton lives. The congressman acted in various ways well pleasing to the "wets" during the last two years and wholly unsatisfactory to the "drys." As a result, the Anti-saloon league has encouraged the Rev. Mr. Boynton to run for congress against Hon. Mann. The campaign is sure to be an interesting and spectacular one.

The Sunday School

JOURNEYING TO JERUSALEM.

Lesson for August 27.

Golden Text: I commend you to God, and to the word of his grace. Acts 20:32.

Lesson Acts 20:16-38: verses 16-27 printed.

Memorize verse 24.

(16) For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

(17) And from Miletus he sent to Ephesus, and called to him the elders of the church. (18) And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, (19) serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; (20) how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, (21) testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. (22) And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: (28) save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me (20) But I hold not my life of any account as dear unto myself so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God (25) And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. (26) Wherefore I testify unto you this day, that I am pure from the blood of all men. (27) For I shrank not from declaring unto you the whole counsel of God.

* * *

VERSE BY VERSE.

16. **To spend time.** The word carries the suggestion of a waste of time. Something like our expression "fritter away" time.—**He was hastening.** In a large congregation like Ephesus there would have been many chances for delay.

17. **Miletus.** At this time Miletus was a seaport town of some importance, but at the present it is an inland town about ten miles from the sea.—**He sent to Ephesus.** It was about thirty miles away.—**The elders.** These evidently were the key men in the church. They are called overseers in verse 28.

18. **From the first day that I set foot in Asia, after what manner I was with you all the time.** The length of his stay is recorded in the 31st verse. The time of Paul's entering Asia is stated in Acts 16:6, 7. His first preaching in Acts 18:19. The manner of his life is given in the next three verses.

19. **The tears.** This is the measure of Paul's anxiety for the people at Ephesus.—**With trials which befell me by the plots of the Jews.** Read in this connection 1. Cor. 15:32 and also 2. Cor. 1:8-10. He was a good soldier in Jesus.

20. **How.** This expression depends upon **"Ye know"** in verse 18.—**I shrank not.** The word means to draw in or contract. It is used of furling sails, closing of the fingers, and drawing back for shelter, etc.—**That was profitable.** Unselfish service on the part of Paul. It means encouragement, reproofs, helps, training, and truth.—**From house to house.** Visited the members in their homes. This is the part of good teaching.

21. **Repentance toward God.** Repentance and faith have the article and hence means the repentance which is due God and the faith due his son Jesus Christ. This is action which results in the change of character.

22. **Bound in the spirit.** Constrained by the spirit. Constrained by an invincible sense of duty.—**Not knowing the things that shall befall me there.** He was intent on his great mission. He did not know what the results would be.

23. **The Holy Spirit testified unto me.** The word testifieth signifies full, clear testimony. See chapter 21:4-11.—**Bonds.** Imprisonments may be in his mind.—**Afflictions.** Troubles other than punishment.

24. **I hold not my life of any account.** I hold nothing higher than accomplishing my task. The metaphor "accomplish my course" is suggested by the Greek games. The world needs such men today. See the American Revised version on this verse.—**The ministry.** Object of the verb **"finish."**—**I received from the Lord.** For the meaning read Col. 1:23-25, and 1 Tim. 1:12.—**To testify the gospel of the grace of God.** To make known the good news of God's salvation to the world was the purpose of Paul's ministry.

25. **Preaching the Kingdom.** The kingdom Jesus came to establish. Spiritual power working a new social order.—**Ye shall see my face no more.** This was Paul's conviction. The signs of his time lead him to this state of mind.

26. **This day.** Literally on today's day. This our parting day.—**I am pure from the blood of all men.** He had faithfully warned all, and instructed them in the way of life. See Acts 18:6 and Ezek. 3:18, 20.

27. **I shrank not from declaring unto you.** This is the foundation of a clear conscience.—**The whole counsel of God.** The good news concerning Jesus Christ the Son of God and the founder of the new kingdom.

* * *

TEST QUESTIONS.

1. What was Miletus in Paul's day?
2. Why did Paul not want to stop at Ephesus?
3. What does "bound in spirit" mean?
4. What does verse 23 mean?
5. How did Paul point to his record?
6. For what purpose was Paul in the world?
7. What purpose have you in life?

Paul's Journey

The Lesson in Today's Life.

BY ASA McDANIEL.

PAUL knew why he was alive. There was a great underlying purpose in his life. His work contributed to some end in the world. He was anxious to apprehend and do his part in God's great redemptive purpose in the progress of mankind.

On this journey Paul had the end in view. It is worth while to have the plan of your life so clearly in mind as to be able to see the end from the beginning. The great Architect has a picture of the building in mind before he begins to put it on paper or set the workmen to the task of construction. It is only in this way that he is able to maintain the harmony and proportion so necessary to a pleasing and lasting structure. It is only as we build our characters with a worthy end in mind that we are able to perfect a life of harmony so much to be desired among men. It is this quality that makes a man great.

In order that he should accomplish the end in as short a time as possible it would be necessary for him to pass Ephesus. The stay at this interesting city and among so many kind and interesting friends would have been a great delight, but the purpose of his life would not permit him to stop. There are times without number in life that we are called upon to choose between the good and the best. There are always a number of good things in life, but they will not fit in our scheme of life. The goal and purpose will determine our choice in life. Hence we should not live without a purpose.

No doubt the time element had to do with Paul's course at this time. Had he made the stop at Ephesus he could not have reached his destination in time. The value of time is too little appreciated in our day.

Paul was anxious to put his influence where it counted most, so he called the key men from Ephesus to give them the instructions for the church in that city. Are we looking for the key men in our classes? The future depends upon our faithfulness in this field.

The story of Dr. Gunsaulus' nephew should suggest to us the lesson for us at this time. It was just before the great Iroquois theater fire in Chicago that the doctor's nephew asked, "What's the text you are taking for next Sunday?" The great preacher replied, "To this end was I born, and for this cause came I into the world." The nephew next asked, "Uncle, what do you think I was born for?" It is more than I know," said the doctor. "The same with me," added the young man, and away he went wondering what opportunities life had in store for him. He soon reached the burning theater and learned that the passage way was choked with people. Instantly he plunged in and dragged out one after another from the seething mass of humanity, until he had succeeded in saving thirteen people.. Once more his brave heart sent him on his mission of helpfulness. He was struck by a falling timber. As he lay dying in the hospital his uncle leaned over him and caught his whispered words: "Uncle, to this end I was born, and for this cause came I into the world, that I might save those thirteen."

It was this self-forgetful service that sent Paul on his journey not knowing what might be in his path. It is this same spirit that will make our journey in life worth while to the world.

DANIEL WEBSTER'S FAITH.

The following inscription on Mr. Webster's tombstone, dictated by him in the last year of his life, is sufficient evidence that he held to the Confession of Faith to the end:

"Lord, I believe; help thou mine unbelief."

Philosophical argument, especially that drawn from the vastness of the Universe, in comparison with the apparent insignificance of this globe has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a Divine Reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the very depth of my conscience. The whole history of man proves it.

On a Sabbath morning near the close of his life—possibly on the very last Sabbath on earth—he conducted family worship. He read from the Sermon on the Mount, and dwelt especially upon that part which speaks of the divine nature of forgiveness.

News and Hopes of the Colleges

EUREKA COLLEGE.

H. O. Pritchard, President.

Eureka College has been making rapid progress during the last year and more toward the securing of a thoroughly adequate equipment. During the past year a President's residence was purchased at an outlay of $6,000. A new gymnasium was opened February 1, 1916, representing a cost of $30,000. This gymnasium is thoroughly modern and complete and is one of the best gymnasiums of the minor colleges of Illinois. The gymnasium has added greatly to the efficiency of the institution on the physical side. A complete corps of instructions will be in charge of the physical training of the young men and women in Eureka during the coming year and all who attend the institution will be compelled to take at least one year's physical training.

On commencement day President Pritchard was privileged to announce the gift of a new Science building to be built at a total cost of $50,000. This building is to be erected as soon as plans can be drawn and contract let. The plans are now well under way and it is proposed that the ground for this new building be broken with the opening of College on September 19. The building will be completed before the school year is ended. The basement will be devoted to Manual Training and College Physics. The first floor to College Chemistry, the second floor to Biology and the third floor to Domestic Science. The completion of this building will give to Eureka College a thoroughly up-to-date scientific equipment for all branches of college science.

The donors are F. B. Vennum and wife of Champaign. Mr. Vennum is a pillar in the University Church of that city and has given largely of his means to the up-building of the cause at the University centers. He is a friend of Eureka College and has been a trustee of the institution for the last three or four years. No man has ever made a larger gift to Eureka College than this one. Coming as it does at this time its influence will be immeasurable.

The building of the Gymnasium and the Science building has made it possible to remodel the middle building, which is known as "Old Middle," and convert it into a Library and Administration building. A large gift from the class of 1900 has made this remodeling a reality and work on the building is now well under way. It will be completed and the library will be housed in its new quarters by the beginning of College in September. The Girls' Dormitory is also being completely overhauled this summer.

When the above program is completed Eureka College will have a thoroughly up-to-date physical equipment second to no school among us.

The increase in the student body is equally encouraging. Last year there was more than 30 per cent increase in the total number of students and every indication for the coming year is that the increase of last year will be equalled and probably surpassed. Mr. L. O. Lehman, the Field Secretary, is touring Illinois during the summer months with a Quintet representing the student body of Eureka rendering programs each night of the week and twice on Sunday, in the different cities of the state. More than sixty centers will be touched this way and the program is such as to arouse enthusiasm and cultivate good will everywhere the company goes.

There is every indication that a new day has dawned at Eureka College. It seems that the time has arrived when this institution which has contributed so much to the advancement of the cause of the Disciples of Christ shall come into its own. The problem of current expenses is the only one which has not yet been fully solved but plans are under way for the solution of this problem. Let us hope that it may speedily come to pass.

Eureka, Ill.

DRAKE SUMMER SCHOOL.

That a large summer school can be built up from students taking collegiate work has been proved by the experience of Drake University in the last two or three summers. This season Drake enrolled almost five hundred students, the largest enrollment of the summer quarters since 1901. Of this five hundred more than one hundred were graduates of some department of the University and so many of the others were taking college work that classes were crowded to the limit. In 1915 sixty per cent of the total enrollment of the summer quarter was of collegiate students. The percentages for the year have not been made out but it is the belief of the people in charge of the summer school that the figures for 1915 will be bettered this year..

So intense has become the interest in



President H. O. Pritchard, of Eureka College, Eureka, Illinois.

summer study that it has been found practical to offer some studies in almost every department of the University, the law college and the Conservatory of Music remaining open this year for the larger part of the summer session to take care of the people desiring work. The largest number of students entered the departments where the work of Liberal Arts and Education are combined, and in some of these classes the management had difficulty in taking care of all who wished work.

THE COLLEGE OF MISSIONS.

Charles T. Paul, President.

The College of Missions was one of the first institutions of the Christian world, if not the very first, to announce a complete curriculum in direct response to, and in conformity with, the recommendations of the Edinburgh conference. Its courses were drawn up with the advance sheets of that report in hand.

Occupying, in common with a small number of similar centers, a comparatively new field, namely, that of the special education of missionaries, the College of Missions is not in competition with regular academic institutions. It is neither a general college, nor a university, nor a theological seminary, but a graduate institution devoting itself exclusively to the advanced preparation of both men and women for missionary service in home and foreign fields. The courses designed to prepare for home service have been formulated on the recommendations of Home Mission Boards and on the reports of interdenominational surveys of America, with special reference to regions and peoples not adequately reached by existing Christian agencies. The aim is to train workers especially (1) for Christian social service in American cities; (2) for work among foreigners in America; and (3) for constructive leadership in rural communities. As regards foreign countries the college provides preparation for all the principal mission fields. Experience has led to the development of special facilities relating to India, China, Japan and Latin America.

The development and progress of the College during the first five years of its history have been most encouraging, and may be briefly indicated as follows:

1. A faculty of specialists has been secured and organized, each instructor giving full time to a group of related subjects.

2. A curriculum of seventy-five courses has been provided, including some offered by a neighboring institution, Butler College, and made available, when necessary, for College of Missions students. The courses are arranged in eight main groups, as follows: (1) Missionary Science and History; (2) Biblical Literature, History and Interpretation; (3) The World's Religions; (4) Philosophy and Education; (5) Social Science and Home Missions; (6) Medicine and Hygiene; (7) Languages of Mission Fields, and (8) Economics and Political Science. Besides these a number of subsidiary courses by special lecturers are given each year.

3. Recognition and approval, interdenominational and international, from universities and missionary societies has been won, of the college's high entrance requirements and the solidity of its work.

4. A valuable library has been built up of the most authoritative and recent books and magazines relating to all phases of missionary science and practice.

5. An annual College of Missions Lectureship has been established with the object of securing each year some original and timely contribution to missionary science or history, to be presented in a course of special addresses and published. Four such series have already been issued from the press.

6. A number of scholarships have been established making possible the attendance of deserving students, who otherwise could not proceed with their preparation.

7. An increasing enrollment has been the best evidence that the college is meeting a real need. Since 1910 there have been in attendance 112 regular students; i. e., those definitely preparing for, or already engaged in, missionary service in connection with a mission board—in other words, all college graduates, missionaries on furlough, or virtual appointees. Besides this number, 260 occasional students have been admitted to elective courses. The regular students came from fifty-nine different institutions of learning and represented seven religious communions. Of missionaries on furlough the enrollment has included twenty-eight, representing India, Japan, Arabia, Belgian Congo, Mexico, Porto Rico and Turkey.

8. Of those who have completed required courses at the college fifty have received foreign appointments as follows: Twenty to India, six to China, eight to Africa, six to the Argentine Republic, three to Tibet, one to Porto Rico, three to the Philippines, one to Japan, one to Mexico and one to Cuba. One was assigned to Chinese work on the Pacific Coast of America, and two have been appointed to mountain schools in Kentucky and Tennessee.

The College of Missions already has its graduates in all the continents. All of the missionary societies of the Disciples of Christ, and some of other communions, are looking to it for workers

Indianapolis, Ind.

PHILLIPS UNIVERSITY.

I. N. McCash, President.

Phillips University is among the youngest of the schools belonging to the church of Christ. But it is by rapid growth and its unflagging energy making up for the years before its birth. In nine years the

university has secured $125,000 in permanent endowment, $150,000 in temporary endowment, and $140,000 in buildings, grounds and equipment.

In 1907 the corner-stone of the first building was laid at Enid, Okla. Now, in 1916, five splendid buildings adorn the campus, beautiful with trees and flowers. The buildings are the Administration Building, Library, Fine Arts, Gymnasium and Girls' Hall. A men's dormitory is planned for the immediate future.

Last year between four and five hundred students were in attendance. We confidently look for six hundred or more the coming year.

The broad, general aim of this school is to offer liberal courses of instruction in a healthy Christian atmosphere. The members of the Board and of the Faculty are not limited to any one religious body, by charter or by-laws. It is the aim of the promoters of the school to avoid the narrowing tendencies of sectarian bias in the general policy of the school and to exemplify the cosmopolitan spirit of the Master in the character of the conduct of the school, so far as it is possible to fallible human beings.

The Bible College has a fine body of young men studying for the ministry, who, at this time, supply more than fifty churches in Kansas and Oklahoma.

Phillips University has called to its presidency I. N. McCash, of Spokane, Wash. Dr. McCash has very few equals as an educator, orator and administrator. He is a man of travel, broad education and strong personality. His coming to Phillips University, with the splendid foundation already laid, marks a new epoch in its history. Dr. McCash began his work August 1.

HIRAM COLLEGE.

Miner Lee Bates, President.

The most outstanding fact of the year at Hiram was the adoption of a five-year program to double the enrollment, equipment and endowment of the college by 1920. A two years' study had shown that a college enrolling from four hundred to five hundred students of college rank is the unit in which the highest educational efficiency may be attained at the lowest per-capita cost. We resolved to reach this efficiency-economy point by doubling the enrollment of 1915.

The first and most striking result was the increase of the Freshman class from 82 to 113, and the total attendance from 232 to 278—a gain of 20 per cent. We are already certain of a greater gain in 1916-17.

Attracted by our constructive policy, three men of notable strength have this year accepted chairs in our faculty. Prof. John S. Kenyon, B.A., Hiram, and Ph.D., Harvard, for ten years past head of the department of English in Butler College, becomes our senior professor of English.

Prof. Lee E. Cannon, B.A., Eureka, and M.A., Harvard, for one year a student in Germany, becomes professor of German. For eight years past he has been head of the department of modern languages at Eureka College. As ranking professor he will have general supervision of all courses in modern languages.

Prof. Thomas B. Ford, B.A., Missouri, and M.A., Harvard, for the past five years dean of Lincoln Memorial University, comes to the headship of the department of education. He comes to his work with wide experience as teacher and supervisor, both in the secondary school and in the college.

The graduating class was smaller than usual —twenty-eight—but one member, Mr. Harry C. Munro, is already at work as our first missionary to Alaska. Another enters Oxford in October as Rhodes scholar from Ohio, to spend three years in preparation for service in China.

WILLIAM WOODS COLLEGE.

The growth of William Woods College, located at Fulton, Mo., in every way is marvelous. "A building each year" is the promise of Dr. and Mrs. Woods. Last year, in reality, two were erected—the president's residence and the gymnasium. This year a new, modern sanitary kitchen and a complete water-works system are being erected, and plans are being made for the new academic building.

But the growth in buildings is only a part of the story, for even more wonderful has been the transformation that has gone on within the school. The curriculum has been completely changed and greatly enlarged, while the faculty has been put on a university basis. The academic work of this school compares favorably with any to be found in a junior college anywhere.

The student body of William Woods shows the same growth. Students are coming from every State of the central West, and represent some of the best homes of our people. In fact, no institution among the churches of Christ is more proud of its students of this and other years than this school.

William Woods is a Christian school; every girl who goes through either its preparatory department or collegiate course must take a thorough course in the English Bible. Emphasis is laid upon church attendance, and other religious activities.

The academic year which just closed was most successful in every way. Commencement season, with its celebration of the golden wedding of Dr. and Mrs. Woods, was a season of great joy. And when school closed there were more reservations for next year than at any similar date for many, many years. Unless all signs fail, we shall not be able to care for all the girls who hope to attend this school next year.

Fulton, Mo. Jos. A. Serena, Pres.

TRANSYLVANIA AND COLLEGE OF THE BIBLE.

R. S. Crossfield, President.

The session which closed in June was marked by advances in every direction, and Transylvania and the College of the Bible are enthusiastically preparing for the realization of still higher aims during the coming session.

There were 488 enrolled in Transylvania, Hamilton College (the junior college for women) and the College of the Bible during the past session. Fifty-six per cent of these came from Kentucky, and 44 per cent from forty states and six foreign countries. The attendance in Transylvania was 258; in the College of the Bible, 155, and in Hamilton, 165. This represents an increase of 10 per cent over the enrollment of the session which closed one year ago.

On account of the increased attendance in Transylvania, two new professors will be added to the faculty for the coming session. G. A. Reichling, of Brooklyn, M.A. and Ph.D. of Columbia University, comes to the department of German, and an additional man will be added to the science department, giving practically all of his time to the courses in physics. In order further to strengthen the teaching force, several fellowships have been established.

Transylvania has inaugurated the slogan, "Five hundred college students won by 1921," and, in order to realize this goal, Homer W. Carpenter, for seven years minister of the Shelbyville (Ky.) Christian church, has been appointed chancellor. His duties will be mainly in connection with enlarging the student body, and he will work especially with the high schools and the churches of Kentucky in his effort to realize the above aim.

Perhaps the most unique feature connected with the student life was the number making all, or part, of their expenses during the session. More than one hundred pulpits in Kentucky were supplied by the ministerial and missionary students, and a large number of non-ministerial students made their way by working in Ewing Hall or in the city during the afternoon and early morning hours.

The following professors are pursuing special courses of study in Chicago University during the summer: C. C. Freeman, A. F. Hemenway, R. L. Records, E. W. Delcamp and the librarian, Mrs. Charles F. Norton. Prof. Irene T. Myers and Prof. A. E. Monroe are attending the University of Michigan, and Prof. W. C. Bower, of the Department of Education, is in Columbia University.

Lexington, Ky.

HAMILTON COLLEGE.

E. W. McDiarmid.

For forty-seven years Hamilton College has had an uninterrupted record of faithful adherence to the ideals of its founders and has enjoyed a continuous period of popular favor and patronage. In 1869 a group of leading spirits among the Disciples of Christ organized at Lexington the educational institution which for nine years bore the name of Hocker College, and which, since 1878, has been called Hamilton, in honor of William Hamilton, of Woodford County, Ky., who, in that year made an important contribution to the college.

For many years Hamilton following the lead of older colleges for young women, offered the typical, general course of the Southern college. This course was, in reality, a combination of the modern high-school curriculum and of the baccalaureate course in a college proper. Hamilton was among the very first of Southern colleges to reject this general course, adopting, in its stead, the standardized college preparatory course of four years, and adding two years of distinctively college work, conforming, in every particular, to the standards for the parallel courses in its sister institution, Transylvania College.

The present policy of the college is (1) to keep at its present high level the college preparatory course, now approved and credited by Smith, Vassar, Mt. Holyoke and other colleges; (2) to conform, in every particular, to the constantly growing requirements for the junior college in library facilities, faculty preparation and scholarship, classroom methods and hours, college life and spirit; (3) to offer subsidiary courses in the Fine Arts, Music, Art, Expression and Domestic Science, and (4) to provide a pleasant college home for those ambitious young women of Kentucky, the South and elsewhere, who have a right to find at Hamilton, when they come to her halls, full opportunities for gracious self-realization.

Hamilton is bringing to a close her forty-seventh session, and is preparing for the opening of a new and better year in September, 1916.

Lexington, Ky.

BUTLER COLLEGE.

Thomas C. Howe, President.

The sixty-first year of Butler College has just closed, and with it the most successful session in the history of the institution. The first semester began with a very substantial increase in the enrollment over that of previous years, and this was maintained throughout the college year. The increase in attendance has been steady and gratifying for a number of years past, during which time the admission standard has been constantly raised. The total enrollment for the year, including all departments, was 622. The school spirit has been excellent, and the work done marked by a greater earnestness than ever before.

On the Monday following the commencement, the summer school began with an increased attendance over last year. In addition, the State Library Commission is conducting its library school for six weeks at Butler College. Some thirty-three students are in attendance in this school. For next year, the prospects of the college are better than they have ever been before. More and more, young men and young women are feeling the need of college training. More and more, the State of Indiana is appropriating large funds for the development of well-equipped graduates coming from the high schools.

The campaign of the Men and Millions Movement in Indianapolis and central Indiana last spring has resulted in untold good for our educational interests in Indiana. This movement, by laying great stress upon the importance of our educational institutions, is rendering a wonderful service to all our colleges. It means that more of our young men and young women are urged to enter our own colleges and equip themselves by means of a full course for the Christian leadership in the various communities where they will settle after they have finished their college days. The coming of Mr. Cory and Mr. Miller, together

with the consecrated members of their team, to Indianapolis, was a very great blessing, not only to Indianapolis, but to the whole of central Indiana, and Butler College is already feeling the effect of their efforts.

Indianapolis, Ind.

CHRISTIAN UNIVERSITY.
Earle Marion Todd, President.

During the last two years much progress has been made towards higher educational standards. The educational forces of the school have been completely reorganized, and this year the Christian churches of Missouri can, for the first time, boast of an institution of learning of standard college rank.

A year ago, spurred on by a necessity that brooked no delay, the trustees resolved to organize the school, equip its laboratories and create a library, and put it in a position to command recognition by virtue of the quality of its work.

This reorganization has proceeded apace. During the last two years, the personnel of the faculty has been almost completely changed, ony three members of the original staff being members of the present faculty. The professors are all now men of modern and adequate training, holding higher degrees from leading universities. They form a group that would do honor to any Christian college.

The most important advance has been made in the department of physical science, where five instructors now do work formerly done by one. Important structural alterations have been made so as to accommodate these departments, and several thousands of dollars have been spent in equipping the various laboratories, which are now complete and up to date in all their furnishings, and adequate for all courses offered in biology, chemistry and physics.

The College of the Bible, always one of the strongest departments in the school, and greatly strengthened by the coming of H. B. Robison to the deanship a few years ago, and, later, by the coming of Prof. H. M. Garn to the chair of Old Testament and Religious Pedagogy, underwent a change of name in order to indicate more accurately its scope, and is now the "School of Religion." This department has been rendered far more efficient by the new library facilities now afforded. It is also gratifying to note the increasing number of graduate students in the School of Religion.

The outlook for a large attendance next year is very bright.

Canton, Mo.

EUGENE BIBLE UNIVERSITY.
E. C. Sanderson, President.

Eugene Bible University has just closed its twenty-first year of work. One hundred and five students were enrolled in the Bible College, which shows an increase over preceding years. The character of the work done in the various classes throughout the school reflected the earnest purpose which is common to the consecrated ministerial student.

An important event in the past year was the celebration of the twentieth anniversary of the founding of the school, which was held on November 15 last.

The past year has been one of special activity on the part of the administrative forces. The endowment campaign, which was inaugurated two years ago, has been a great blessing to the school in many ways. It closed May 31. The Eugene Bible University and its work were brought close to the heart of many faithful disciples who formerly were not aware of its blessed and far-reaching influence. It is now making an appeal to the young men and women of the Pacific Coast, such as was impossible before. As a consequence, we have reason to expect for the coming year a greatly increased attendance in the various departments of our school work.

Eugene, Ore.

MISSOURI CHRISTIAN COLLEGE.
R. L Thorp, President.

Missouri Christian College, of Camden Point, Mo., finished its sixty-seventh year June 1. High-class recitals were given by pupils in music and expression. The baccalaureate sermon was given by Pres. R. L. Thorp. A splendid commencement address on "Ideal Womanhood" was delivered by F. D. Kershner, of St. Louis. An interesting feature of commencement week was the meeting of the alumnae. This school has over five hundred alumnae. Some were present from points as far distant as New York and Los Angeles. The alumnae voted to support an annual scholarship for some worthy, dependent girl.

The school has seen some changes during the year. On January 1, F. J. Yokley resigned the presidency to look after the field work. R. L. Thorp, who has done his college work and two years' graduate work in religious education in Drake University, was called to the presidency. The school has launched its junior college course and the Board has voted to carry out the recommendations of the university committee in order to make the college work first-class in every particular.

All literary teachers for next year have had at least one year's graduate work.

Camden Point, Mo.

CHRISTIAN COLLEGE.
Mrs. Luella Wilcox St. Clair Moss. President.

During the year the college enrolled 242 students from seventeen states. The largest increase was in the department of home economics, due largely to the enlargement and improvements made possible by the gift of a friend in Kansas City. Six students received three years' teaching certificates from the State Department of Education.

Next year, Christian College will have students at the Universities of Missouri, Illinois, Iowa, Kansas, Oklahoma, Colorado, New Mexico, Chicago, at Vassar and at Smith Colleges.

Columbia, Mo.

THE BIBLE COLLEGE OF MISSOURI.
G. D. Edwards, Dean.

The Bible College closed in June the most successful year of its history with an enrollment of 239 students. All save fourteen of these were of collegiate grade. Forty-six were graduates of some college. Fourteen were university graduates.

Twenty-three students were preparing for the ministry, seven for the mission field, eight for special forms of social service, and five for other definite lines of religious work. Seventy-seven will be teachers; sixteen, journalists; eight, lawyers; twelve, physicians; ten, business men. The remaining eighty are divided among nine other callings.

Ten religious bodies were represented in the student enrollment. Two foreign countries and sixteen states were represented.

During the past year the University of Missouri has approved another course for credit towards the A.B. degree. Eight courses are now approved towards that degree, and a further course for the degree of B.S. in Education.

The Bible College is this summer, for the first time, offering courses in connection with the university summer session. The older religious schools of the State were invited to join in this. It is hoped, in the course of time, that the summer session will be an interdenominational affair.

The principle of the Sabbatic year for Bible College teachers was endorsed at the last meeting of the Board of Trustees. The extension of its privileges will be accorded, subject to financial conditions, and to the provision that the work of the institution shall not suffer.

Columbia, Mo.

—Asa McDaniel, pastor at Rensselaer, Ind., writes that he has been spending ten days with about forty boys in camp near Rensselaer. Mr. McDaniel has won a place in the affections of the community in which he serves.

FOR MINISTERIAL AND MISSIONARY EDUCATION

BUTLER COLLEGE

OFFERS SPLENDID OPPORTUNITIES

Butler College and the College of Missions offer forty distinct courses, credited by Butler College. All courses under competent, well-trained professors.

Old Testament
New Testament
Theology and Homiletics
Church History
Missionary Science and History
The World's Religions
Social Science and Home Missions
Medicine and Hygiene
Languages of Mission Fields

¶ Butler College offers the degree Bachelor of Divinity on the completion in satisfactory manner of three years' special study in residence, at least two of which must be graduate years.

¶ Butler maintains

A High-grade Co-educational College for Broad, Liberal Education

FOR INFORMATION ADDRESS

BUTLER COLLEGE - INDIANAPOLIS, IND.

Disciples Table Talk

Ten Lectures by Ten Hoosier Ministers at Bethany Park, Ind.

Between the dates Aug. 8 and Aug. 18 are being given each day at Bethany Assembly lectures by Disciple ministers of Indiana. The following are the dates, the speakers and topics discussed: Aug. 8—"The Legend of the Hunchback," Frank E. Jaynes, Wabash. Aug. 9—"The Culture of the Church," F. E. Smith, Muncie. Aug. 10—"Modern Heresy and Heretics," E. R. Edwards, Logansport. Aug. 11—"The Research Magnificent," E. W. Cole, Huntington. Aug. 12—"The Vacant Niche," C. M. Yocum, Rushville. Aug. 14.—"The Church and the Present Crisis," A. L. Ward, Lebanon, Aug. 15.—"How Big Is Your Bible?" D. H. Shields, Kokomo. Aug. 16—"New Wine in New Bottles," B. F. Dailey, Indianapolis. Aug. 17—"Self-made Men," Prof. C. E. Underwood, Butler College. Aug. 18—"The Primacy of the Ministry," W. R. Warren, Indianapolis.

Arthur Stout in Victories at Bowling Green, Mo.

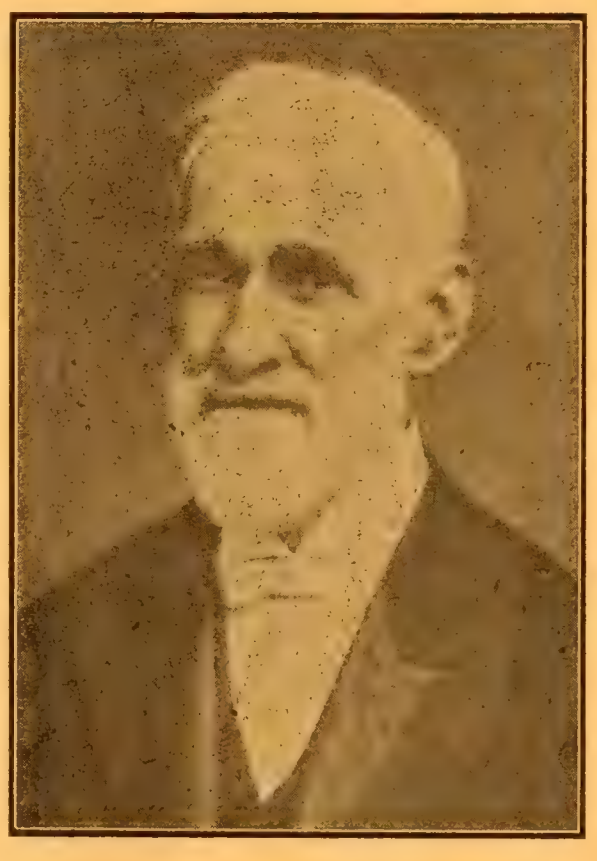
Nelson Trimble, of Columbia, Mo., reports a recent visit to Bowling Green, Mo., where Arthur Stout ministers. Mr. Trimble found the new $20,000 edifice rapidly approaching completion. It is to be dedicated in late October by C. H. Winders, of Indianapolis. Mr. Winders preached at Bowling Green early in his ministry; a brief meeting will follow the dedication services. Mr. Trimble writes that Mr. Stout, by his rare personal charm, has endeared himself to his own congregation and to the entire community. Over a hundred persons have been added to the congregation during his ministry. The influence of the Bowling Green pastor is seen in the fact that he served for some time as secretary of the local Commercial club. The young men of the community backed Mr. Stout in his efforts to organize an inter-church baseball league which met during the week and solved the Sunday baseball problem. Under his leadership a victory has been recently won for better schools. Speaker Champ Clark is an elder in the Bowling Green congregation, and contributes liberally to the work of the church. He occasionally preaches from the pulpit.

Disciples at Mt. Hermon Federate School of Missions.

The 1916 program of the Mount Hermon Federate School of Missions, held at Mount Hermon, in the Santa Cruz mountains, California, showed a number of Disciples in places of leadership. The chairman, Mrs. N. E. Galloway, of Healdsburg, is secretary and field worker for California North for the C. W. B. M. Another representative of the Disciples fellowship was Mrs. Chas. Titus, of Sacramento, president of the North California C. W. B. M. Mrs. Titus led the morning Bible hour on Friday and Saturday of the School of Missions, giving talks on Abraham and Jacob. Mrs. Ella M. Humbert, teacher of the history of missions in the Bible University of Oregon, gave messages during the morning Bible hour on three days. Mrs. Humbert is an ordained minister. H. O. Breeden, pastor of the Fresno church, gave an address on "The Inspiration of the Scriptures," his address being followed by stereopticon pictures of the life of Christ. A feature of the week's program was the presentation each evening of pictures of various kinds. On one evening, for instance, George Brewster gave a reading of Van Dyke's "The Other Wise Man," accompanied by beautiful pictures. Another evening Miss Katherine Maurer, Methodist deaconess at the Immigration station at Angel Island in San Francisco Bay, told of her experiences there, showing pictures of Hindus, Japanese "picture brides," etc. Great crowds came to hear Mrs. Hallie Hill, of New York City, who gave daily text book lessons on "Old Spain in New America" and "World Missions and World Peace." Mrs. F. M. Jones, of First church, Oakland, graced the program with her beautiful solos, writes Mary E. Bamford, reporter of the school.

Woman Lecturers at Bethany Assembly, Indiana.

The women have a prominent place at Bethany Park, Ind., this year. Ten lectures are scheduled for this week and next, all by women. These lectures are given at 10:30 each day, except on August 13, which is Education day. The following is the schedule of lectures for the dates August 8-18: Aug. 8—"The Twentieth Century Woman," Mrs. Judge S. R. Artman, Indianapolis. Aug. 9—"Modern Literature and Modern Women," Mrs. Demarchus Brown, Irvington. Aug. 10—"The Woman Who Spends," Miss Lella Gaddis, Purdue University. Aug. 11—"Food and Health," Miss Lella Gaddis, Purdue University. Aug. 12—"Girls," Mrs. Felix T. McWhirter, Indianapolis. Aug. 14—"Ye New Woman of Ye Olden Times," Mrs. Effie L. Cunningham, College of Missions. Aug. 15—"Woman and Democracy," Mrs. Dr. Amelia R. Keller, Indianapolis. Aug. 16—"General Federation of Women's Clubs," Mrs. Grace Julian Clarke, Irvington. Aug. 17—"The Dominant Minority: A Resume of Social Conditions," Mrs. J. McDaniel Stearns, College of Missions. Aug. 18—"Women and the Church," Mrs. O. H. Griest, Carlisle.



The late L. L. Carpenter, who was for a score of years the leading spirit of Bethany Assembly, in Indiana, which is now in session.

• • •

—Toronto Disciples lost three ministers recently: W. H. Sperry, of Keele Street; T. A. Manly of St. Clarens Avenue, and A. L. Cole, of Cecil Street. A. L. Cole writes that the Disciple churches of Toronto have a combined membership of but 600. This total has been sadly cut into by the outgoing of about 65 men, to the army. Cecil Street church is in a downtown district which is inhabited largely by Jews of the lower class. Encumbered by a heavy indebtedness on the property, it seems impossible for the congregation to carry the load. The difficulties in the Toronto churches are illustrated by the fact that in 25 years' history of Cecil Street, the average pastorate has covered sixteen months. Mr. Cole will seek a field in the United States, and is open to invitation.

—The record of J. H. Coil, retiring pastor at New Philadelphia, O., is a good one. During the two years of his service he cleared an indebtedness upon the church, which had been a handicap to the work for years. Mr. Coil takes up new work in Missouri.

—Some of the Sunday-schools of Tacoma, Wash., are contesting. First Christian school, to which W. A. Moore ministers, was at last report in the lead.

—Some of the leaders of the Doctrinal Congress at Canton, O., which has just closed, were the following: H. H. Webb, of Covington, Ky., was the dean of the Bible-school department; W. H. Wagner, of Kansas City, Mo., dean of the department of missions and benevolences; T. L. Lowe, of Columbus, O., dean of the church efficiency department and H. N. Miller, of Bethany, W. Va., was at the head of the educational department. The sessions were presided over by George A. Miller, of Washington, D. C. One of the feature events of the gathering was a communion service which was held Sunday afternoon in the auditorium. Earl Wilfley, of Washington, D. C., pastor of Vermont Ave., church, made the address Special musical numbers were arranged for each meeting. The music was in charge of Leroy P. St. John, of Spokane, Wash.

—C. C. Rowlison, former pastor at Iowa City, Ia., but now Congregational pastor at LaCrosse, Wis., recently paid a visit to his old Iowa field and occupied the pulpit there.

—The building of the Rochester, Ill., church, a landmark of Sangamon county for forty years, was recently struck by lightning and destroyed by a resulting fire. The loss is estimated at $5,000.

—Kentucky Disciples will meet in convention this year at Winchester, the date being September 18-21. J. H. McNeill, pastor at

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Session begins Sept. 11, 1916.

Write for catalog and literature.

The President, Lexington, Kentucky

Shelbyville, gives out the information that preparations are being made for a banner convention.

—Fifteen Kentucky schools are reported to have reached the 100 per cent mark in the Standard of Efficiency set by the leaders, and others were expected to be added within a short time. The following are the first record schools: Antioch (Fayette), Buckner, Corinth (Montgomery), Corinth (Scott), Hartford, Jacktown, Lebanon Junction, Lexington Maxwell, Louisville Broadway, Louisville Crescent Hill, Mt. Sterling, Murray, Sadieville, Stanford and Whitesville.

—Miss Josepha Franklin, for many years missionary in Damoh, Central Provinces, India, as a living link of the Disciple churches in Johnson county, Ind., is spending the last weeks of her furlough in this county, with quarters at Franklin. While in Franklin she is speaking in many churches of the county telling of her work. Miss Franklin has two sisters who are also missionaries in India.

—On the Sunday after the death of James Whitcomb Riley, the Indianapolis ministers were profuse in their praise of the great man. Clay Trusty, of Seventh church, is reported as speaking of him in the following words: "He is to be remembered for his appreciation of only the best things in life, and his power to portray the really significant feelings that come into the minds of all people. His contributions to literature will be of great value in the future, for his ability to portray human nature, especially the characteristics of children, will ever be known. His love for children will forever be a mark of great distinction. The loss of such a man is a great one, and will be keenly felt by all." It is reported that Mr. Riley's favorite hymn, "There's a Wideness in God's Mercy," was sung in many of the pulpits of the city on this Sunday.

—George E. Roberts, of the Trenton, Mo., church, makes it a custom to preach almost every Sunday for some weak church within reach of Trenton. He recently spoke at Farmersville.

—During the four years of work of L. H. Otto at Bethany, Mo., nearly 500 persons have been received into the church membership, $2,500 has been raised on a parsonage debt, and $5,000 has been expended in improvements on the church building. Mr. Otto will close his work at Bethany about Sept. 1.

—W. R. Warren, the Ministerial Relief promoter, occupied the pulpit of Third church, Indianapolis, recently in the absence of the pastor, T. W. Grafton. His theme was "The Church's Chief Asset."

—There is talk of a national assembly of the Disciple churches, with an assembly hall and a hundred cottages at Traverse City, Mich. This report comes from the Grand Rapids, (Mich.) News.

—Verle W. Blair, pastor at Eureka, Ill., preached the sermon on the occasion of the laying of the corner stone of the new building of Howett street church, Peoria, Ill. The date of the event was July 30.

—W. T. Moore, son of A. R. Moore, pastor at Savannah, Ga, is serving as chaplain of the field artillery at Camp Harris, near Macon, Ga. Mr. Moore spent last year in Transylvania college, and upon returning for his vacation received his vacation. He was at one time a student at Atlantic Christian college, Wilson, N. C. The young chaplain preached one Sunday in July at First church, Macon.

—Jos. A. Serena, of William Woods College, preached for the Mexico, Mo., congregation last Sunday. This congregation, though without a pastor, keeps a high standard in church activity through the summer. They expect soon to call a regular minister.

Des Moines Preparing for Convention

The Des Moines churches are making extensive preparations to entertain several thousand of their fellow churchmen when the international convention of the Disciples meets in this city October 9 to 15. The tentative program has been formulated and at a recent meeting of the executive committee, the Coliseum was looked over with a view to locating the exhibits of the various societies of the church.

The preliminary draft of the program follows:

Monday evening, October 9—Opening services under direction of general convention.

Tuesday, October 10—All day program: Christian Woman's Board of Missions.

Wednesday, October 11—All day program: Foreign Christian Missionary society.

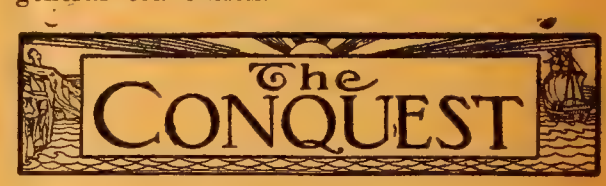
Thursday, October 12—All day program: American Christian Missionary Society and Church Extension, with National Benevolent association address at evening session.

Friday, October 13—Forenoon: Bible-school session with forty-five minute address on "Ministerial Relief."

Every member canvass under direction of Men and Millions Movement.

Saturday, October 14, begin at 9:00 instead of 9:30 a. m. Forenoon: General convention, one hour and a half. National Benevolent association, 30 minutes. Temperance board, one hour. Afternoon: Board of education. Evening: Joint session of Christian Endeavor and Bible-school.

Sunday, October 15, at the Coliseum. Forenoon: Bible-school at 9:30 under direction of American Christian Missionary society. Convention sermon. Afternoon: Communion service. Evening: Christian Endeavor at the Christian Endeavor hour. Commission on Christian Union 7:30-9:00. Fraternal closing service under direction of general convention.





This winter scene on the north campus of William Woods College at Fulton, Mo., gives an excellent idea of the fine equipment in buildings of this great girls' schol. The building on the extreme right is the new McBride gymnasium, probably the finest woman's gymnasium in the central west. It contains every facility for physical education—a fine floor for apparatus and class work and special rooms for individual instruction and corrective gymnastics. The natatorium is to every student a thing of beauty and a joy forever. Since William Woods has had its course thoroughly approved and standardized by the University of Missouri it has grown in every way. Students upon graduation are entering Missouri and other first grade universities. The other departments, Music, Art, Domestic Science and Expression, are growing each year. The prospects for the coming year, which opens September 13, are brighter than they have been for years.

—Chas. M. Fillmore, leader at Hillside church, Indianapolis, writes commending the work of Miss Letonia McDowell, of Bunker Hill, Ind., as singing evangelist or pastor's assistant. He states that he has known her from her infancy. Her father was a useful Disciple minister. She has real talent both in solo work and in directing chorus and congregational singing. At one time she served as music supervisor in one of the best consolidated schools in Indiana, and taught in high school.

—H. W. Hunter, of Wellington, Kan., who is spending his vacation in Higginsville, Mo., has planned a month's meeting with the mission church in Wellington. The date will be October 15 to November 15.



President Earle M. Todd, of Christian University, Canton, Mo.

—O. J. Cohee was installed as pastor at Indiana Avenue church, South Bend, Ind., by the First church pastor, John M. Alexander. He delivered the charge both to the congregation and to the new pastor. Mr. Cohee received his bachelor's degree several years ago at Wabash College, Ind., and then did three years of work at Union Theological Seminary, in New York City. He has served for some time as missionary in Mexico, but came to South Bend from Second church, Columbus, Ind.

—A. D. Harmon, the new dean of Cotner University, Bethany, Neb., and head of the department of sociology, comes as no stranger to Cotner and her work. He graduated from this school in 1893 and was later one of the teachers. He was pastor for two years at Hiawatha, Kas.; 15 years at St. Paul, Minn., and later at Omaha, Neb. For the past two years Mr. Harmon has been on the lecture and chautauqua platform.

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"Your paper is holding up to the usual high standard."—Allen T. Shaw, Mt. Sterling, Ill.

"I certainly enjoy every issue of the 'Century.'"—E. N. Hayden, Canton, Mo.

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DISCIPLES PUBLICATION SOCIETY
700 E. 40th St., CHICAGO

—W. C. Ferguson, pastor at Kingsville, Tex., has been preaching a series of sermons on war. Here are his topics: "War and Peace Ideals of the Old Testament," "Jesus and War," "Are Jesus' Ideals Impossible Attainments?" "False Ideals of Nationalism," "What Makes a Nation Great?" "What Should be a Christian's Attitude Toward War?"

—W. T. Fisher, a member of the faculty of the Phillips Bible Institute, of Canton, O., recently visited the church at Newark, O., with view to considering the pastorate there. Mr. Fisher was at one time Iowa's state Bible-school leader.

—Indianapolis will have another Disciples' church, which will be a result of the holding of tent meetings for some time at the East End. B. L. Allen will preach for the new organization, which will be called the Eastern Heights Christian church.

—More than a hundred men of the churches at Moline and Rock Island, Ill., and Davenport, Ia., met a few days ago to discuss the advisability of effecting a tri-city organization of the men of these churches.

—O. D. Thomas, pastor at Havelock, Neb,, is an inventor as well as preacher. He has invented a machine for making a new anesthetic which eliminates the gas tank and the use of oxygen in restoring patients to consciousness. This anesthetic is made from ordinary air. Mr. Thomas is an expert chemist.

—E. E. Violett paid a visit to the church at Paris, Ky., and after a brief talk cleared a debt of $5,000. Mr. Violett also gave his lecture on the Passion Play at Oberammergau while in Paris.

—A mortgage has been burned by the Frankfort, Ind., congregation and the church is reported free from debt.

—Z. T. Sweeney, of Columbus, Ind., in an address on Preparedness at the Tabernacle Sunday-school there, said, "The history of the world shows that its prizes have gone to those nations which were prepared for conflict," and advocated thorough preparedness for the United States as the part of wisdom.

—Graham Frank, Liberty, Mo., pastor, has not been well for several weeks, and his congregation has given him a leave of absence for the rest of the summer that he may entirely regain his health. Mr. Frank does not think he needs to leave home to recuperate, but says he will heed the physician's advice.

—V. H. Miller, the new leader at Kendallville, Ind., is planning with his congregation, to lend aid to near-by helpless churches.

—The church at Oakland, Cal., has a men's club that is a success. It meets each Sunday morning at 9:45 as the "Everyman's Bible Club," and on the third Tuesday of each month assembles for club dinner. At the last dinner held the following were among the speakers: Roy O. Youtz, assistant pastor of the church at Fresno; Victor Hovis, of the Chinese Christian mission; Lew Ben, of the Chinese mission, and E. J. Bradner, a local pastor of the Methodist fellowship. Dr. J. F. Moore, of the Oakland congregation, also gave a talk. Will Brown, of Loyal Movement fame, presided over the meeting.

—C. L. Johnson, pastor at Paulding, O., is doing missionary work on the side. He has just closed a meeting at Broughton, a near-by town where was recently organized a Disciples' church He reports sixteen additions as a result of the meetings,

—The church at Greensburg, Pa., for which Ben S. Johnson ministers, recently closed a deal for a $12,000 building site. The money was procured in six weeks and the lot taken over entirely free from indebtedness. The old church property will be sold and a modern plant erected on the new site. The building will cost $35,000 or more, and will be situated in the very best part of the city. The people of the church and community are manifesting much interest in the new project.

—J. A. Barnett, of Bloomington, Ill., will assist C. G. Cantrell and his church at Literberry, Ill., in a meeting beginning August 27. Mr. Barnett has decided to remain in evangelistic work for several months, with headquarters at 512 Grove street, Bloomington.

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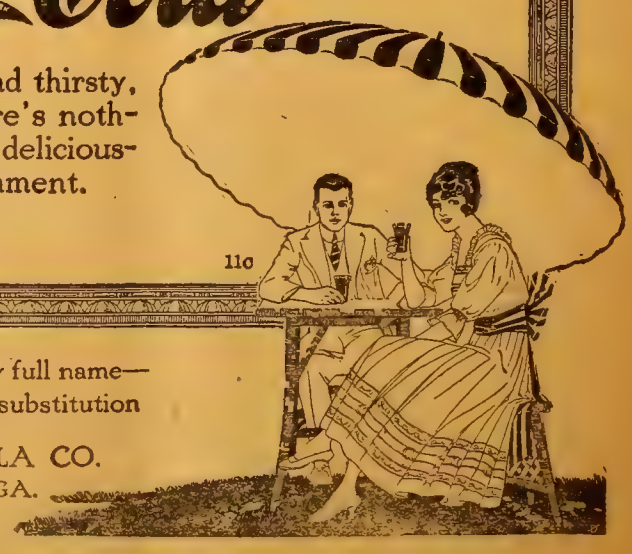
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—L. J. Marshall, pastor at Wabash Ave., Kansas City, Mo., is a strong and successful advocate of foreign missions. During the six years of his service with this congregation there has been a notable development in interest and offerings to missions. The total contributed to missions during these years is $2,535.49. For other causes and the regular expenses of the church work a total of $32,844.95 has been raised. A large feature of the work of Mr. Marshall at Wabash Avenue has been the erection of the fine building in which the congregation now worships. About 400 persons have been added to the membership.

—The first year of E. P. Wise at East Market church, Akron, O., has been a fruitful one. The Bible-school attendance has been increased by about 100 and the school has been thoroughly graded. A hundred persons have been added to the church membership, and a strong Intermediate Endeavor society and Boy Scout organization added to the church forces. Certain institutional features have been introduced, among them a tennis court for the use of the young people.

* * *

SERMON INSPIRES SONG-POEM.

R. Douglas Bird is a singer and composer of San Diego, Cal. Mr. Bird recently wrote Dr. Edward Scribner Ames the following letter:

"My Dear Sir: I read with deep and profound interest your sermon, 'Prayer' as Published in 'University of Chicago Sermons,' and am forwarding you a copy of hymn poem inspired by its message. I will later set same to suitable and religious music and mail you a copy. If the inspiration appeals to you I will feel honored with your acceptance of the dedication.

"With every good wish for you in your noble work, I am cordially and sincerely yours,

"P. Douglas Bird."

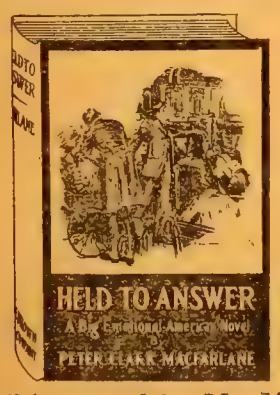
The following is the passage from the sermon which especially impressed the hymn-writer:

"But there is a type of prayer in which a nobler faith utters itself, faith in the divine reason and law of the world, which calls forth expressions of the profoundest gratitude, of dependence and need, of aspiration and hope. It is the child talking to the Father."

The poem was printed in the Sunday-school page of last week's "Century," and is entitled, "Safe In Thy Love."

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THE CHRISTIAN CENTURY

Vol. XXXIII Aug. 17, 1916 Number 33

Finding Life's Deeper Values
Editorial

The Age Needs a United Church
By W. S. Lockhart

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By Shu Hu

A Preacher's Ideal for His Pulpit

Federation in Texas

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII AUG. 17, 1916 Number 33

Finding Life's Deeper Values

"HIC JACET"———.

All too soon the ancient formula will be filled out for each of us. Kind friends will do their best to formulate an epitaph which will express the meaning of our lives.

It will be an easy task in the case of many individuals. "He gave his life to pay for a farm," might truthfully be said of one man. Only courtesy to the dead will prevent many an unpleasant truth being said about most of us after we are gone.

The Fourth gospel speaks of an ever-present judgment process. "They are judged already." The choice of darkness rather than light, of error rather than truth, of sin rather than purity is our judgment on ourselves. Were you put into the balance of God's judgment now, what would be the verdict? Would your life be found altogether light? The average man will feel that there is something to be said for him. He admits that he is not good enough for heaven, but he thinks he is not bad enough for hell. His is a kind of moral and spiritual mediocrity.

✣ ✣

Writing a serial story is always an interesting process. The fiction writer, from chapter to chapter, plays upon our emotions and keeps us guessing the fate of the hero. An even more interesting process is that of life itself. Each of us keeps his friends in suspense while the drama of life unfolds. We express our value judgments by the manner in which we live day by day.

We all want life in the largest measure. The mistakes of life are due to false conceptions of what life really is. The poor drunkard or drug victim thinks the fantastic drug consciousness worth more than that of the healthy normal man. He pays his price for this error. Misers, spendthrifts, money-bags and tramps, all seek the same great goal of life with varying conceptions of what life really is.

When Christianity is rightly interpreted, it is just a Way of Life. It has doctrines and ordinances and work to do, but all of these are to be included in the larger formula. The Way was a mode of description frequently used in the early church for those who walked in the footsteps of Jesus. Christianity undertakes to help with the business of living so that the judgment upon one's life by one's self and the community and by God himself may be a favorable judgment.

What Christianity does first of all to make life worth while is to furnish a guide. This guide is one who has traveled the road and knows it from beginning to end, Jesus Christ. There may have been certain short-sighted individuals in Jesus' day who thought his life was a failure but as the centuries have rolled on the world has grown increasingly certain that his is the only Way of Life which is worthy of being adopted by the whole human race.

We are united to our Guide in an act of Faith. This act of faith is the simple friendship and trust which marks all of our deeper human relations. If our faith in Jesus Christ is greater than in any man, it is only because his worth is more.

The influence of Jesus upon us is not such as to take away our personality. He asks no slavish imitation. "What would Jesus do?" is not the question he would have me ask. "What ought I to do as a good friend of Jesus Christ?" is the true question. There are many kinds of roses, but each is a rose. There are many Christian souls, each with his own personality developed and glorified, but there is the family mark upon every Christian soul. This great family mark is the spirit of love.

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Those who travel the Jesus Way of Life shall miss nothing that is essential. The sacrifices are nothing. The compensations are everything. Let no man talk of sacrifices who finds clean friends in place of evil ones, or good habits for bad. The grass on our lawn grows too thick for weeds after awhile. The friend of Jesus Christ finds goodness choking out the evil weeds of sin.

The glories of the Way are many. They include Joy. With the shadow of the Cross already resting upon him, Jesus spoke of leaving his joy with his disciples.

This wonderful Christian journey involves growth and health. As the anemic student fills his lungs with the Alpine breezes, he finds new vigor and new power. His eyes become acquainted with great distances. He lives near the stars. It is so with the man who follows in the Christian Way of life.

The goal of the Christian journey is worthy. The Christian soul dares to talk perfection. The moral and spiritual possibilities of the race are yet to be truly tested by any other than Jesus Christ. Each of us may aspire toward the moral beauty and grandeur of our Guide. We are never too old for this process to continue. So long as life itself shall go on, we may hope that our personalities shall take on new elements of power and strength.

The Christian life is not a lonely life. Neither is its goal an individualistic one. A redeemed race as well as a redeemed individual is our hope. A Buddha might lose himself in lonely contemplation and find his Nirvana thus but the Christian's goal is not to be sought in solitude. Concern for the life of others is our surest guarantee that we ourselves have found the way that is eternal.

✣ ✣

The supreme goal of all religion is union with God. The Buddhist has conceived it one way, and the neo-platonist another. The mystic, though profiting by the religious experience of the past, has had his own way of finding union with God. Jesus found this great goal. He said, "I and the Father are one." In the deeper passages of scripture we are told, "Eye hath not seen, neither hath ear heard, nor has it entered into the heart of man, the things that God has prepared for those that love him." We can no more set bounds to the possibilities of religious development than we can to scientific discovery. The realm of the spirit is for most of us the Neglected Continent. If we walk in the Jesus Way we shall go forward to explore it and test its divinest opportunities by experience.

The Age Needs a United Church

By W. S. Lockhart

HAS God any task for this generation to perform? Will he mysteriously work out the needed reforms in some secret, mysterious way? No—we are no longer deluded by such mysticism. We understand that he will use his spirit-filled men and women (his church) to bring about the needed changes. Undeniably progress has been made in the solution of the world's problems—but there is much land to be possessed.

There never was a time when the world called more loudly for moral reform than the present. It seems to me that God is saying to the church of the present age as Prince Albert said to his young men: "Young men, find out the plan of God in your generation and fall in with it." This is surely necessary if the cause of truth and righteousness committed to the keeping of the church is to be carried out. Truth is ever truth, but it needs adapting, socializing, fitting, to the wants and needs of mankind. The ideal of Jesus was clearly "that all men should know the Father and make his will theirs, his purposes theirs, his life theirs.

The age to which we come is, first of all, a materialistic age. This needs no argument. The first thought of the great commercial centers of our cities and towns is material progress. The kingdom is secondary. Around this idea the laws and plans of councils and the chief thought of the major part of its citizens revolve.

WHAT SHALL BE THE MESSAGE?

What message shall we preach to this money-mad age, this luxury-loving generation? These who are kings in commerce and queens in luxury, these who are so frequently the most cultivated of people? Can the little church around the corner, with its small, wheezing organ, and its poorly equipped ministry, its lack of sufficient apparatus for the Sunday-school attract their attention? The church must expand its entire energies to keep things going. The town has ten churches, it needs two. It has ten choirs, ten preachers poorly paid and with no money with which to travel or buy the best and latest books and thus keep themselves in touch with the world; it needs but two. These people of culture and wealth spend a part of every season abroad, have on their tables the best and latest books; they do not, as did their colonial fathers, seek information of the parson. Is it any wonder that the church does not attract them?

If there were a fine building, an able minister, a good choir of talented singers —and this would be possible if there were only two churches in the town—then you might first attract and then win them for the church, then preach to them consecration of wealth to the service of the Lord. The church will need to do some reflecting on its own condition before it can hope to do the largest possible service for these materialistic sons and daughters.

AN AGE OF COMBINATION.

This age stands confessedly as an era of combination in labor and capital.

In labor circles we hear of trades unions of every kind. All crafts are organized for self-protection. Long ago the working man found himself and his family only too often the victims of unscrupulous greed. With the introduction of steam came the demand for woman and child labor; they could work for less, great strength was not needed, so



Rev. W. S. Lockhart.

that a child could now do the work of a man; so that men were thus thrown out of work and as the individuals could do nothing to alleviate this situation they must combine.

In the realm of capital we have gigantic trusts and corporations. These bloodless, conscienceless beings are ever ready to absorb—but not so ready to nourish. Every interest of trade is carefully guarded. Prices go up and down at will. This is found to be a convenient way to do great things. Humanity as individuals is as so much grist for their hopper. Why not the church use this method, not for oppression, but for the larger interest of the kingdom?

What can a divided church do in this age of combination? Our business men are fast learning. Men are coming more and more to lose the prejudice of their fathers and mothers over the small things of former years. The sentimental idea that so and so was my father's or mother's notion will not hold much longer. We are learning that Christianity is not identical with sentiment.

WE LIVE IN AN AGE OF UNIVERSALS.

The achievements of this age are quite beyond the dreams of the former ages. The inventions and discoveries of the scientific realm have greatly enlarged our circle of knowledge. Astronomy has given us an infinite space to dwell upon. "Our vision has been enlarged in the mighty reaches of time, measured by geological research." Enlarged in the finding of psychology concerning the inner movement of mind and soul, enlarged by the microscope as well as by the telescope. We hear of international instead of national organizations and of world congresses of peace and religion. We are being introduced to that new expression of a "world conscience"—that recognition of worldwide interest.

The talk about the "solidarity of the world" is a vision that will presently be realized. Great commercial enterprises are being launched, but not until their bearing has been estimated from a world-wide standpoint. Governments in making their laws have come to recognize the worldwide effect, rather than as formerly, the national effect. In the social realm, we find ourselves in a vastly larger environment than ever before. We must recognize that every part of the earth is neighbor to every other part. Each is sharing the life of all. There must be no exceptions.

Christianity has ever been claiming to have the principles of a universal kingdom—such truths as will unite all nations into a common bond of brotherhood. Surely this day of universals is the time that the church has been working and praying for and now she can rejoice with this age of universals in science, commerce and government. As a matter of fact, is the church ready for this? I fear that this is coming sooner than we anticipated. Shall the church lead on triumphantly or fall behind in this race of universals? I sometimes fear that the divided church of the present will not fulfill her mission to this generation as well as did the early church to its age.

A UNITED CHURCH FOR THE AGE.

In this age of organization to conserve the best interest of labor, and of combination to utilize the monetary matters of the realm of commerce, and the dawning age of universals—how can a divided church be adequate to this enlarging vision. It will soon, if it has not already, awaken to the realization that its message is too narrow for this age.

Larger church buildings, better equipment are everywhere being demanded by the enlarging conception of the age. It will be only in a few places that this can be supplied. The remainder will cripple along and fail of accomplishing the real work of God in that community. A divided church can not, in the very nature of the case, bring the results that should come. It wastes too much energy on itself. The Master prayed that all might be one to the end that the world might believe on him. The cause of Christ in the mission fields, at home and abroad, has already taught us this lesson. The Oriental Christians can see no reason why they should be divided over the purely local differences of the home land.

They tell us "we have not the wealth to support many churches as you do in America; we must have one church." The united church of Christ in Japan bears witness to this fact. The age of solidarity and fraternity is upon us, and we must be swept off our feet, or bow to the progress of Christianity. I truly believe that the consummation of the wondrous teachings of the Man of Galilee, the dreams of the prophets, and the resurrection of the dead hopes are all to be realized in the triumph of the spirit of fraternity as taught in the present age."

This era of fraternity will call for less of wrangle, less of strife and more of peace and conservation of energies. What a wealth of meaning is contained in that one word "fraternity." It contains the "happiness of the present and the peace of the future." This is the button which when pressed will turn on the arc lights of world-illuminating brotherhood. The present church stands for the highest and best there is in the individual, but the united church will stand for the truest and divinest there is in society.

SOCIAL NEEDS CALL FOR A UNITED CHURCH.

The one thing that has cost the kingdom many a friend has been the fact that the church was not able, not inspirited, to accomplish the reforms that the times call for and the condition of humanity demands. Relief work in all its various forms has been neglected by the church in the years gone by. On every hand may be seen the direful conditions, hotbeds of crime and corruption, and no fountain from which to draw sweet satisfying waters. 'Tis sad indeed. A few brave souls have gone in and established almshouses, clubs, social settlements and the like, but what are they among so many? The church as such has not even touched the hem of this ragged garment.

The oppression of the poor, the strengthening and blessing of family ties, the duties to neglected girls and orphan children, the training of parentless boys, the various problems of religious education, the public health interest of our cities, the congestion in the poor districts, grafting in municipal affairs, the duty to workingmen and foreigners in our midst, the problem of the leisure class, the defective and delinquent, our attitude toward the great corporations, and many other problems ever present themselves for solution at the hands of the church. Knocking they stand—shall the church keep them waiting any longer? Shall these seek to enter and find the door closed? Let us catch the spirit of God himself, reconciling the world to himself through Christ and his church.

A UNITED CHURCH FOR THE HASTENING OF THE KINGDOM.

That this was Jesus' program no one will surely deny. That the kingdom has not come surely every one knows. I am saying that a united church will hasten it greatly. When all the forces of Christendom are united, marching under one banner, praying the one prayer, "thy kingdom come," wearing the one name, led by the captain of our salvation, then shall the church come to know the tremendous power that she is able to exercise in destroying the power of sin in the world. His truths, when put forth in terms of action, are adequate to the conquest of the world.

"He has the central truth of Buddhism—purity and self-denial—but he has more. He taught the high morality of Confucius and more. He taught the great doctrine of Mahomet—the existence, unity, and omnipotence of one God—but he taught more." He recognized the virtue in Moses' legislation, the great purpose of Jehovah in the Jewish race, and uses these as accumulated data on which to build his kingdom. In all these religions we have great truths—each gives light, one is starlight, one is as the twilight, one is as the light of dawn, and one is sunlight. His truth is adequate, for it hath translated itself from the heart of God into the life of man..

WILL COME ONLY THROUGH SACRIFICE.

Progress is slow, "but not in vain have martyrs given their bodies to the flames, not in vain have been the tears and the blood of the Gethsemanes and Calvarys, not in vain the battle fields where men have fought for truth and justice—but it all contributes to the happiness of the present hour, and puts into our hands the torch with which to light up the future."

The world is ours—and when the forces will enter as did the united armies into China—the walls of dogmatic theology and religious differences will be leveled, and the triumphant forces of our God will march in.

It will come about only by sacrifice—much will needs be given up—and when we have enough of the spirit of Christ to throw aside the trivial things of a former generation or two—when we are determined to do his will—to seek first his kingdom, then all may be one, and the world can and will be speedily conquered for our king.

South End Christian Church, Houston, Tex.

The Fetish of the Open Door

By Shu Hu

WHEN any historic policy is stripped of its proper setting or background, it soon degenerates into a meaningless catchword and its real value is often lost sight of. Thus the policy of the "Open Door" in China, because it is little understood, has come to assume in the minds of many Americans such an undue importance as actually to obscure the real issues of the Far Eastern situation and to obstruct the minds of America and China from seeking their solutions in more fruitful and constructive directions. It seems that the time has come for us to properly evaluate this traditional policy in order that we may determine whether it may not yet serve as a guiding principle in dealing with the new complications that are rapidly developing in the Far East.

For the sake of invitng fruitful discussion on this subject, the present writer wishes to frankly state his own opinion that the Open Door policy is no longer adequate as a constructive "China policy." This contention is based on three reasons: first, the Open Door policy is purely economic; second, its effect with respect to the maintenance of Chinese independence and integrity is merely nominal and essentially negative; and, thirdly, it ignores entirely China's own rights and interests.

POLICY CHIEFLY ECONOMIC.

That the Open Door is purely economic is evident. The John Hay note of September 1899 which inaugurated the policy was actuated by "a sincere desire to insure to the commerce and industry of the United States and of all other nations perfect equality of treatment within the limits of the Chinese Empire for their trade and navigation." The three articles contained in this note merely pledge each of the powers, first, not to interfere with any treaty port or vested interest within any so-called "sphere of influence" or leased territory it may claim in China; second, to apply the Chinese treaty tariff to all imports without distinction; and, lastly, to levy no excessive harbor dues or railway charges in discrimination against the shipping or transportation of merchandise belonging to other nations within its "sphere." It may be noted in passing that the John Hay note officially recognized the "spheres of influence" as an accomplished fact.

The inadequacy of such an exclusively economic principle as a constructive policy in China was pointed out as early as 1900 by Prof. Paul Reinsch, now American Minister to China, who wrote in his World Politics: "As long as freedom of opportunity is preserved within these spheres, as long as treaty ports are kept open and their number is gradually increased, THE POLICY DESIGNATED BY THE TERM 'OPEN DOOR' IS PRACTICALLY IN FORCE, EVEN THOUGH THE POLICING OF THE EMPIRE MAY HAVE BEEN DIVIDED UP AMONG THE POWERS." To confirm Prof. Reinsch's words, the reader may be referred to a letter from a Japanese publicist, Mr. K. K. Kawakami, published in the New York Times for April 11, 1915; that is, in the midst of those exciting days of Sino-Japanese negotations. After quoting the John Hay note in full, Mr. Kawakami maintains that the Japanese program in China violates neither the letter nor the spirit of the Open Door as conceived by Mr. Hay and accepted by the powers. He then proceeds to quote from a letter written by a British merchant in Chang-Chun expressing his deep gratitude to the Japanese administration in Manchuria. The British merchant's letter ends in these words: "Woe betide the day if the country is handed back to the control of the Chinese!"

A LOGICAL CONCLUSION.

In other words, if your object is merely to secure equal opportunity of commerce and industry in China, then it matters very little whether China be under British control or Japanese control. Thus the New York Evening Post in an editorial published on June 17, 1915, after pointing out the increase of American trade in Korea from about $2,500,000 in 1911 to $4,000,000 in 1913, arrives at this perfectly reasonable conclusion: "The problem of foreign opportunity in Korea therefore assumes this aspect: whether Japan's efforts in developing the resources of the country, and so widening the opportunities for foreign trade in general, do not compensate for such special advantages as Japan enjoys. American trade in the old Hermit Kingdom was negligible. American trade under a modernized Korea shows a veary healthy increase. IT IS A CONSIDERATION WHICH HOLDS FOR OTHER REGIONS OF THE FAR EAST." I have italicized the last sentence to show the logical conclusion of a purely economic policy.

"But," the defender of the Open Door will perhaps say, "has not the Open Door always been associated with the principle of maintaining the independence and integrity of China?" It is true that the maintenance of the independence and integrity of China was fully

embodied in all such international agreements as the Anglo-German Agreement of October 1900, the three Anglo-Japanese Treaties of Alliance, and the Franco-Japanese and the Russo-Japanese Agreements of 1907. But the essentially negative and nominal character of such stipulation only lends support to the contention that the Open Door, even though widened to include the maintenance of Chinese territorial integrity, can no longer meet the new exigencies of the Far East.

THE POLICY HAS NO CONSTRUCTIVE VALUE.

In the first place, this principle has no positive or constructive value: it was necessitated by a sort of balance of power in China, and has aimed only at maintaining a territorial and political status quo in China as long as any failure of such maintenance is feared to be disastrous to all powers concerned. Its sole object has been to muddle through a complicated situation without making any attempt at fundamentally improving it.

In the second place, all such pledges and arrangements seem to have no more than a mere nominal force. As soon as the balance of power breaks down,—as it is now breaking down,—as soon as any power, with the acquiescence of its allies, is in a position to dictate the terms of dividing the spoils, so soon the phrase "the independence and integrity of China" becomes a mere scrap of paper. The first treaty of alliance between Great Britain and Japan (1902), for example, specifically stipulates the maintenance of "the territorial integrity of the Empire of China and the Empire of Korea." But when Japan had established her rule over Korea by right of the Russo-Japanese War, it was an exceedingly easy matter for the Two High Contracting Parties, when renewing the treaty, to strike out the few insignificant words "and the Empire of Korea." To use the words of the editorial quoted, "it is a consideration which holds for other regions in the Far East."

CHINESE NATION NOT CONSIDERED.

The last and fundamental defect of the Open Door, however, lies in the fact that, while professing to be a "China policy," it completely ignores the interests and rights of the Chinese nation. All the treaties and agreements relating to China read very much like "Hamlet with Hamlet left out." Each power is actuated by its own "special interests" in China; and if the powers are pleased to insure the independence and integrity of China and the principle of equal opportunity for the commerce and industry of all nations, it is only because such insurance is deemed expedient for the preservation of the common interests of all powers in China.

In all their dealings with China, there has never been any consideration of China's own rights and claims in her own land and in the world at large. This total disregard of China's own interests and aspirations seems to be a fundamental defect in all the traditional "China policies," the Open Door not excepted. For after all, the real and final solution of the China problem must be sought in China herself.

And if the world cannot rid itself of the sentiment of nationalism, China has an equal title to the rights and claims appertaining to a self-conscious nationality. Any policy which refuses to reckon with the just claims of this rapidly growing national consciousness will in the end defeat itself, and the world will pay heavily for it. Are we not now witnessing the fruits of a Turkey policy with Turkey left out?

AS TO A NEW POLICY.

As to what the future American policy in China should be, that is a problem we must leave to American statesmanship to solve. It seems to the present writer, however, that if there is to be a new "China policy" at all, it must possess, among other things, these main characteristics. First, it must aim at removing the source of all international rivalry and friction by helping the Chinese people in their struggle to secure a good and enlightened nationalistic government. Secondly, it must be a world-policy: that is to say, it must constantly take into consideration, not merely the "special interests" of any one nation or nations, but also the fundamental and lasting interests of the whole world of which China forms an integral part.

A policy so characterized cannot content itself with merely insuring an economic equality of opportunity and treatment in China. Indeed, in realizing its object,—namely, the strengthening of China—the new policy may even require some such economic sacrifices as the revision of the outrageously unjust treaty of tariff of 5 per cent ad. val.—a revision which China so badly needs. In short, no new "China policy" can be worthy of its name unless it be one which strives to aid and facilitate the creation and development of a New China of the Chinese, by the Chinese, and for the common advancement of humanity.

A Preacher's Ideal for His Pulpit

Extract From Tenth Anniversary Sermon of Edgar DeWitt Jones, at First Christian Church, Bloomington, Illinois, July 9, 1916.

IN J. H. Gilliland's tenth anniversary sermon, delivered in this building in the month of February, 1898, that great preacher affirmed his conviction that the pulpit is the "preacher's throne." I am in heartiest and fullest agreement with this statement. However efficient the minister may be in mastering details and routine of church work, he cannot thereby atone for neglect of his pulpit ministry. A minister who comes into the pulpit without painstaking preparation and expects the inspiration of the occasion to supply food and fire for the sermon will be woefully disappointed.

Throughout these ten years I have never come into this pulpit for a single service without preparation. There have been times when I have been compelled to preach under stress without adequate preparation, and there have been times despite careful preparation when I fell so far below my ideal as to experience most poignant regret. At my best I have not been able to reach my ideals as a preacher of the Christian faith, but I do not remember ever to have gone into the pulpit without something of the thrill and flutter of heart that a young lover experiences when he reaches the threshold of his sweetheart's home. To me there is a witchery about preaching. To me the pulpit is rainbowed with glory.

THE PROPHETIC FUNCTION.

I have tried to realize in my pulpit ministry somewhat of the prophet function of the preacher. I have tried to be loyal to the truth as God has given me to see truth. Undoubtedly, in the course of my ten years as minister here my preaching has undergone a change of emphasis. Some things I stressed eight or ten years ago I do not stress now, and the reason is that there has been borne in upon my conscience the conviction, not that the things I formerly stressed are untrue, but that other things are more vital.

I have been intensely interested in movements for social justice, and while approving some of these movements I have not for a moment believed that there is any substitute for the spiritual. I have greatly desired not to be suspicious of any doctrine simply because it is new, or ashamed of any doctrine simply because it is old, and to be ready to defend either or both if I believe them to be true.

AS TO THEOLOGY.

I have endeavored to keep abreast of the times in the reading of the best books, new and old, and in the study of the Scriptures, using every scholarly and reverent aid that would illumine new treasure chambers in those mines which are "richer than Golconda." I have not been especially interested in theological controversies. I believe I have a natural tendency of liberality toward those from whom I differ, and a sort of temperamental sympathy for "the under dog."

I have not wished to be identified wholly with any school of theological thought, but have rejoiced in the liberty that all may enjoy in Jesus Christ, our Lord. I have persistently studied variety in the matter of pulpit themes, and have found a special delight in giving book studies from the Holy Scriptures. Every year of my ministry here I have given a series of Sunday evening sermons, spending annually a part of my vacation preparing and planning for the same.

I have diligently sought to bring from this pulpit a devotional enrichment, to give a larger vision of the marvelous scope and wealth of the Holy Scriptures, and to show that without the spiritual any movement destined to help humanity is sooner or later to meet disaster. Whatever my theme I have tried to exalt the Christ, and in all things to give Him the pre-eminence.

Horace Bushnell said: "One more revival, only one more is needed—the revival of Christian stewardship; the consecration of the money power of the church unto God; and when that revival comes the kingdom of God will come in a day. You can no more prevent it than you can hold back the tides of the ocean."

* * *

Help us, each one of us in his place, in the place which is providentially allotted to us in life, to act well our part, with consecrated will, with pure affection, with simplicity of heart, to do our duty and to leave the rest to God. —Horatio Stebbins.

Again the Underpaid Clergyman

ALONG with some other advice he gave to a class of ministers who were admitted into the New Jersey Conference membership in Asbury Park recently, Bishop Quayle said:

"Don't go into debt! Better go underclothed and underfed than go into debt!"

The good bishop's remarks serve again to remind us that the great majority of clergymen, not particularly of the Methodist denomination but all denominations, are woefully underpaid for the services they render. While doubtless Bishop Quayle did not have it in mind that his remarks to the new ministers constituted a rebuke to those who pay ministers' salaries, this surely is nothing other than a rebuke to all of those of us who go to church and permit our ministers to struggle along with barely enough to keep them and their families alive unless perchance they happened to be possessed of independent incomes.

Ought we to feel just a little bit ashamed of ourselves because we have permitted a condition to exist in which it becomes necessary for a bishop to get up and tell the ministers who work under him that they must take the choice between going into debt or going hungry and insufficiently clothed, simply because their congregations do not pay them enough?

* * *

The chief reason why the average clergyman, of any denomination, is so woefully underpaid, is simply that he is not enough of a manager of his own business affairs to insist upon being paid an adequate salary for the services he renders his people. Usually he is the type of man who devotes his energies so enthusiastically to the material and spiritual welfare of his church and the members of his congregation that he has no energy left to devote to the development of his own material welfare. It is a sad commentary upon the lack of appreciation on the part of those of us for whom he works so self-sacrificingly that we don't interest ourselves enough in our clergyman's welfare to insist that he receive ample remuneration for his services when he is too busy looking out for our welfare to insist upon it himself.

The average man in any other line of endeavor is a good enough manager of his own financial affairs to demand of his employer that his pay be made commensurate with the quality of service rendered, and if the employer doesn't "come across" the employe gets a job somewhere else. If a clergyman were to keep insisting that his employers pay him what he is worth he would be put down as "too worldly," yet few of those who employ him ever volunteer to attend to those little financial matters in his behalf.

Star Independent (Harrisburg, Pa.)

Ideals are like stars; you will not succeed in touching them with your hands, but like the sea-faring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.

* * *

An American Country Club is to be organized among the fifteen hundred members of the American colony at Shanghai, China.

At the Day's End

BY THOMAS CURTIS CLARK.

THERE shall come a time, with the tide of years,
When all that counted most to pride and sense
Shall be as naught: gold and the pomp of power
And the flaunt of fame. Even the love of friends
Shall be less prized, when from the flush of youth
And from the day of deeds we turn, to look beyond
Toward that dark certainty which men call death,
But which in truth is life that shall not end.

What shall it profit then that lands are yours
And stately palaces and garnered gold?
All these shall bear the rust of time
And shall be seen as vanity.

What shall avail the wild huzzahs
Which greet your ears from thoughtless throngs?
This men call fame, but as the empty wind
It shall appear to your late thoughts.

True friendship lasts, the young heart boasts.
Alas, those bonds which hold so fast in youth,
When all is summer and the breath of roses—
How soon they break when autumn comes,
When winter winds do blow, and the heaping snow
Buries youth's hopes and all the loves of life!

When that time comes, Friend, where shall be
The things you now count wealth?

May God to you be then no stranger.
May it be that having long companioned with Him
Through years that blessed,
Your soul shall not in after years
Be comfortless.

An Ideal Course

for your Adult or Young People's Class

The Life of Jesus

It is always in order for Sunday School classes to study the life of Jesus. Young people's and adult classes want the very best text that can be found. This is simply to remind them that there has never been offered to the Sunday School world a Life of Christ so practicable, so usable, sotrue to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned, as Dr. Loa E. Scott's "LIFE OF JESUS" in Fifty two Lessons. This book is being widely used in Sunday Schools both of the Disciples and other religious bodies, and in Y. M. C. A. classes. This testifies to its popularity. You must have it in your school. It will create a new interest in Bible study among your young people and younger adults. Price of the book, 50c. In quantities of 10 or more, 40c each.

DISCIPLES PUBLICATION SOCIETY
700 E. 40th St., CHICAGO

THE CHRISTIAN CENTURY

EDITORIAL

A HIGHER STANDARD IN OUR COLLEGES

THE Disciple colleges in the past were not always aware of standards in education. They depended upon a special constituency whose loyalty was based upon other than educational considerations, to a very considerable degree.

If the Men and Millions movement has done nothing more for us than to bring to all our institutions higher ideals educationally, it has justified itself. There is one engrossing theme in all our colleges now and that is higher standards. Our educators will henceforth be satisfied only with those methods and kinds of equipment which will justify themselves in the eyes of impartial investigators of education.

To meet the new standards there must be great changes in many of our schools. Several of them have courageously lost large numbers of students in ridding themselves of preparatory schools. These colleges decline to compete further with the good high schools now to be found everywhere.

It is necessary to secure a large increment in the way of equipment. The physical laboratories of our best institutions compare unfavorably with those of the state universities. In days gone by the library reports were padded with "congressional records" and other equally valueless impedimenta. Now laboratories and libraries are receiving attention as rapidly as conditions will permit.

High grade education limits the number of pupils that may be received in a class. Cheap schools once made money out of education by having enormous classes under a single instructor. That day is past with self-respecting institutions. There must be a sufficient number of instructors to insure each pupil a reasonable amount of personal attention.

It is clear that these new ideals of education involve the expenditure of immense sums of money. It will require the best efforts of the Disciples of Christ for years to properly equip and endow their colleges and bring them up to the best standards.

A NEW ATTITUDE TOWARD ALIEN RELIGIONS

EVER since the Congress of Religion was held in Chicago, in connection with the great World's Fair years ago, there has been a growing spirit of tolerance in Christianity. This is especially marked among the more intelligent missionaries. They no longer find delight in reporting the failure of the religions they have studied in other lands, but rather delight in finding in these religions spiritual aspirations akin to their own.

Probably no religion has been more hated by Christians in the past than Mohammedanism. We still feel something of a thrill of horror at the very name. Since this has been so outstanding an example of a religion despised by us, we may find in the present attitude toward it an illustration of the modern catholic-mindedness which has entered into Christianity.

The religion of the Prophet may be appreciated by us because it teaches with great emphasis a strict monotheism, indeed a stricter form of the doctrine than many of us hold. Thus it was a great religious reformation in the sections which Mohammedanism influenced, doing for Arabia what Jesus had done for Palestine and Martin Luther for Germany. The Mohammedans have also given a place to Jesus, mentioning him only with deepest respect. It has been a religion which has stressed greatly the practice of prayer.

It is now known that we have been wrong in many of our conceptions of Islam. The Koran teaches, "Let there be no compulsion in religion," though disciples of the Prophet and of the Christ have alike lived otherwise on occasion.

This new spirit of appreciation does not cut the nerve of missions. It only puts us in sympathetic touch where we may invite fair and unbiased study of religious values. Can any devout Christian doubt that the cause of Jesus Christ will go forward mightily when there is, the whole world over, a fair and spiritually minded study of religious truth?

A MERRY FIGHT

IT IS a merry fight which is going on at the present time between the mayor of Chicago and the Anti-Saloon League. The mayor accepted the congratulations of church people when he announced that he would enforce the Sunday closing law in Chicago. The ministers met and listened to the most solemn assertions on the part of the mayor that he intended to enforce the law whether anybody was with him or not.

The Anti-Saloon League has been busy ever since uncovering offenders and dragging them into the public light. There have been charges that the mayor protected his friends. The mayor has deeply resented the interest of the Anti-Saloon League when it has offered to assist in the enforcement of the law.

Some licenses have been revoked, but mostly those of foreigners whose political influence was small. At the present time, there is a new group of sixty-five offenders in the public light who are worth catching.

The danger to the Sunday closing law is that after the mayor has proposed to enforce it, if he shall do so laxly and inefficiently, it will still be said that the law is obsolete through non-enforcement, however absurd that may be legally.

Meanwhile Christian people will do well to keep informed on this issue, which affects a principle of even greater importance than the question of drinking on Sunday. If, in the end, it will still stand that laws are to be enforced at the pleasure of the executives, then our American institutions are in deep peril.

PASTOR TO ABSENT MEMBERS

FEW church people realize the varied duties of a modern pastor. The keeping of an accurate list of members with their addresses is a task which must always have attention, every week in the year. The average church never has an up-to-date printed list of members. Even while the list is on the press, some one goes away. Especially is this true of the young people who are employed away from home.

The pastor who takes his duties seriously is compelled to write letters all the time. He often remembers his young people away at college with a word of greeting and of kindly solicitude. He writes absent members in another city to see whether they have placed their letters in the local church.

But for this care and solicitude on the part of ministers, the loss to the church would be far greater, in the midst of the social unrest in which we live. The average city

church has fifteen to twenty-five per cent of its members move every year. On the average, there is a new church every six or seven years. Only the most patient care prevents the cause of Christ from suffering a great loss. Yet few people would suspect that this work of conservation is an important part of the duties of a pastor.

THE INVASION OF SOUTH AMERICA

THE Protestant missionary work in South America has been vigorously denounced by certain leaders of the high church wing of the Episcopalians and by Roman Catholics, as an invasion. The missionaries have been called intruders. South America has been regarded by these critics as an already Christian country.

In the first place, it is to be replied that in many instances missionary work in Latin countries has been begun by direct invitation of great leaders in those countries. It was so in Guatemala. That was also the manner in which much of the work in Argentine was inaugurated. Broad-minded Catholic men, witnessing the spiritual poverty of their continent, have sought the stimulus which would come by Protestant mission work. They have hoped the Roman church in South America might become as virile as in North America, through contact with Protestantism.

The assumption, however, that Latin America is adequately Christian has no foundation in fact. The great institutions of learning are dominated by an agnostic attitude toward religion. The students are not churchmen. The future leaders coming from those schools will be unfriendly to religion.

Not only at the top of society but at its bottom, there is a deep need of the gospel. Many of the aborigines in the more secluded portions of the country still worship according to heathen rites and have practically no knowledge of the deeper things of religion.

The right of a religious organization to enter a field is a proposition rather difficult to argue. Most modern-minded men would argue it from the viewpoint of the influence the proposed activity would have upon the people to be served. Judged thus, there can be no question of the right of missionaries to go to South America. Any well-informed person would admit that the southern continent has been very backward in its development, however admirable many of its people are. They have the right to receive their portion of the new life that is pulsating through our world.

INDUSTRIAL WARFARE

ALTHOUGH the millionaire operators in New York have in many cases made more profits in twenty-four months than in all other years of their lives, there has been so little disposition to share this prosperity with labor that the threat of strikes has spread all over the land. There is friction especially in the transportation ranks, which have been particularly hard worked during the handling of enormous quantities of goods for European nations.

The average wage of a railroad man is less than nine hundred dollars a year. The purchasing power of that wage under present economic conditions is enormously reduced. Unless a man has had a good increase in wages, he has actually suffered a cut in his income.

There can be no qestion as to the obligation of the church in these times. It should be frankly sympathetic with the workers, not as a question of policy, but as a question of right. It is not a matter of balancing the rich man's contributions over against the poor man's more active personal participation in religious activities, but a matter of seeking the good of the whole social order in which we live.

In the long run, the hoarding of great fortunes and spending them again in fruitless luxury and frivolity is not to be compared with giving the working man a decent schedule of hours and a living wage. The employer who would make up for his robberies of his employes by seemingly generous contributions to charities has insulted our intelligence and forfeited our esteem.

It is not a time to stir social antagonisms, but on the other hand it is of no use to lay any rotten foundations for industrial peace. The peace that shall at last bind together industrial leaders and industrial operatives is one which must rest on justice and mutual consideration. It must be a peace of the Golden Rule.

A RIVAL OR A HELPER

IT IS always gratifying to hear of the progress the adult Bible-class movement has made in building up large classes, especially in the county seat towns throughout the country. It is not uncommon for a hundred men to be meeting together for Bible study under a popular leader. This may be observed in churches in all the states.

It is a sad fact that in many of these churches there are fewer men at worship than used to be before the Bible class was organized, and that the class itself does not attach men permanently to Christianity. If in the end it can be said this is the typical result, then it may be sadly but confidently predicted that the big classes of men will pass away. Religion must have larger expression than meeting once a week for Bible study.

Of course, there is an implied criticism on the minister in many of these situations. If he were as interesting as the Bible class leader, it is argued, the men would go to church. This does not necessarily follow, for the bond in these classes is often that of social activities and good fellowship. How many heavy-hearted ministers there are in such situations, no human being knows.

No auxiliary of the church ought ever to become its rival. Whenever it does, the cause of religion suffers.

We think we see signs everywhere of a deepening of the program of men's classes. These classes are being made rallying centers from which men go forth to great enterprises for the cause of religion in the community. The smaller group is separately organized only that the good of the larger organization may be carefully sought..

The men in any church ought to be made to feel the burden of caring for the spiritual welfare of the whole community. Only by fostering the great historic organization, the church, may this be accomplished in largest measure.

GOSPEL SONGS

HE WOULD indeed have a closed mind who would make a sacred canon of church hymns which was never to receive further additions. Yet we can understand the violent reaction of some who have witnessed with disgust the debauching of musical taste in churches.

The "Glory Song" that raged a few years ago helps to illustrate the point. Everybody was singing "Glory for Me," seemingly with no sense that the predominant sentiment of this song was not in its heart truly Christian. We need no Tipperary jingle songs in our hymnology, though we may ever open our hearts to receive the treasures of poetic sentiment that are continually being revealed.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

Five Years of Federation

THE Federated Church of Collegeport, Texas, has been in existence over five years, and has passed beyond the experimental stage. Mr. Murray A. Travis, a Baptist Minister, originator of the movement and still the pastor of the church, has this to say in regard to the origin of the idea:

"I recall that I sometimes used to express the desire that some day I might be a member of a Christian group made up of people of all denominations, each free to hold his own peculiar views, but organized upon the platform of worshiping God and serving his fellowman. I have learned that my idea was by no means peculiar to myself, for, after more than five years as minister of just such an organization, I have met and heard from many earnest people who had treasured a similiar desire long before the idea had occurred to me. The probability that there are many others who are interested in the practical working of the idea encourages us to tell our story."

The church now has upon its roll members of fourteen denominations. Article Four of their Articles of Association has the following: "It shall be distinctly understood that members of this church are free to claim relationship with the church of their preference, and to hold the views of said church so long as the practice or dissemination of these views does not militate against the harmony and usefulness of this church." Many members bring letters of dismissal and join, while a few accept a duplicate membership still holding active relations with a church of their denomination.

Candidates for membership, upon confession of faith, receive baptism according to the form they would use were they affiliated with the body of their choice. The minister enjoys the same privilege as do the members, and if the form desired is not according to his persuasion or the custom of his church, he is free to invite another minister to officiate. The communion is held with the members gathered about a table spread for the entire family. The organization is democratic. In addition to the minister, moderator, recorder, and treasurer, they have four committees, on religious work, finance, music, and social life.

The missionary offerings are received in duplex envelopes, and the missionary end is printed thus:

For
HOME AND FOREIGN MISSIONS.
Through my Denomination.
.....
(Name of denomination.)

Money not designated is left to be appropriated by the committee on religious work.

The success of the work has been most gratifying. The temporary idea has become permanent. There has not been an instance where a member has had to be reminded to refrain from arguments that might be detrimental to the cause, while all are as loyal as ever to the doctrines they have previously held dear.

The following definite, constructive results have followed the one church idea: 1. A fine community spirit is marked among the Christian people. They meet at the church as brothers, and not as a sort of cousins. 2. The influence upon the town's morals is direct. All Christian people gather habitually in one body, and, if occasion demands it, action is promptly directed against any practices or institutions that threaten the public good. 3. The question of economy is important. One building to erect, insure, repair. One lighting plant, one wood pile, one janitor, etc. 4. The entire attention of one minister is secured. He can be aggressive without being accused of proselyting. He can also take a prominent place in civic affairs without being accused of trying to eclipse his less aggressive brother. 5. The church stands pre-eminently as the community church. It is everybody's church. The building takes its place as the true community center.

In conclusion, Dr. Travis says: "We never comprehended the wise man's statement, 'Behold how good and how pleasant it is for brethren to dwell together in unity,' until we actually experienced a real demonstration of the idea during these five years. If we have been of any service in hastening the answer of the prayer of the Teacher, 'That they may all be one, that the world may believe that Thou hast sent me,' we are glad, and any sacrifice of personal preference for the united testimony has been more than compensated by the consciousness that we are 'working together with Him.'"

W. O. Stephens.

♣ ♣

A NEW FEATURE IN THE PRACTICE OF CHURCH UNITY.

The Union Church of Congregationalists and Disciples at Toppenish, Washington, which received brief mention in the "Century" a few weeks ago, has evolved a unique plan for the administration of baptism whereby this ordinance is performed, not by the minister, but by an Elder for the Disciples, or by a Deacon in case of the Congregationalists. Both churches regularly recognize the right of the officers in question to administer the sacraments of the church. Consequently a short and impressive service was held in which a Disciple, Mr. M. D. Moody, and a Congregationalist, Mr. D. F. Olds, were ordained for this purpose.

A union baptismal service was held on Easter Sunday morning in which each body was able to feel its loyalty to this historic practice and at the same time give expression to that spirit of co-operation in work and worship which is rapidly making all Christ's people one.

Dr. Scudder, Superintendent of Congregational Missions of Washington, has declared that the church at Toppenish "looks as if it were going to be one of the most successful works of the kind in the state." Rev. Oliver Hower is the Disciple pastor of the congregation.

It must be admitted that this plan involves a distinct loss in religious leadership to the minister in that it removes him from intimate association with an event of greatest significance in the spiritual life of the individual. Nevertheless, it represents an earnest effort to overcome an actual obstacle in the way of Christian union, and furnishes a suggestion which will no doubt be of value in many local situations in bridging the way to a more catholic Christian fellowship in the future. For in all movements looking toward the reunion of Christendom we must recognize that

"The common problem
Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then find how to make it fair
Up to our means; a very different thing!"

General Convention of Protestant Episcopal Church.

The General Convention of the Protestant Episcopal church will be held in St. Louis beginning October 11. There will be an elaborate church pageant. At this convention there will be serious issues arising out of differences of opinion over the Latin American Congress. The English church will be represented in the convention by Bishop Montgomery, who is secretary of the Society for the Propagation of the Gospel, and by the Bishop of Worcester and Dr. H. W. Yeatman Biggs.

Take No Decisive Action on Saloons.

At last the wave of temperance sentiment that is being felt around the world has reached some of the dignitaries of the English church. At a meeting of great leaders Canon Braithwaite offered a resolution favoring state control of the liquor traffic. He supported his motion by commenting on the good effects of the war measures affecting the traffic. The Dean of Lincoln stated he would not do away with the public house, as Protestant Dissenters recommend. The resolution was defeated by an overwhelming vote and a temperance committee will bring in a resolution less dangerous and radical.

Missionaries Have Trouble Getting to India.

The restrictions for entrance into India have grown more rigid and missionaries will have a hard time reaching there this year. Non-British missionaries must make application to the British embassy in Washington. They must answer many questions and sign a statement that they will not work against British authority in India. Ten missionaries of the American Board are immediately affected. The Methodist Board has 22 persons involved, the Presbyterians a considerable number, the Baptist Board some fifty and the Christian Missionary Alliance eleven.

The Sunday School

PAUL'S SORROWS AND COMFORTS.

Lesson for September 3.

Golden Text: My grace is sufficient for thee: for my power is made perfect in weakness. 2 Corinthians 12:9.

Lesson 2 Corinthians, 11:21-12:10: 2 Corinthians 11:21-33 printed.

Memorize verses 25, 26.

(21) I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. (22) Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. (23) Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. (24) Of the Jews five times received I forty stripes save one. (25) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; (26) in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; (27) in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. (28) Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. (29) Who is weak, and I am not weak? who is caused to stumble, and I burn not? (30) If I must needs glory, I will glory of the things that concern my weakness. (31) The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not. (32) In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me: (33) and through a window was I let down in a basket by the wall, and escaped his hands.

VERSE BY VERSE.

21. **I speak.** The message is forced upon him by the conduct of his critics in Corinth.—**By way of disparagement, as though we had been weak.** The expression is intensely ironical. You have extended to these smiters and enslavers a tolerance I could never ask at your hands.—**Yet whereinsoever any is bold, I am bold also.** Whatever claims the critics at Corinth are bold enough to make, I am able to do better. If they can boast, I have more to boast of. **I speak in foolishness.** Here Paul gives his idea of boasting Yet speaking in the foolish way, I possess every qualification on which they pride themselves

22. **Are they Hebrews?** One who speaks the Hebrew and is of pure descent. Some Jews spoke also the Greek. Refers also to nationality.—**Are they Israelites?** Are they attached to the covenant privileges of his nation? Are they worshiping the true God?—**Are they the seed of Abraham?** This phrase suggests the promise made to Abraham. Are they the inheritors of the promises, of the Messianic hopes, and the kingdom of God?

23. **Are they ministers of Christ?** This refers to his opponents' claim to have a closer connection with Christ than he had.—**I speak as one beside myself.** The expression is stronger than the one in verse 21. It is a sort of apology for his boasting.—**I more.** He is a minister of more parts, greater power, and he gives the reasons for the claim.—**In labors more abundantly.** In a larger field, and with greater results.—**In prisons more abundantly.** Some of these imprisonments are not recorded. One recorded in Acts before the date of this letter and two later.—**In stripes above measure.** Some are recorded in Acts 16:22, 23.—**In deaths oft.** Perils of death. As for example Damascus, Antioch, Iconium, Berea, etc.

24. **Of the Jews five times received I forty stripes save one.** See Deut. 25:3 for the legal number. The scourge was made with three thongs Great care was exercised so as to not exceed the legal number

25. **Thrice was I beaten with rods.** This was the Roman scourging.—**Once was I stoned.** At Lystra, see Acts 14:19.—**Thrice I suffered shipwreck.** These have not been recorded, for we do not have them mentioned in the book of Acts up to this time.—**A night and a day have I been in the deep.** This may refer to a time after a shipwreck when he floated on a raft.

26. **In perils of rivers, in perils of robbers.** From the sudden swelling of mountain streams, or flooding of dry water-courses. The tribes inhabiting the mountains were notorious for robbery. Paul may have met them on his missionary journeys.—**In perils from my countrymen.** See Acts 8:23, 13:45-50; 14:5; 17:5 etc.—**In perils from the Gentiles.** See Acts 14:5, 19; 13:23.—**Among false brethren.** See Gal. 2:4. In the first case of his countrymen many references could be given.

27. **In labor. and travail.** See 1 Thess. 2:8. 2. Thes. 3:8. These were connected with the former making them all the more intense.—**In watchings.** See Acts 16:25; 20:7. Repeated nights of sleeplessness from pain and anxiety.—**In hunger and thirst.** These are the things Paul had to endure while working among the churches.—**Nakedness.** Not sufficient clothing to protect him on his journeys.

28. **Beside those things that are without.** The things which are left out of my story. Things too numerous to mention.—**Anxiety for all the churches.** The letters to the Corinthian church show how many things he had to be anxious about.

29. **Who is weak, and I am not weak?** My sympathy is so keen that I suffer with others.—**Caused to stumble.** Led to sin Caused to do wrong.

30. **If I must needs glory.** His boasting was forced upon him. It was a duty.—**I will glory of the things that concern my weakness.** My opponents glory in their strength; I shall glory in my sufferings.

31. **The God and Father.** He calls God to witness to the truth of this summary of **suffering.**

32. **In order to take me.** This was his first trial and it was a peculiarly trying experience for Paul.

33. **In a basket.** A rope basket or hamper, as the word indicates.

TEST QUESTIONS.

1. Why does Paul give this account of his suffering?
2. Wht sufferings have been recorded?
3. What had Paul in greater measure than his enemies?
4. What is the meaning of verse 21?
5. What is the meaning of verse 29?
6. Are Paul's words about himself boasting?
7. Was Paul complaining?
8. How do your trials for Christ's sake compare with Paul's?
9. Why did Paul write Second Corinthians?
10. What is your impression of Paul's argument?

Human Suffering

The Lesson in Today's Life.

BY ASA McDANIEL.

IT IS a law of all love, human and divine, that he who has the highest privilege in life must suffer in the sorrows and for the failures of his beloved, even as he also rejoices in his joys. This is the meaning of the cross of Christ. It shows us something of the horror of all sin, and stirs us out of our dull indifference and apathy and transforms all our judgments about human life.

The problem of suffering is as old as the world. The Jews always regarded it as a sign of God's disfavor. The book of Job as well as many lesser statements, are attempts to solve the problem of the ages. One of the great unknown prophets of Israel clearly saw that suffering is a blessing in disguise. Hard was the lot of this stranger prophet, despised and downtrodden in a foreign land. Most of his countrymen had lost sight of God. They were rich and prosperous, he was poor and downtrodden. Was he, then, deserted by Jehovah, and they in favor with him? God forbid! In this moment of crisis there dawned on the darkness of that lonely soul the greatest revelation in the Old Testament, the truth that he who loves most, must suffer most; that the more Godlike a man is, the more will he be tortured by the sin of the world. To suffer thus is God's own life, and blessed is his servant who can share that privilege.

There is so much suffering if we take life as a whole and not piecemeal, that, without the cross of Christ, a man who thinks might well be crushed by the load. This is surely true, even though we believe that the joys of life far out-weigh its sorrows. But the cross of Christ transforms suffering. It assures us that not one sorrow is ever wasted or useless; but that in the wisdom of God, which we cannot fathom ,it is working out the redemption of the world; is drawing man up to glories beyond and ever beyond; to sublime heights scarcely dreamed of by men.

Paul believed this at least; for standing on the summit of this mount of privilege he shouted to the Romans: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

THE BETHANY SYSTEM
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LITERATURE

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RELIGIOUS EDUCATION

Disciples Table Talk

A New Honor for Professor Athearn.

From a bulletin issued by the International S. S. Association it is learned that Prof. Walter S. Athearn has become the superintendent of the educational department of the International Sunday-school Association. He undertakes this task without any financial remuneration and with the understanding that he is not to be assigned to field work as are other representatives. Nevertheless, at certain times during the year Prof. Athearn will be available. The educational department has to do with the erection of educational standards and the establishment of educational policies.

Midsummer Rally Day at Goldfield, Ia.

It is a brave school that ignores the seemingly inevitable "summer slump" and plans a midsummer rally. That is what the school at Goldfield, Ia., did this year. R. B. Hyten leads in this work. The school has an enrollment of an even hundred, but on this special day had an attendance of 203, with 181 on time. Of this total eight visitors were present from other schools. The record for the day, as regards efficiency and numbers, was made by the Young People's class, with an attendance of forty. The Men's class stood second in point of efficiency with fifteen present, while in numbers the Loyal Women stood second, with twenty-eight present. One person attended this session who had not been present for forty-five years, another who had been missing for twenty-seven years. Another rally is being planned for September.

Three New Life-line Christian Endeavor Societies.

The Christian Endeavor society of the Park Avenue Christian church, East Orange, N. J., has become a Life-line in the Foreign Society. Evangelist "Isaac" at Damoh, India, will preach the gospel for them on the foreign field. The Ocean Park, Cal., Endeavor society has assumed the support of Evangelist Njoji, Lotumbe, Africa, thus becoming a Life-line society. The organization at Warrensburg, Mo., has just taken up the support of the evangelist Rajish war, at Harda, India.

Training School at Bethany Assembly, Ind.

This is training school week at Bethany Assembly, Bethany Park, Ind. This is a fitting manner to wind up the season at Bethany, with emphasis on the teaching function in religious work. Garry L. Cook, Indiana's Sunday-school and Christian Endeavor superintendent, is dean of the school, and the following are some of the speakers and experts who are making the week memorable: Miss Hazel A. Lewis, Miss Cynthia P. Maus and W. J. Clarke, all department superintendents of the Bible-school departments of the American society; Alva W. Taylor, of Columbia, Mo.; F. D. Kershner, of the Christian-Evangelist; E. B. Barnes, pastor at Richmond, Ky.; H. O. Pritchard, president of Eureka; A. McLean and E. W. Thornton, of Cincinnati; Mrs. Ida W. Harrison, of Lexington, Ky., and Claude E. Hill and Frank M. Lowe, Jr., of the national Christian Endeavor organization. International certificates will be awarded students at the school upon complying with certain conditions. Prizes will be awarded Bible-schools for largest mileage traveled by members present and matriculated in the school. Prizes will also be given to Endeavor societies on similar conditions. Garry L. Cook and his aides deserve hearty appreciation and commendation for the work they are doing toward bringing Indiana up to modern standards in religious education.

September 17 Sunday-school Rally Day for Ohio Schools.

The Ohio state convention at Mt. Vernon voted that each Sunday-school of Ohio plan and observe a Rally Day during the month of September All schools are asked by W. H. McLain, state superintendent, to plan for a rally for September 17. A rally on this date will be an excellent preparation for promotion day the following Sunday. Previous to September 17 suggestions for preparing for the day will be sent by Mr. McLain to each superintendent in the state.

* * *

—Russell F. Thrapp, pastor at First Church, Los Angeles, Cal., writes that a public reception was tendered to the former pastor of that church, A. C. Smither, on August 4. Mr. Smither's family were also included as guests. The Smither family are spending the summer in Los Angeles, where Mr. Smither ministered at First church for twenty-one years. The reception also celebrated the twenty-fifth wedding anniversary of Mr. and Mrs. Smither. Speeches were made on this occasion by Mr. W. H. Wagner, who was present at the wedding, by Mr. Thrapp, by Mrs. Sarah E. Clough, mother of Mrs. Smither and the only living charter member of First church, and by Mr. and Mrs. Smither and son Chester. Mr. Thrapp writes that Mr. Smither is in exile in the city of Saint Louis, and that "the hope of some day returning to the western coast keeps him alive, body and soul."

—Walter Scott Cook, who leads in the Wilkinsburg, Pa., church sends word that Miner Lee Bates of Hiram College, is to lead this church in the dedication of its new $43,000 building on September 24. President Bates dedicated the church at Nelsonville, O., in 1908 under Mr. Cook's ministry. The Wilkinsburg pastor writes that an aggressive campaign is planned to follow the dedication, a part of which campaign will be a meeting led by W. H. Boden. Mr. Cook recently spent two hours with his father at Mungen, O., and preached for him in his pulpit on July 23—just twenty years after his first attempt to preach, in the same pulpit. He reports that he had twelve people in his audience who had heard him in the earlier effort and "had courage enough to listen to him again." They told him that they had forgiven and forgotten what he said!

The Debate at Canton

Invited by the management of the "Doctrinal" Congress" C. C. Morrison, the editor of The Christian Century, and S. S. Lappin, editor of the Christian Standard, discussed at Canton, Ohio, last week the proposition of receiving unimmersed members of other evangelical churches into the membership of churches of Disciples. The debate occupied two sessions of the Congress, afternoon and evening Mr. Morrison led off with a fifty minute address, followed by Mr. Lappin with an address of the same length. In the evening Mr. Morrison spoke twenty-five minutes, Mr. Lappin thirty-five minutes and Mr. Morrison closed the discussion with a fifteen minute summary. Large crowds attended both session. Dr. Abram E. Cory acted as moderator, declaring in his introductory remarks that he considered the debate as a revival of the open forum of discussion for which the Disciples were more noted in the earlier days than today. Dr. Cory asked that all applause be repressed during the discussion. His rule was followed without a single exception. The finest spirit prevailed throughout. Mr. Morrison in opening said that he welcomed the invitation to participate in the discussion regarding it as a sign of a new and better day among Disciples when the vituperative discussions which have characterized our journalism would give place to friendly face to face talking over of our differences. Mr. Lappin in opening praised Mr. Morrison's courage in being not only willing, but eager to come to a Congress overwhelmingly of a contrary mind from his own to bear testimony to his convictions. The debate closed with similar gracious expressions from both disputants. On all hands there seemed to be great joy, when the debate was ended, that it had been conducted in such manifestly good spirit. There was probably not a person present, whatever his type of theological conviction, who felt that anything but good could result from the discussion. The debate was taken down stenographically, and it is our hope that it may be given in some form to the larger public.

Church Extension Fund Rapidly Growing

During June the new receipts for Church Extension were $22,398.07. Of this amount $20,250 was from Annuities and $1,200 from Bequests. The Annuity Fund is very popular and is nearing a half million and is now $465,690.09.

An Annuity of $14,500 was given by Wm. L. Powell, of Lebanon, Indiana. He is 73 years of age. He is not a member of the Christian Church, but thought this was the best investment he could make at his age. He is really happy over his gift. It may be the means of his entering the Church of Jesus Christ before he dies. This is a generous gift on his part If men of the world have such a vision what should we not expect from Christian people! The Board and the mission churches needing buildings are grateful for this magnificent gift.

At the July Board meeting the following loans were granted: Hampton, Ia., $5,000 at per cent; Lonoke, Ark., increased to $1,500; Jamestown, Ky., $400 at 6 per cent; Glendale, Ariz.. $2,000 at 4 per cent; Polo, Mo., $2,000 at 4 per cent; Woodville, Texas, $800 at 4 per cent; Hunnewell, Kans., $1,500 at 4 per cent; Cicero, Ind., $2,000 at 4 per cent; Nacogdoches, Texas, $750 at 4 per cent and Marquette Park, Chicago, $7,500 at 4 per cent; Galveston, Tex., $12,500 at 4 per cent.

The following loans were closed in June as the buildings were completed; New Kensington, Pa, (General Fund) $5,000; Cadiz, Ohio, (General Fund) $3,000; Lambert, Miss., (St. Louis, Mo., Union Avenue Church Fund) $500; Bicknell, Ind., (Annuity Fund) $4,000; Mt. Vernon, Mo., (Paul Austin Mem'l Fund) $1,500; Portland, Ore., Kern Park Ch., (Paul Austin Mem'l Fund) $1,250; Streator, Ill., (General Fund) $3,500; Attica, Kansas, (M. H. Shelton Fund) $1,250.

There is a new plea for Church Extension this year. The Board should be encouraged by this offering to do some generous things in the way of needed buildings in Latin America. Our first missionary went to Alaska on June 25. The Board promised him, when he met the Board at a special meeting in Kansas City early in June, that he should have adequate support in the way of buildings.

Will the pastors and correspondents please order their supplies? Good literature "Lifting The Lien" and envelopes will be sent free.

Address G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

—Madison A. Hart was the chief lecturer at the 1916 Seventh District (Mo.) Retreat, held at Camden Point the last week of July.

—Charles A. Stevens of the Flanagan, Ill., church, is making special plans for Labor Sunday. The meeting will be held outdoors, and features will be a special speaker and music by the Flanagan band. Mr. Stevens reports excellent Sunday evening meetings through the summer, these being held in the open.

—The second Sunday in September is the date set for the dedication of the new house of worship of the Oak Cliff church, Dallas, Tex. F. M. Rains will be the dedicator, assisted by L. B. Haskins, the pastor.

—T. J. Allen has been superintendent of the Sunday school at Charleroi, Pa., for twenty-five years, and recently left the work to make way for a younger man. E. N. Duty is pastor at Charleroi, and he writes that Mr. Allen has several times before urged that he be released from this responsibility.

—The Norwood church, Toledo, O., to which J. J. Tisdall ministers, recently held a dedication service for a brilliant electric sign which burns forth the message "Others" to the Toledo public. In dedicating this sign Mr. Tisdall said, "When a church fails in its mission to stand for others and shows to the world a selfish, narrow spirit of living unto itself, that church deserves to die." The Norwood troop of Boy Scouts were present in uniform at the dedication meeting. Open air evening meetings are proving a great success at Norwood.

—The Cuyahoga, O., County Sunday School Association provided over a thousand Bibles for Cleveland soldiers at the Mexican border.

—During the first three months of Gilbert Zink's ministry at Onargo, Ill., the Sunday school has been doubled in membership.

—Mrs. Rose Goslee, superintendent of the secondary division of the Sunday school at Hot Springs, Ark., was a member of the graduating class of the Training School at Lake Geneva, Wis., this year.

—The Disciple churches of Lincoln, Neb., have organized a City Missionary Society. T. A. Maxwell has been employed as evangelist.

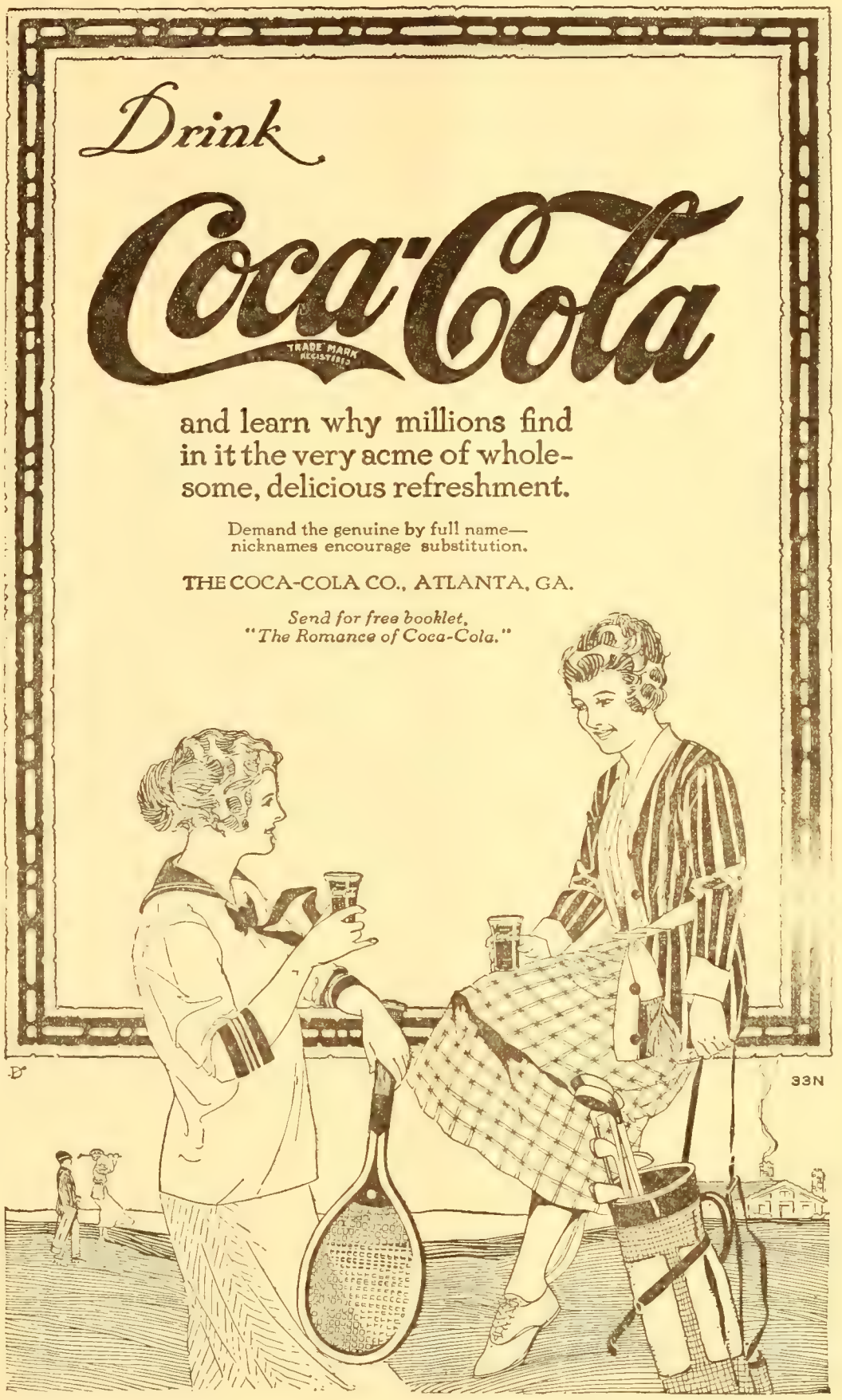
—B. H. Melton of Richmond Va., has received a call to the pulpit being vacated by E. B. Bagby, at Twenty-fifth Street church, Baltimore, Md. Mr. Melton has made a record in Richmond, not only in his church field, but as a member of the vice commission which has won real results during the past few years. He is also an active worker in the Juvenile Court. At one time Mr. Melton was president of Atlantic Christian College, Wilson, N. C.

—Prof. Walter S. Athearn will be in Des Moines, Aug. 28-Sept. 1, to give a course of lectures at a public school conference. He is spending the summer in Columbia University, New York City, as special lecturer.

—The death is reported of Harrison Hight, one of the oldest and best-beloved ministers in Southern Indiana for many years. He died at his home in Spencer late in July, at the age of seventy-five. Among the pastorates occupied by Mr. Hight in Indiana were at Bloomington, Ladoga and Spencer. Mr. Hight made the statement shortly before his death that he must have married at least two thousand couples, and had perhaps presided at as many funerals.

—Prof. Lewis Worthington Smith, of the English Department of Drake University, had an article on the "new poetry" in a recent issue of the Atlantic Monthly. Professor Smith is the author of two volumes of verse, and is a genuine poet, in these days of much writing.

—Cecil V. Pearce, of the church at Albia, Ia., serves as editor of the "Monroe County Organizer," which is devoted to the interests of the churches of the county. Mr. Pearce is spending part of August minister-



ing to some of the weaker churches of the community, there being no evening services at Albia on Sunday evenings.

—Walter Scott Priest of Central church, Wichita, Kan., preached at Cheney, Kan., on the occasion of the second anniversary of the dedication of the fine building there. The date was August 6.

—M. Lee Sorey, who leads at First church, Hutchinson, Kan., preached a sermon on "World Peace," and in the course of his talk made the following statement: "I am going to try to show how the present situation, the world over, is the result of an Old Testament conception of God, of national life, of politics and of life itself, and that nothing short of a New Testament conception of these will bring about the peace for which the world craves."

—C. O. Stevens, pastor of the Park Avenue church, New Albany, Ind., delivered a sermon to the Junior Order of United American Mechanics at First church, Jeffersonville, Ind.

—W. H. Smith of the Kirkwood Avenue church, Bloomington, Ind., is spending a short time in Chicago, and attending a course of lectures at the University of Chicago.

—The death is reported of William Edwards, aged ninety, a pioneer Disciple minister of southern Indiana. The funeral was held in Jeffersonville.

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—Fathers' day was recently observed at Kensington, O., where L. E. Hoskins ministers. The Sunday school service and morning church service were held as usual; at noon a picnic dinner was served, and in the afternoon the men had charge of a special program. A men's choir gave some excellent music. The opening address was by Rev. Dr. Ridgely of Irondale, O., who was the originator of the Fathers' day idea, according to report. Several citizens of standing also gave addresses.

—Albert Buxton has resigned the pastorate at Ipava, Ill., the resignation to take effect in October.

—It is reported that DeForrest Murch, pastor of the Observatory Hill church, Pittsburg, Pa., has been chosen a member of the board of editors of the Christian Standard, Cincinnati, to begin his duties October 1. Mr. Murch upon leaving the Ohio University several years ago served as secretary of the Ohio Christian Endeavor Union.

—E. T. Edmonds of Woodland church, Lexington, Ky., is spending the month of August in Washington, D. C. During this period he is preaching for the Garfield Memorial church. While in the capital city Mr. Edmonds is the guest of his brother, W. J. Edmonds, who has a position in the Army and Navy service.

* * *

AMERICAN TEMPERANCE NOTES.

Secretary L. E. Sellers spent two weeks in June in the Nebraska state-wide campaign, and two weeks in July in the Michigan campaign. It is almost certain that these two states will join the ranks of Prohibition on November 7.

Offerings from the churches are reaching the office by every mail. If every church could but have fellowship in this great work what a blessing it would be.

The work of this Board has been recently encouraged and commended by a large number of our State conventions, and the brethren everywhere have made up their minds that this enterprise is the most vital now among us and should be given the support its importance demands.

The Methodists are strong on strategy. They have now removed the headquarters of their Temperance Board to Washington City that they might be on the ground to assist every temperance measure brought before Congress. The great battles for Prohibition from this time on will be fought out in Washington.

The Temperance Society of the Presbyterian Church is enjoying the greatest year and doing the best work in their existence. What other Churches are doing our own Brotherhood should do through the one organized agency among us to help on this great work.

Direct all communications to the American Temperance Board.

L. E. SELLERS, National Secy.,
821 Occidental Bldg.,
Indianapolis, Ind.

* * *

CHRISTIAN ENDEAVOR AT THE DES MOINES CONVENTION.

There will be two Christian Endeavor sessions in connection with the International Convention of the Disciples of Christ. The session on Saturday night will be a joint session of the Sunday School and Christian Endeavor interests. Claude E. Hill, National Superintendent of Chritian Endeavor, will have charge of the Christian Endeavor part of the program, which runs from 7:30 to 8:30. There will be two features of this program:

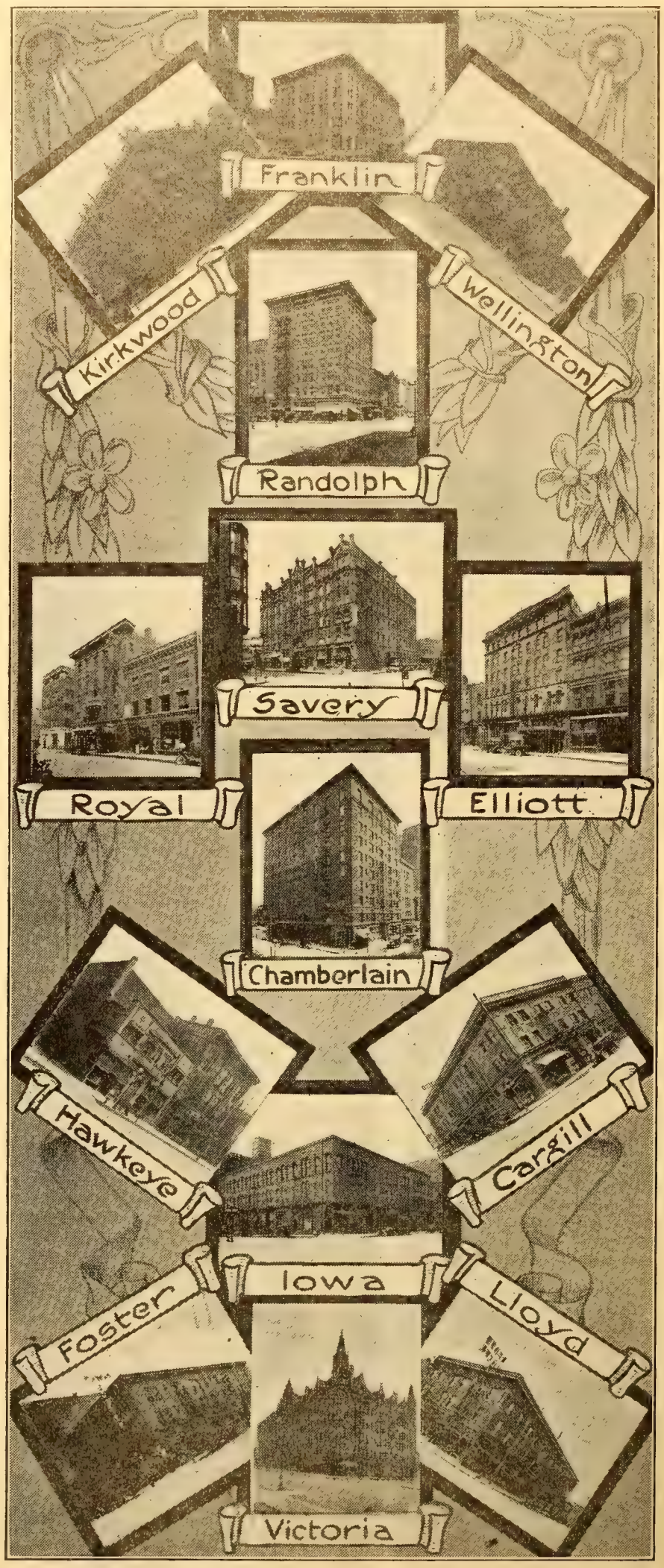
(1) The introduction to the convention of Frank M. Lowe, Jr., of Kansas City, Mo., the National Field Secretary of Christian Endeavor of the Disciples of Christ, and the reading by him of the report of the National Board of Christian Endeavor for the year. This will be Mr. Lowe's first appearance before one of our general conventions. As Field Secretary he has made a very favorable impression upon our people. He is in constant demand as a convention speaker, both among our own people and in conventions of City, District and state unions.

(2) The second feature of the Saturday night program will be an address by Dr. Ira Landrith of Boston. Dr. Landrith is an ardent Christian Endeavorer and one of the great religious leaders of the nation. He is the nominee for Vice-President on the Prohibition ticket. The Endeavor session on Saturday night promises to be most interesting and helpful.

(3) The second Endeavor session will be held Sunday evening from 6:30 to 7:30 o'clock in the convention auditorium. This will be the union Christian Endeavor prayer meeting. All of our Des Moines societies are requested to adjourn their Endeavor meetings and unite in a great rally at the auditorium. Frank M. Lowe, Jr., will have charge of this meeting.

The general aim of both the Saturday and Sunday night sessions is to so emphasize the value of Christian Endeavor and its necessary place in the life of the church and to so enthuse our young people as to insure sufficient funds from the Societies for the support of Mr. Lowe as National Field Secretary during 1916 and 1917.

CLAUDE E. HILL.



Hotels in Des Moines, the Convention City.

Board of Education at the Convention

For Saturday P. M., October 14, the Board of Education announces the following convention program.

President's report. President R. H. Crossfield.

"The Student Situation in our Colleges," President Joseph A. Serena.

"The Financial Status and Needs of our Colleges," Prof. Charles E. Underwood.

"An Educational Conscience Among the Disciples of Christ," Prof Herbert Martin.

The purpose of this convention program may be stated in a single sentence. Note this statement carefully: Christian Education is now a major factor among the Disciples of Christ and deserves recognition on the part of the churches as a major interest.

That Christian education is a major factor may be seen by the following statement of facts:

Not one of the missionary Boards will now send out missionaries who have not a college education. Therefore, colleges today fill a large place in the program of the Disciples of Christ, and the support of Christian education alone can guarantee proper preparation for mission work, and the proper cultivation of the mission fields.

More and more the great leaders of the church are college trained men. These men fill our leading pulpits in both city and rural districts. All the churches now call for college trained men. Therefore, the need for adequate support of Christian education and also the demonstration of the fact that Christian education has today large fruitage from its work.

Again, many of the great lay leaders of the church are trained in our own colleges. The great development of religious education, of instruction of the position of local church officers and of other fields of lay service, combine to make the Christian college indispensable to the future of the church. The contribution already made to the lay leadership of the church by Christian education is beyond computation.

The twenty-four educational institutions represented in the Board of Education now enrol more than 7,000 students and the growth in attendance is so rapid that in many it has forced a crisis in respect to endowment and equipment to care for them.

The twenty-four institutions represented in the Board of Education possess endowments amounting to more than $3,500,000, and equipment approximating $5,000,000 This total vested interest of $8,500,000 is sufficient alone to mark Christian education as a major factor among the Disciples of Christ. Furthermore, these institutions expend annually more than $800,000. This fact again marks Christian education as a major factor.

The immediate pressing needs of these institutions challenges the church to adequate consideration of the claims of Christian education. The income should be increased immediately by approximately $400,000. This statement of immediate need is based on a study of present conditions including low salaries, inadequate laboratory and library facilities, the need for new teachers, the handicap of inadequate administrative resources.

As rapidly as possible, permanent endowments and fairly permanent equipment should be provided to insure efficiency. $10,000,000 should be added to the endowment of these institutions within the next ten years. $5,000,000 should be added to the equipment within the next ten years. When these sums have been raised, our Christian colleges will be on the threshold of the greatest opportunity they have ever faced.

There is in the average standard college a budget that calls for expenditures so large that the tuition pays approximately one-third of this budget. No other plan can govern the finance except that of establishing classes so large that the teachers cannot do justice to the young people and by limiting the number of courses to such extent that the whole educational work of the college would be wrecked. The need therefore of large support in gifts to endowment, equipment and current expense funds is clearly seen.

In the statement of purpose noted above, attention was called to the fact that Christian education is now a major factor among the Disciples of Christ. The facts herein presented we believe sustain this conclusion. There is one weakness in our present situation and that is that our churches and our individual members have not as yet recognized Christian education as a major interest. This has been due in part, at least, to the fact that until recent years, there has been no successful co-operation of these educational institutions in a nation wide propaganda for recognition.

Nor have these institutions co-operated until recently to the end that they might stimulate each other and enlighten each other in respect to standards of administration and education to compel the respect and support of our own Christian people. This deficiency the Board of Education, in small part actually, in large part potentially, supplies. Through this co-operative work, the Men and Millions Movement makes its plea for increased endowment for our colleges. Through this co-operative movement, the executive heads of the several educational institutions confer on common administrative and educational problems. Through this co-operative movement, the cultivation of every church in the brotherhood for Christian education makes rapid strides. By participation in the Joint apportionment, the gathering and publication of statistics and the general work of correlation, the Board has already made a splendid beginning.

Some time in the next few years, the Board of Education will call to its leadership ,as general secretary, an Educational Prophet who will give his entire time to deepening an educational conscience among the Disciples of Christ, and to strengthening the administrative and educational work of all the constituent institutions of the Board of Education.

CHARLES E. UNDERWOOD.

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A Notable Success

The welcome that has been given by the leaders in the churches and Sunday schools to the little book just issued by the Disciples Publication Society:

"The Training of Church Members"

is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, "The Training of Church Members," and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

FROM REV. L. J. MARSHALL, Wabash Ave. Church, Kansas City, Mo.:

"This is a timely piece of work. Its clear and simple presentations of the lessons to be taught should make it popular among Christian workers."

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(4) As a teacher-training course.

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The Land of Israel. Stewart. $1.25.
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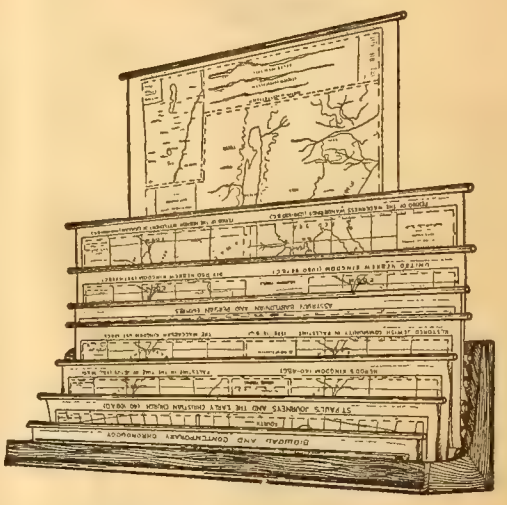
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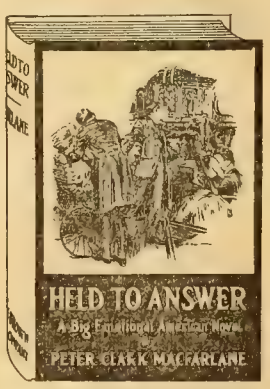
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THE CHRISTIAN CENTURY

Vol. XXXIII Aug. 24, 1916 Number 34

The Debate on the Practice of Christian Unity

By Orvis F. Jordan

* *

Spirit With Spirit Can Meet

By Joseph Fort Newton

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII AUG. 24, 1916 Number 34

Education and Life

"WHAT SCHOOL SHALL I CHOOSE?"

At this very moment, this question is agitating the minds of many parents and many young people. Some young men aspire to make a foot-ball team. They will not consider anything, therefore, but a school which emphasizes athletics. Some young women have heard of the wonderful parties and dances at another school.. This will determine their choice. The parents are more apt to be thinking of ideal values in education.

There is no subject on which people can develop more lively differences of opinion than on the subject of education. The true education is just as nebulous and uncertain in its quality as is the true standard of living. So long as people differ about life, they are very apt to differ about education.

The Greeks divided all education into two parts, the development of the body and the development of the mind in aesthetic appreciations. Physical training was believed to be helpful in mental development; this we now know to be true.

During the revival of learning, in the Middle Ages, great stress was laid upon language study. The habit of learning "dead" languages was at that time formed, and has been continued in modern times, often with no better reason than that the ability to quote Latin is a mark of culture. There are men who might study the classics and relate them definitely to life. There are other men who never could.

Education has often been stubborn and conservative. The English once had a form of business association called compound partnership. For two hundred years after this kind of association ceased, the arithmetics continued to carry a section on compound partnership because the working of these difficult problems meant great development to the mind!

Educators have often been stubbornly suspicious of utilitarian education. It has been assumed that the study of some rare crystal is very cultural, the knowledge of the chemistry of a loaf of bread being coarse and vulgar. The state university has made its contribution to education by opposing this absurd attitude. It has ventured to employ contemporary processes in education, just as the kindergarten does for little children; and the thousands in attendance on these schools are a testimony of the appreciation of the people.

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Religious schools once hedged their pupils in with rules without number. Reacting from this, there has come the "broad" school which is indifferent, or nearly so, to the moral influences at work among the students. These too have missed the point. Education is life. A school cannot afford to be indifferent to the moral and spiritual needs of its students. It may not meet these needs by rules and special enactments.. It is certainly under obligation to care whether its students are drunken, or dishonest, or profligate. A school that does not care has not only a narrow view of education, but also a socially dangerous view.

It is now regarded by our best leaders in education as heresy to talk as if education is preparation for something. Education is life itself. The man who spends until he is thirty getting ready to live has wasted much time. Even in college and university, he ought to live a normal life, recognizing social obligations, seeking in every way the best things. It is not a time to break down the physical health by lack of exercise, to dwarf the social nature by endless devotion to books, or to become in any other way warped and eccentric. More than one specialist has lost his soul in the pursuit of his special knowledge. He wonders why his talents are despised by the world. It is because he is only partly a man. He is a mental hunchback.

Is religion to be included in a program of education? It is when education is defined as the imparting of specialized information, and religion is defined as the teaching of specialized doctrines, that we find a great chasm between religion and education. When we say education is just life and when we say religion is life, we no longer find a reason for an educated man being indifferent to religion, any more than we find justification for a religious man ignoring education.

✤ ✤

Most men are religious in some respect. Most systems of education both primitive and modern have found some place for religion. These facts make us suspect America's divorce of religion and education. This divorce is the result of our sectarianism. It springs neither from any deep conception of what the educational process is, nor from any true perception of the importance of our religious differences.

In no one thing is the Roman Catholic church so criticised as in its rejection of our public school system. Their substitute does not impress us as valuable, but there is ground for their instinctive reaction against an education leaving out the most important element of life, ethics and religion. Our American education is producing its own harvest. By some method, the intellectual, moral and spiritual values must at last all be united in a comprehensive system of training our youth.

If our sectarianism persists, we must at last find some mode of co-operation between the church and the state in education. Great educators feel the need and are now working at the problem. Perhaps the true solution has not yet been found. It is well for us all meanwhile to be discontented with regard to our schools. We shall never be truly happy over American education until a child may live his whole life, and not a part of it, in school.

Religious people have a contribution to make to educational theory in offering to the world their faith in what life really is when at its best. What is there in us which we may well allow to atrophy and perish? What other elements in our life need development through exercise? These questions are to be answered from the stand-point of life's values as we appreciate them.. The educational expert may monopolize the matter of school-room method. It is for all of us to say what life ought to be. When with finer vision we perceive the goal of the race, through the guidance of the Holy Spirit, we shall know what education ought to be.

The Debate at Canton

A Triumph of the Christian Spirit

EDITOR'S NOTE:—*Since receiving this interesting article from Mr. Jordan there has been considerable editorial perturbation to know what to do with it. It is such a fine piece of writing that it manifestly ought to be given to "Christian Century" readers. And the event of which it is a report is, in some respects, one of the most significant occurrences in the recent history of the Disciples of Christ. But considerations of editorial policy as well as personal modesty put us under inhibition in publishing the article. It is fitting, therefore, that our readers should be advised of the final motive to which the editor yielded in granting permission for the article to appear. In his first draft of the article Mr. Jordan declared at the end that, in his opinion, Mr. Morrison won the debate. When it was suggested that a judgment of this sort had better be omitted and that the emphasis be allowed to rest upon the triumph of the Christian spirit in a controversy that has for years been carried on in a scandalously un-Christian fashion, Mr. Jordan replied, "All right, I'll make the story say that both men won!" In that spirit we are sure Mr. Jordan,—though frankly avowing his own convictions on the points at issue,—has written the entire account, and it is from that point of view that we can find ample justification for allowing the article to appear.*

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

—EDWIN MARKHAM.

✤ ✤

ALEXANDER Campbell, the most conspicuous debater on religious subjects in the past century, hesitated very greatly the first time he was challenged to a public discussion, not "regarding public debates as the proper method of proceeding in contending for the faith once delivered to the saints." He soon overcame this repugnance, however, and came to look upon the public platform as a real opportunity of giving his views to the world. He debated with pedo-baptists, Roman Catholics, free-thinkers and others on occasion, and a large part of the published utterances of the great leader is in the form of debates.

The debating habit in less worthy hands suffered by abuse. Victory was more prized than truth, and argument was often displaced by personalities. For many years now, the debate has been practically unknown in religious circles. In its place, among Disciples, has come a fawn-like timidity which has feared not only debate but any kind of discussion in which two men differed in their views. If unlicensed debate led to personal differences at times, the suppression of discussion has led to a stagnancy in the thinking of the movement which has proved too stifling for endurance. "In opinions, liberty," has ever been good Disciple doctrine.

When the suggestion first came to Charles Clayton Morrison to enter into a public debate with S. S. Lappin, editor of the Christian Standard, on the question of receiving unimmersed members of evangelical churches into the membership of Disciples' churches, he hesitated for a time, since men of his training and culture are not accustomed in these days to discuss questions in the way debaters usually employ. It seemed upon reflection, however, that the invitation was a real opportunity for the testimony he has to bear. He was reminded, too, that debating was a historic Disciple method of settling moot questions, and he felt that a debate might be conducted on a high level of truth seeking.

BEGINNING A NEW EPOCH.

The discussion at Canton, O., may not mean the revival of debating, but it certainly does mark the beginning of a new epoch in which there will be no inhibition on the free expression of religious opinion in our circles. A pussy-footing peace of compromisers is to be followed by the better peace of free men who have brought their ideas out into the battle field of discussion and allowed these ideas to win victories and suffer defeats.

The first suggestion for such a debate came from the management of the Doctrinal Congress, a gathering promoted by, and under the auspices of, the Christian Standard. The Congress was called by that newspaper for the purpose of reviving the old-time statements of the Disciples' message. The personnel of the management of this Congress was entirely conservative, and were it not for the debate, it could be said that the whole Congress passed without anything being taught that was unwelcome to the most conservative leaders.

The invitation to Mr. Morrison to speak before the Congress at Canton is the more significant in view of the journalistic controversey which has been waged for years in the pages of the Christian Standard. It has been persistently urged by that paper that no sort of recognition should be given the liberally-minded men of the brotherhood. They were to be refused calls to the churches. They were to be driven out of the colleges. A flood of ink was poured out protesting against the use of such a man as Dr. H. L. Willett on the centennial convention program. These progressive men were openly invited to betake themselves out of the church, and when it seemed too mild a recommendation to offer them to the Congregationalists, they were invited to betake themselves into the Unitarian fold.

ONE IMPLICATION OF THE DEBATE.

Yet the thing which was done at Canton was more radical than any proceeding at a national convention. Mr. Morrison was not invited to make a speech on some very pleasant theme that everyone would agree with, but he came to Canton on an invitation to state his position on a matter which affects the practice of the Disciples in a most vital way.

One ventures to hope that our controversies over opinion may henceforth be carried on without attempted excommunication.

The subject of the debate at Canton is no new one in Disciple circles. The Brush Run church, the first and mother congregation of the movement, was originally constituted of pedo-baptists, chiefly Presbyterians. When the Campbells accepted immersion, the majority followed their example. Quickly the young church, adopting the Baptist practice of immersion, adopted also the Baptist practice of an exclusive membership of the immersed only. The procedure resulted in forcing out of their fellowship a number of the choicest spirits of the movement, among them Thomas Acheson, who shared with Thomas Campbell the historic honor of having his name signed to the Great Charter of the movement, the so-called "Declaration and Address."

When the movement led by Barton W. Stone, of Kentucky, united with that of Alexander Campbell, there was in the former a considerable percentage of unimmersed people. History is silent with regard to the terms upon which these were received, but so far as the record goes, Alexander Campbell never required their re-baptism.

THE SECOND GENERATION.

In the second generation of Disciples there came about a crystallization of doctrine, with a greater insistence upon immersion, but in spite of this there have always been evidences of restlessness and discontent in the movement against the practice of restricting church membership to the immersed. The movement had begun in a protest against close communion. It has never been satisfied to end in the practice of close membership. Many times during our history, as Mr. Morrison pointed out, the "more generous attitude" has found expression. But now there is widespread feeling throughout the churches that the traditional practice of restricted membership is contradictory of the ruling ideals of the Disciples, and the new conviction is clamant for embodiment in a more generous practice. Various expedients have been devised by those churches which have chosen to make room in their fellowship for Christians who have not been immersed. Some take them into full membership. Others have adopted a basis of associate membership. Another plan is called "membership in the congregation," and in at least one church in the brotherhood this last named device is extended so as to include not only those who are members of other evangelical churches, but those of good will and Christian purposes who have never previously made any profession of Christian faith.

THE PRINCIPLE UNDERLYING THE DEBATE.

With these expedients the debate at Canton had nothing to do. It dealt in the principle underlying them all—the principle of practicing Christian union

with all Christians and with all churches of Christ, a principle which is the very genius and passion of the Disciples' history.

The great auditorium of the Canton church was well filled when the debate was called to order at 4 o'clock. It was an interesting audience. There were a few greybeards, men who had grown old in the service. There were present the men who knew how to state and champion the most conservative brand of Disciple doctrine. These had seen the old days of our debating history and upon their countenances was all the interest of younger days. A fire-engine horse can never stand still when a gong is sounded, but will gallop even in his old age. So these old warriors, when they heard the gong, were alert for the discussion.

YOUNG MINISTERS PRESENT.

In the audience, too, were many young men who had gone into the ministry by a short-cut from the high school. They sat beside their young wives, and their souls were full of the good emotions of youth-time. This discussion brought trouble to their faces. Reared in the straitest dogmatic fashion, it seemed to some of them that the pillars were falling out from under the universe when it was proposed to modify in any fashion a traditional practice of the Disciples. Their hearts were open, however, for the appeal of the big, human motives.

Then there was in the audience "the new woman in theology," which is a less advertised personality than the new woman in politics. Sunday-school teachers of intelligence had gone to the meeting hoping to learn not only how to teach, but what to teach. Such as these, too, found the discussion of the big fundamentals of Disciple teaching of absorbing interest.

The most pathetic figures in that great congregation on that day were the timid souls who had been running around vainly imploring the management and the leaders of the discussion to postpone the debate indefinitely for the sake of good feeling. They were of the type who have lived softly in religion. They were as badly frightened as Little Lord Fauntleroy would be at a baseball game.

Rev. George A. Miller, of Washington, D. C., had been presiding at the Congress, but he was on his way to Illinois to visit his people and felt that he could not delay another half day to preside over the debate. It was agreeable to both Mr. Morrison and Mr. Lappin that Abram E. Cory, the noted leader of the Men and Millions Movement of the Disciples of Christ should preside over the discussions.

AN IMPRESSIVE OPENING.

When the moderator stood up there was no need for him to ask for silence. The silence that precedes the thunder shower had fallen upon the assembly.

Mr. Cory opened the meeting with two or three practical suggestions. He asked that neither speaker be interrupted with applause. He further suggested that the debate was a search for truth and it should be conducted in the spirit of prayer. The audience arose and with bowed head sought the blessing of Almighty God upon a discussion that represented the search of that audience for the Higher Will in a matter of vital moment to the Kingdom of God.

A dramatic thing happened just before the speaking began. The moderator asked both debaters to stand and the audience was allowed to applaud both at the same time. While the people cheered Mr. Morrison walked toward Mr. Lappin and extended his hand which Mr. Lappin took. The two men stood with clasped hands a moment, not in the attitude of antagonists, but as brothers. No one but a Disciple well-informed in the events of the past twenty years can understand the emotions called up by this simple pantomime.

In days gone by, the editor of The Christian Century, and the paper itself, were declared by Mr. Lappin to be aliens



Dr. Abram E. Cory, leader of the Men and Millions Movement, and moderator at the Canton debate.

from the fellowship of the Disciples of Christ. The sight of these two editors, shaking hands in the presence of the Doctrinal Congress was so impressive that after everything that was said that day shall fade from memory the people who saw it will still be able to visualize that picture and all it meant. Luther and Zwingli never learned to shake hands. We live in a better day than theirs.

THE PERSONALITY OF THE DEBATERS.

Mr. Morrison is to be described for the benefit of those who never looked upon his tall figure. Of Scotch ancestry, a solid chin and a firm mouth betokened one who was willing to stand for conviction. His keen grey eyes looked steadily at the audience, until later they were lighted with a fire and passion that betokened the intensity of his feeling. His head is that of an idealist, and a phrenologist might have found the romantic bump rather prominent, if he knew where to look for it.

Mr. Lappin is a shorter man, but built to suggest power. Some of us knew that he had not come up through the manse as had Mr. Morrison. He was a child of adversity. Self-made, he had gone through an Illinois college and by sheer force of his ability had come to be editor of the paper which for many years led all other Disciple papers in size and circulation. His eyes seemed to look straight through those before him. A gleam of humor twinkled around his face which was not seen in the other man. He knew how to hit hard at an antagonist, when occasion demanded.

Mr. Morrison began speaking in such a low tone of voice that people leaned forward to hear and some called "louder." It was not a trick to gain attention, but it is the way his voice works until it is warmed with emotion and made vibrant with passion. He outlined his motives for accepting the invitation to come to Canton. He asserted that nothing but a real search for truth would guide his utterance, as he felt sure that this love of truth would also characterize the words of Mr. Lappin. He said he would not adopt the language of controversy, that he would refer to Mr. Lappin not as "my opponent," but would think of him as a comrade and a brother. This gracious approach to the discussion determined its character throughout. There was difference of opinion of the most marked sort, but no breach of the code of gentlemen or of Christians. Neither of these two Christian men had any apologies to make to the other after a keen discussion lasting through a day and an evening. The timid souls went away afterwards breathing a sigh of relief. All their prognostications of some great impending evil to one speaker or the other proved to be no more than vain imaginings.

THE PROPOSITION CONSIDERED.

The question affirmed by Mr. Morrison was as follows: "Should the churches of the Disciples of Christ receive into their membership persons who bring credentials of membership from other evangelical churches without demanding that such persons who have not been immersed in water should be so immersed before being received?"

Mr. Morrison had carried to the desk with him notes from which he spoke, faithfully adhering to the plan which he had made in outlining the discussion. He began by stating three axioms which he presupposed as accepted by all Disciples of Christ. They were:

1. The members of other evangelical churches are Christians just as truly as are members of Disciples' churches.
2. The churches whose credentials of membership such persons bring are churches of Christ, just as truly as Disciples' churches are churches of Christ.
3. The members of these churches are not without baptism, albeit a baptism imperfectly or irregularly administered.

MR. MORRISON'S MAIN ARGUMENT.

Upon these axioms Mr. Morrison did not dwell more than five or six minutes, assuming that they could be taken for granted in his argument and would be of course, conceded by Mr. Lappin. His main argument was organized under four heads and dealt with the genius of the Disciples' plea for Christian unity, with the modern social ideal which takes Christianity in terms of brotherhood, with the urgent demands of Christian missions, with the demands implicit in the present stage of the Christian unity movement, with the complex and staggering social conditions of the great cities and the rural sections, and with the desire and will of Christ. He declared that the church of today is engaged in an enterprise so vast, so human, so vital, that it was a sin against Christ and against the Kingdom of God to allow a mode of baptism to take on so great importance as to divide Christ's followers from one another.

AN APPEAL TO THE CONSCIENCE.

The argument was first of all an appeal to the hearts and consciences of the hearers. The varying theological points of view of the two speakers were nowhere better illustrated than in this. Mr. Morrison found the living testimony of God in the hearts of his audience, and in using the Scriptures he sought no mere proof-text but brought the whole Book into court. Mr. Lappin later on quoted many texts of Scripture and made these the basis of his defence. The first

method would appeal to those who are still alive to the influences of the big world in which we live. The proof text method would appeal to those who handle holy scripture in a different way.

The appeal to Disciple history and precedent for the defense of the proposition was full of power. It was shown that Disciples have ever been restless under a sectarian use of immersion that did not fit their attitude in other matters. An open communion table and a restricted fellowship did not go well together.

After speaking for fifty minutes, Mr. Morrison was just in the midst of his final appeal to the Scriptures and especially to the prayer of Jesus for the unity of his disciples, when the moderator said the time had expired. He had closed his first address with great thrilling sentences. An audience hostile to his opinions had given him a courteous attention that was rapt. When Mr. Morrison finished, anxiety was everywhere visible. Would the Cincinnati editor be able to meet and overcome the arguments of his valiant fellow craftsman from Chicago?

MR. LAPPIN'S BEGINNING.

Mr. Lappin began his speech by expressing admiration for the valor of a speaker who would come to Canton and face an audience known to be out of sympathy with the positions he would take. Mr. Lappin related a personal reminiscence of days long since gone by, when the two speakers returning from a convention in the middle west had traveled together and talked together of spiritual things. He expressed the hope that the brilliant mind and facile pen of his brother editor might yet be turned to the defence of the more conservative interpretation of the Disciples' plea.

With the felicities of introduction past, Mr. Lappin sought the hole in Mr. Morrison's intellectual armor. Taking up the first axiom which had been laid down, he asserted that if Mr. Morrison would prove to him that the members of these evangelical churches were Christians, he would receive them. He refrained, however, from taking at this time anything more than a non-committal attitude toward the Christian status of the members of other evangelical churches.

He challenged Mr. Morrison to bring forth a text of Scripture in behalf of the reception of the unimmersed. At this place Mr. Lappin called attention to the lack of Scripture quotations in Mr. Morrison's address and regarded this as significant of the scriptural weakness of the position taken. "Mr. Morrison knows he could convince this audience with the Scripture. Why did he not bring it? Because he could not find it in the Book." This was one triumphant period in the address which grew in spirit as it proceeded.

THE BAPTIZING OF CORNELIUS.

The house of Cornelius was a family of the pious unimmersed. Did Peter just take them into the church, or did he baptize them? The record indicates that although they had already received the Holy Spirit, they were baptized. Thus Mr. Lappin claimed to bring forward a scriptural precedent on the contrary side of the position which was being affirmed by Mr. Morrison.

Alexander Campbell was quoted as having said that he could have found union with the religious sects long ago if he had been willing to give up the plain teaching of the Book. This, Mr. Campbell asserted, he would not do.

Mr. Lappin's illustrations were at times full of deep interest. Naturally gifted with humor, he was under restraint not to break down the dignity of the hour with any unseemly mirth. He used, as illustrating his attitude, the possibility of taking a drunken man into a total abstinence society without giving him the pledge. It would not help the man any and would break up the society. Mr. Lappin argued that in a similar way the reception of the unimmersed would affect the Disciples. It was a contravention of their habits and most sacred beliefs.

Mr. Lappin also attacked the reception of the unimmersed by asserting that those churches which practiced it were failing. Statements were made in detail of different cities, with stress upon Chicago churches. These churches were likened to a perpetual motion machine that was once put on exhibition. It was a perpetual motion machine, but it wouldn't run.

The speaker asserted that he did not need all his time, as no scriptural argument had been brought forward, and finally sat down after making a request that at the evening session Mr. Morrison would answer certain questions concerning three passages of Scripture, Mt. 28:19, 20, Acts 2:38 and Rom. 6:4.

SELF-RESTRAINT IN THE AUDIENCE.

The audience was now visibly revived in spirit. There was good cheer among the people who were opposed to the Chicago editor. During the course of Mr. Morison's address an elderly brother sitting near the front was at one time about to stand up and interrupt, but I saw his good wife by a vigorous use of her elbow bring him to order again. Otherwise the audience had been perfectly quiet through the two speeches, a most remarkable exhibition of self-restraint. At the close of the session they crowded up and congratulated both speakers upon the skill which had been shown, though Mr. Morrison was often assured, "I don't agree with you, though."

The evening session brought large numbers of the members of the local churches and some of the outside public. The audience was larger than in the afternoon and had grown in interest as well as size.

THE SECOND SESSION.

Mr. Morrison opened the discussion by referring to the three passages of Scripture which had been given him for interpretation. He made short shrift of the questions, answering categorically every one and repudiating the position which they, by implication, imputed to him. He then proceeded to make the distinction between the practice of Christian union and the practice of baptism. He had asserted in the afternoon that he held a view of the design of baptism, and of its proper mode, not essentially different from that held by Mr. Lappin. It was in the unscriptural matter of denying fellowship to people who though not immersed had nevertheless been received into the Church by the Lord of the Church —it was here that he parted company with Mr. Lappin. This distinction seemed to dawn on the audience for the first time. This was not a debate on baptism, but a debate with reference to the practice of Christian fellowship. A deep trouble settled down on the faces of a great number of people. Could the traditional practice of the Disciples be inconsistent with the ideal of Christian unity, and disloyal to the will of Christ?

Mr. Morrison gave detailed figures with regard to those churches in Chicago that practice the larger fellowship. He spoke cordially of every Disciple church both conservative and liberal, but showed that the year-book revealed far larger percentages of gain in the liberal churches. These percentages were given as they had been published some months ago in The Christian Century, and as they are shown in the year-books of five years ago and this year.

HYDE PARK CHURCH, CHICAGO.

If Mr. Morrison could have been excused for losing his temper anywhere in the debate it was at this point, but he met Mr. Lappin's reckless description of Chicago conditions with a kind but firm statement of the facts. The latter, in his afternoon address, had used ridicule in characterizing the Hyde Park church of Chicago, of which Dr. E. S. Ames is pastor. He called it a "cheese-box," and contrasted it unfavorably with Mr. Welshimer's great church whose guest the Congress was. In reply Mr. Morrison turned to Mr. Welshimer, who was on the platform, and praised the Canton pastor for his great work, expressing the pride we all felt in it; but, he declared, the Hyde Park church in Chicago is in some respects a church of greater significance to the Kingdom of God than is this splendid church in Canton. Though in an inadequate building the Chicago church stands at the front of the brotherhood in its gifts to missions and in its many-sided social interests and ideals.

When Mr. Morrison closed his speech, he put several questions to Mr. Lappin to be answered categorically. They related to the three axioms he had laid down in the beginning. Mr. Lappin was asked to declare whether members of evangelical churches, such as Methodists and Presbyterians, were Christians. Is the Calvary Presbyterian church of Canton a church of Christ? Are its members baptized? If they are not, baptized but are conceded to be members of the Church of Christ, how did they get into the Church without baptism?

REFUSES TO ANSWER QUESTIONS.

Mr. Lappin arose in good spirit and addressed himself to Mr. Morrison's questions by summarily declaring he would have nothing at all to do with them. They are purely assumptions by Mr. Morrison, he said, and until Mr. Morrison proves them by the scripture he would not consider them. The outside public in the audience looked astounded, as did many Disciples. Many of them did not know there was a brand of Disciple who would refuse to openly acknowledge evangelical Christians as being Christians. In effect Mr. Lappin denied the Christian status of these people. He said he would favor receiving them if they were proved to be Christians.

In mitigation of this seemingly ungenerous attitude, Mr. Lappin then proceeded to tell how he gave these people various courtesies, receiving them at the communion table when they presented themselves and exchanging pulpits with their ministers.

As the evening address of Mr. Lappin proceeded, his love of humor betrayed him. His final effort was a reading from various passages in Mr. Morrison's book on "The Meaning of Baptism." In this book, passages were found which seemed self-contradictory and other passages which seemed to espouse an extremely critical position toward the New Testament. Following this, Mr. Lappin took a pair of shears from behind the reading desk where he had previously concealed them, and proposed to Mr. Morrison to cut out of his Bible anything that Mr. Morrison wanted cut out. He closed by

asserting that when the Bible was mutilated to suit the Chicago editor, it would belong to him and not in the Cincinnati office.

THE INCIDENT OF THE SHEARS.

The trick with the shears is now done in all the reactionary evangelistic meetings, and has failed to excite much notice in recent years. In spite of the weakened front that the conservative position showed in the evening address, there was a hum in the audience and a feeling that, at least in the matter of his book, Mr. Morrison was in too deep a hole to ever climb out.

But the closing speech of Mr. Morrison was the most powerful of all, so far as an immediate verdict was concerned. Having laid down his big propositions, he was now ready to demolish the few props left under the opposing argument. Rising with a copy of his own book in his hand, he read one single passage from his book which effectively answered every point in Mr. Lappin's critique and made the little drama with the shears look ridiculous. Every smile that had been blooming under Mr. Lappin's attack fell under a cloud. At least Mr. Morrison knew what he was about, and his book on "The Meaning of Baptism" held together as a consistent work.

Mr. Morrison referred to Mr. Lappin's generous attitude in according to unimmersed people a certain kind of fellowship. These people are given the only kind of fellowship that is known in the New Testament and denied a fellowship about which the New Testament makes no restriction at all. "Where is a church roll book mentioned in the New Testament?" challenged Mr. Morrison. This challenge left Mr. Lappin under the burden of denying fellowship in a matter which is purely a human invention, and therefore by his definitions an unimportant matter. This seemed to be a poser for those who listened.

GOOD SPIRIT AT THE CLOSE.

Mr. Morrison disposed of all the opposing argument in sight and spent the last few minutes in compliment to an audience which had heard him patiently, if not at the beginning sympathetically. He expressed good will for the editor of the Christian Standard. Mr. Lappin asked for two minutes to answer two things which he regarded as new argument in the closing speech of Mr. Morrison and Mr. Morrison generously granted this privilege. In this period, Mr. Lappin spoke generously of his brother editor and his talents, paying him a very high compliment. The two editors shook hands again and the audience, no longer able to restrain its emotions, greeted them with a great burst of applause. Each had done his best. Mr. Lappin's only handicap had been the fallacy of his position. Mr. Morrison's greatest strength was the certainty with which he could appeal to the conscience of his audience.

The people who came up to congratulate the speakers were also an interesting study. A Disciple wife (of the Canton church) and a Presbyterian husband came up to speak to the Chicago editor. The Presbyterian, a judge and a gentleman of distinction, would like to be in the same church with his wife, but cannot accept the implications of the practice which the Canton church shares with most Disciple churches. Both husband and wife warmly seconded the position which Mr. Morrison had championed.

Has the debate done harm? It is hard to see in what way. Two free men have looked each other in the eye instead of writing impersonally at each other's positions in a newspaper. We venture to suggest that they will ever have a greater consideration for each other's feelings.

BOTH SPEAKERS WON.

In the audiences of that day were young preachers who for the first time have learned that they have a duty to their evangelical neighbors which is different than that of proselyting them. These young men will always be easier to live with in their communities. In the Canton church itself, a more liberal attitude has been set forth. That light will never go wholly out. The bigger public through the secular press has come to know sympathetically the problems which the Disciples face. They may be counted upon to help when they can against any obscurantism that would divide the Christian world into hostile camps.

It is not necessary to decide who won the debate. Had Mr. Morrison failed instead of making the brilliant exposition of his position which he did, there would have been the resistless force of God to bring to pass the things that are upon his heart. The Christian interests are upon the side of the universal brotherhood of all Christian believers.

The social student soon comes out for the open fellowship. He cannot talk brotherhood and democracy in one breath and divide men from each other by a form of an ordinance in the next. The spirit of the living God dwelling and working in the souls of modern men makes of social students friends of the larger fellowship.

The missionary enthusiast is also forced to learn the lesson. A missionary conference these days is more like a conference on Christian union. There is the demand everywhere that members be exchanged freely on the mission fields. Conservative missionaries come home liberal on the question of fellowship.

No matter what the discipline, modern study leads in a path other than toward sectarian practice. It allows a place for the beautiful ordinance of baptism administered in the original New Testament way, but it allows none for the unscriptural practice of separating men and women into sects upon the basis of their divergent understanding of the administration of that ordinance.

SIGNIFICANCE OF THE DEBATE.

It may be said, therefore, that Mr. Morrison has simply told the Disciples in the striking form of an old-fashioned debate what they either already know, or will soon know, from their meditation and study in our modern world. His courage in speaking openly, in these critical days, upon the most important problem of the entire history of the Disciples is to be greatly commended.

The strength of Mr. Morrison was not in mere dialectical ability. The power of Mr. Lappin was in his manifest desire to take no unfair advantage of his brother. Each man made the Disciples proud of him that day. The friends of both disputants declared that neither had ever appeared to better advantage, for each man in Christian spirit was contending for deep convictions.

Who won the debate? Both men won, for both lived through a trying day with grace and courtesy and Christian spirit. Each has won a deeper place in the affection of the Disciples of Christ.

Motion Pictures Versus Saloons

BY P. A. JEROME.

Purchasing Agent, International Committee of Y. M. C. A., and New York Member National Board of Review of Motion Pictures.

AFTER supper is over and night falls these two forces with glittering lights and attractive exteriors on prominent corners in every city contend for the patronage of every young man. The place in which the lad of this country spends his leisure hours will hold the position of leadership for good or evil according to his choice. In many a city boarding house this question used to come up after supper was finished: "Well, what shall we do tonight? Let's go down to 'Jack's Place' with the boys." Nowadays we hear another question and answer, "What is on for tonight?" and the answer is almost a chorus, "The Movies for mine!"

The corner saloon has been known for years as "The Poor Man's Club." As some one has said, it is also his sitting room. He does not always go there because he is depraved or because he craves intoxicants. He goes in response to a desire for rest, sociability, and amusement. Settlements and Church Houses have not been markedly successful in furnishing these natural things to men.

SOLVING THE PROBLEM OF THE EVENING.

The naturalness of all this is so evident. The day's work has had its monotonous grind, its success or failure, and the average young man has felt the repression of spirits in this routine life. The leisure hour after supper brings the time of temptation.

If there is no other place to go he, and thousands of others, find their way to the saloon where they drink, and talk or listen to the music and singing. With the advent of the picture show on the street, comes a new avenue of enjoyment. Children see the posters as they come from school. Mother stops to read the announcements on the way to market. At supper the conversation turns to the pictures, and the world of interest they create. Early in the evening the family starts off for an evening packed full of enjoyment. At the "Movies" they find their neighbors, young men and sweethearts, the employers, too, and likely enough the growing boys with their "gang" are in the front seats.

After two or three experiences like this the father finds that he has had fully an evening with his family as he had alone in the saloon, although he has spent only half as much as would have gone across the bar. He has seen many things he could discuss with his wife and fellow workmen and without the usual result of a

clouded brain the next morning. He has also set an example that he is not ashamed of for his son, whose surplus energies are getting beyond control.

"THE PEOPLE'S UNIVERSITY."

Religious people have been slow to recognize the splendid influence of the "movie." They also go to see the pictures without reasoning why. If you will look the next time you are comfortably seated watching the films go by, you will at once discover that this is surely the kind of amusement for which Christian people have been praying. It holds together the whole family and ministers to starved minds and spirits as well as to tired bodies. Its interests are rapidly covering the whole round globe. In North America the financial investment is over $500,000,000 and this "people's university" with 22,000 theatres supplies the recreational opportunities to 20,000,000 persons daily.

Are young men really being kept out of saloons? Do these young men prefer to spend their leisure hours in the clean atmosphere of refined entertainment or are they more inclined toward the kind of an education which comes from being lined up with one foot on a brass rail? Is it true that saloons are decreasing in industrial and residential districts? Can this change be attributed to the "movie?" Or are these claims only the fond hopes of those opposed to the saloon? Read the proofs which follow:

"What are we going to do about the Movie Menace?" asks Mida's "Criterion," of Cincinnati, the official organ of the wine and liquor interests. It continues: "That's its name (Movie Menace)—in capital letters. It is the subtle, insidious, back door gossip of the industry, and it has made a million hammers, but not a solitary horn, for the liquor business."

CRIPPLING THE LIQUOR TRAFFIC.

Is it possible to get a stronger endorsement of the influence exerted by the silent drama for morality and reform? In visualizing the havoc wrought by liquor, the screen is making it unpopular. It is decreasing the volume of liquor business to such an extent that those engaged in it are alarmed at the inroads of the "movies." So much so that to them the "movie" is a menace. The truth of the matter is that at last the saloon has a competitor which competes.

The National Board of Review of Motion Pictures which endeavors to reflect public opinion for the whole country in its work of constructively reviewing motion pictures, has recently sent the following admonition to all manufacturers and directors of motion pictures:

"Unnecessary Use of Liquor Scenes."

"A great deal of promiscuous drinking is now shown in motion pictures when entirely unnecessary for any dramatic purpose. For example, if two men meet on the street, they dash into a cafe for a drink; if a man enters his library, he at once rushes to his decanter for a drink; in a club scene the principal occupation of club members appears to be constant drinking. Advices reaching the National Board's office indicate serious objection to the constant drinking shown in motion pictures. This frequently lays open to criticism pictures which are otherwise of a high character. This constant repetition of unnecessary drinking merely indicates the limitations of the director in charge. We urge you to eliminate all unnecessary drinking incidents."

In support of this advice to the makers of pictures the National Board has secured the opinion of a number of police officials indicated below showing the results of the conflict between the saloon and the motion picture industry. In New Haven the chief of police states that "the introduction of motion pictures has taken away an enormous trade from the saloon." The report from Houston, Texas, says: "It has lessened the number of arrests and there is not so much business done in the saloons." "Decided decrease in the saloon business," says Hartford, Conn. In Jacksonville, Fla., "motion pictures have greatly decreased the amount of business done by the saloons." "A marked diminution in the drink habit among young men. In 1915, 2473 saloons were in operation and in June, 1916, the number is 2,149, showing a decrease of 124 saloons" from St. Louis, Mo. In Worcester, Mass., the chief of police says that "motion pictures have diminished the profits of the liquor dealer." In Seattle, the "Washington Post" claims that "saloonkeepers have concluded that the motion picture theatres are their chiefest enemies and in some places are combining to oppose the movies."

SOME STRONG TESTIMONY.

Magistrate Leach, of Queens Borough, New York, interestingly discusses the matter from another angle. He says: "In the second district, which includes Queens, Brooklyn, and Richmond Boroughs, in 1907, when the total population of these boroughs was 1,775,000, there were 16,000 arraignments for intoxication. Last year in the same district with a population of 2,267,625 there were only 8,382. Every magistrate in this city is commenting upon this remarkable decrease in intoxication. In courts where there were from fifteen to twenty cases of intoxication a day it is now rare to hear of more than three or four. We magistrates agree in attributing this condition to education and to the publicity given by newspapers showing the general distrust of drinkers by employers, but principally to the moving picture theatres. The workingman who formerly went to the saloon as the "workingman's club" now goes to the picture show and takes his family. That is now the chief amusement of the workingman, and not only the magistrates have noticed the effect upon the liquor traffic but the saloonkeepers themselves admit it."

HOW WORKINGMEN ARE AFFECTED.

Mr. Robert A. Woods, of the South End House, Boston, who is perhaps the most eminent social worker in the United States, says that in his neighborhood there is much less drinking among workingmen than ever before because of the influence of the picture shows.

Dr. Charles Stelzle in the "Ladies' Home Journal" calls the movies the most formidable rival of the saloon. He says that the most successful substitute for the saloon will include a complete motion picture outfit of the best type. The "Washington Times" is responsible for the testament that in the National Capital moving pictures have practically ruined the saloon business.

In New York there are 530 fewer saloons than five years ago. This is remarkable in a city which has grown to a population of over five million. On Washington Heights, after the establishment of a motion picture theatre, two saloons went out of business and a third has been running at a loss. In Ithaca, with its large college and industrial population, five or six drinking places, hitherto profitable, have closed. Newspaper reports from Washington, Providence, Detroit and smaller cities indicate that this same condition is there evident.

JACK LONDON'S BOOK NOT POPULAR.

It has been widely reported that the company circulating Jack London's story, "John Barleycorn," among motion picture houses in one state was offered $25,000 to suppress it until after election. The liquor men of Connecticut are filled with apprehension as they see their profits dwindling. They are fighting for a law compelling motion picture exhibitors to pay to the state the same license fee as the liquor dealers pay for the sale of liquor. In the business section of most large cities, the motion picture shows are wide open during the noon hour. They attract a solid audience of men who have been too often drawn into the cafes with the bribe of a free lunch and a good time. For those who have eyes to see, the moral influence of two motion pictures shows on 14th Street in New York is powerful. All day long these theaters are exhibiting pictures to crowded houses. The men are made up in a large part of those who are out of work, weak and down at the heel. For five cents they can sit for an afternoon or evening and have their spirits revived. Any observer would be convinced that the saloons in the neighborhood have lost a profitable clientele.

As complaints are registered by liquor dealers and distillers, as liquor licenses fall off and as shrewd manufacturers comment on the relationship of the motion picture to increased efficiency our opinions become convictions. Here is a positive substitute for the saloon..

OLD EVILS "DROWNED" BY THE MOVIES.

It is unnecessary to multiply witnesses; the case is not hard to prove. Look for yourself at the prosperous movie house and glance in at the thinning line before the saloon bar. A large public service is being held by the pictures. They have progressed far since the days when they were used as "chasers" at continuous performance vaudeville houses. The old "black top" tent of the carnival and the old store theater with its physical dangers have gone. In their place the public has the opportunity of seeing wonderful dramatic presentations in handsome little theatres. And not only has the saloon suffered but its side partners, the burlesque house, and indecent side show as well are victims of the pictures.

New York City.

Mormons Oppose Public Schools.

President Smith, of the Mormon church, in an address at the General Conference declared the high schools of the state godless. The church has undertaken to control education in Utah. In some cases the schools have escaped sectarian control. Utah is now full of the scandal of a prohibition law defeated by the governor at the behest of the church.

* * *

The Rev. V. E. Read, instructor in the Indiana State School for the Deaf, is to become pastor of a congregation of deaf persons in Cincinnati.

The Roman Catholic board having charge of diocesan schools in Chicago has ordered that hereafter only English text-books shall be used in them.

What is a Christian?

BY J. R. PERKINS.

THE early followers of Jesus did not call themselves Christians. The name was foisted upon them. It all happened in Antioch, of Syria, a Greek city. A few men and women, chiefly of Jerusalem, who had known of a certain Jesus of Nazareth, became devoted to his ideals, and Antioch felt a certain force resting on it.

That pagan city saw another thing, too—a cosmopolitan crowd imbued with one idea. There were men of all nations in that crowd—men who held the new teaching; the new ideal. So the pagan city cast about for a new name and hit upon a nickname—Christians. Let us take this simple historical fact and interpret the significance of the word Christian.

THE CHRISTIAN "IDEA."

First, the early Christians, weak numerically and without business or social standing, made themselves felt in that great heathen city. How and why? By the forcefulness and carrying power of their idea—the Christian idea. And what was that idea—the Christian idea? In passing, let me say that the original idea of those Antioch Christians has passed through many and astounding modifications. It has been run into the crucible of metaphysics and philosophy; it has been made the voice of supermundane speculation, and often it has been used to bolster the very injustices that sought to slay it and that did crucify its founder. Drummond was right when he said, "Great is the mystery of that which has passed for Christianity in this world."

But what was the original idea of that little group of disciples in the pagan city of Antioch? It was nothing more than the contemplation of a new heaven and a new earth wherein dwelt righteousness. Now, in early Christian thought the word righteousness did not mean supine piety, remote spiritual yearnings, and other worldism. It had the unmistakable quality of robustness. It was a vigorous, startling idea—one that had promise of overturning, uprooting, even destroying. Substitute the word justice for the word righteousness and you get close to the early Christian idea.

RIGHTEOUSNESS DEMANDED.

But the Antioch Christians not only made themselves felt in that pagan city because of the new idea they preached. They put that idea into operation. Faith rose to action. Dr. Maclaren thinks that these Antioch Christians did not advertise themselves by ostentatious trumpet blowing. He is right. Neither with banners nor peculiar dress did they go forth and win the name, Christians. They won it because they were Christmen. They made their faith effective—efficient, if you wish the term. But I think it was not the anemic efficiency of our modern catchword.

For example, I cannot think of those Antioch Christians basing the success of their church on the petty and ineffective theological and ecclesiastical twaddle often characteristic of the church today. No, but rather did they affect the life and thought of the great city. They affected its markets, shops; its barter and gain; its whole round of social and commercial being. And the church that does not do that, the church that sits apart mumbling its worn theological shiboleths, is not a Christian church in the sense that the church at Antioch was a Christian church.

I am frank to say to you that I prefer the name disciple to the name Christian. For disciple means one who follows, while Christian has degenerated into being one who professes. None of us should shut our eyes to the fact that the word Christian has lost much of its force. The reason is not far to seek—it has been applied to so many things as far removed from the spirit and aim of Christ as one could imagine. The war nations of the hour are known as Christian nations. In them all the church is rich, powerful and allied to the state. But I do not think anybody will rise up and say that militarism is consonant with the spirit of Christ. Now, if we were disciples—followers—Jesus of Nazareth would not lead us to the bitterness and tragedy of the forces in play that shake society to its very foundations.

THE MODERN PULPIT UNWORTHY.

I want to be perfectly frank about another thing—the low tone of the modern Christian pulpit. None of us are standing up and rebuking as we should the empty assumptions that pass in the name of Christianity. While we clergymen are giving ourselves to prayer and golf society is going to hell in its lust for money, ease and entertainment. The church is just like other institutions, it is being swept into the current of superficial and popular movements and is taking on the conservative color of the staid and selfish institutions about it. If it keeps on it will pride itself more on its shrewd investments than on its regenerative influence in a community.

What is a Christian? Well, I deny that one is a Christian because he carries a hymn and prayer book, or because he drops on his knees and groans in his petitions, or because he is chairman of a committee for the suppression of vice, or because he has appointed himself the guardian of the petty in the public morals, or because he has been christened or baptized, or because he recites a creed and gives intellectual assent to the divinity of Christ.

WHAT DISTINGUISHES THE CHRISTIAN?

The men in the pagan city of Antioch were first called Christians because they were different, different from the smug easy going, conforming citizens. The difference was not one of dress, signs, symbols, grips and silly passwords. Nor was it a difference of pious eye rolling and ecclesiastical posing. It was a difference in what constitutes righteousness and justice and fraternity.

Now, just pass on to modern life and replace Antioch with Sioux City and Chicago and New York City, and the same holds good. What is a Christian here and now? He is one whose sense of righteousness, justice and fraternity rises above the dead level of commonplace morality and one whose direction of activity makes those things effective in his community. He may be minus many little tricks and acts of the ecclesiastical type, but he is a disciple of Christ in the larger and richer sense and is the only kind that makes any permanent contribution of religion to his time.

First Christian church, Sioux Cty, Ia.

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Spirit With Spirit Can Meet

By Joseph Fort Newton

"Lo, I am with you alway even to the end of the world." Matt. 6:20.

"Where two or three are gathered together in my name, there am I." Matt. 18:20.

"Ye shall know that I am in the Father, and ye in me and I in you." John 14:20.

MY TALK today is less a sermon than a meditation, asking you to consider certain things that have to do with our highest and deepest life. So many texts come fluttering from the rustling leaves of the Bible, each one eager to be heard, that it is not easy to select. They come with the whirr of happy wings, like doves to the window, each one bringing a token telling of a land of light and joy and freedom. Indeed, the whole Bible might serve as a text for such a theme, its pages are so aglow with those "flashes struck from midnight," those white flames kindled by noondays, and memories of those moments.

"Sure though solemn
When the spirit's true endowments
Stand out plainly from the false."

Such a meditation is surely timely, since the peril of all modern religious movements is that they are apt to be strong in organization and weak in inspiration. Plans and schemes we have aplenty, but the most perfect machinery is useless without power. Like Martha, we grow anxious and troubled about many things, and miss the heart that knows God and the spirit that through fellowship grows like him.

MODERN RELIGION WEAK IN INSPIRATION.

Many forces have been at work of late years breaking up and broadening our thought, but we are in danger of losing in depth and vividness of faith what we gain in largeness of outlook. Our thought may be so liberal that it runs to thinness and spiritual futility. No doubt the men of other days held many dogmas that have grown dim, but they had a profound religious experience, and if our feet have been set in a larger room there is the more need for a deeper life.

Now, as prayer is the essence of religion, so it is its origin and inspiration, and we may test our own religious life and that of our age by our faith in prayer—but also, and still more, by our practice of it. Our fathers prayed; we argue about it.

The objections urged against prayer in our time show that for many it has become not only irksome, but unreal and unrewarding. When science unveiled the vastness of nature and its universal reign of law, many felt that God was not simply far off but shut out of his own world by his own laws. Prayer became a puzzle, if not a problem.. Men who believed in thinking, and who wished to "think in believing," as Augustine put it, were deeply troubled, as we see in the life of Tennyson who groped his way in the twilight, climbing dim altar stairs that sloped through darkness up to God.

PRAYER TO MANY IS A PUZZLE.

At last, after long searching, he found the truth of the everywhereness of God, held and treasured by a few mystics in every age, and the light shone amid shadows. He saw that if all is Law, it is none the less true that all is Love, its reality revealed in the lucid and wise order of life. Hence his noble lines:

"God is law, say the wise;
O Soul, and let us rejoice.
For if He thunder by law
The thunder is yet His voice.

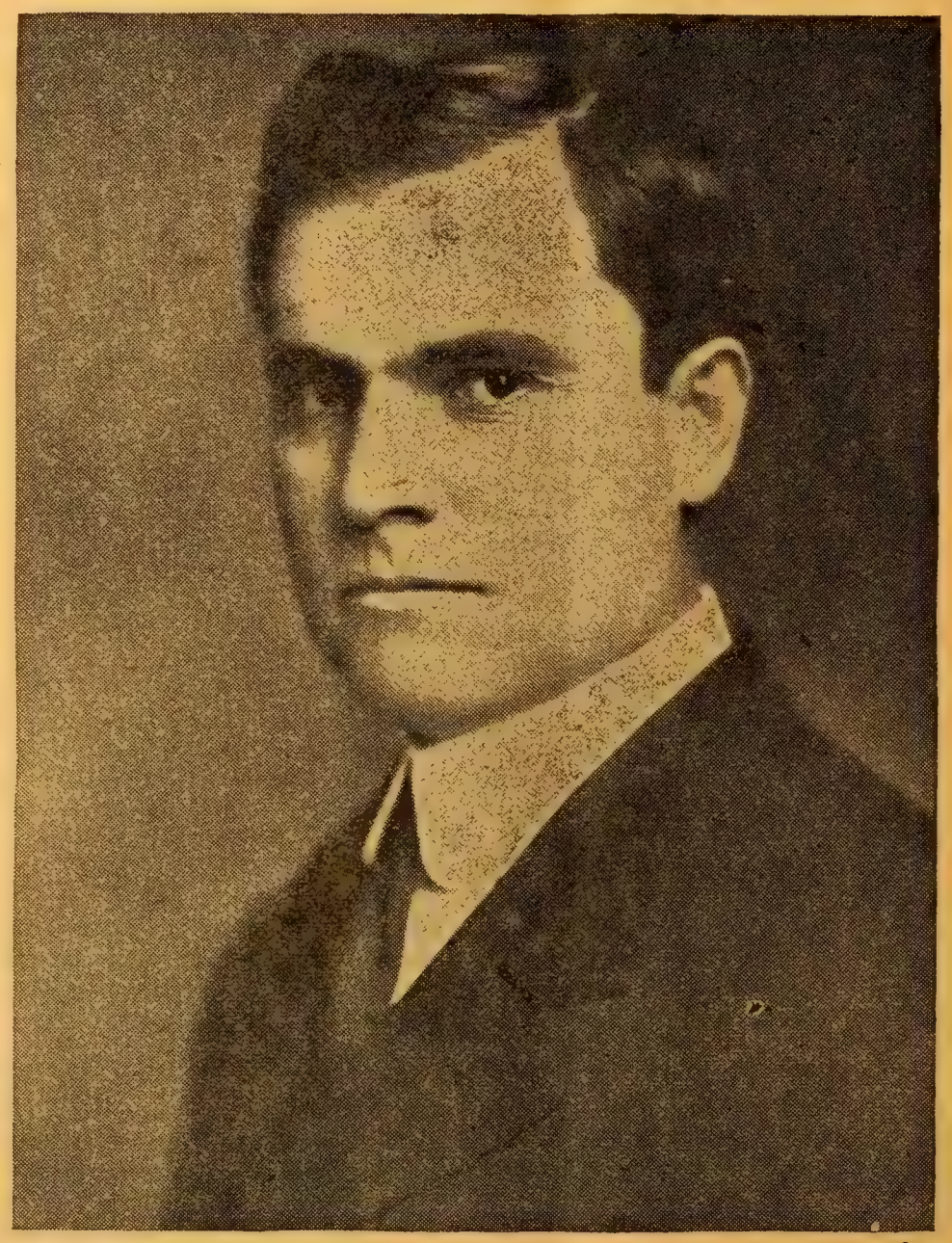
Speak to Him thou for he hears,
And Spirit with Spirit can meet—
Closer is He than breathing,
And nearer than hands and feet."

Lyman Abbott, in one of his Knoll Papers, seeks to make this truth real to us after this manner. A young man is going away from home, and an hour before he takes his train he has a heart-to-heart talk with his mother. Both are spirits veiled in flesh, and if each looks lovingly into the face of the other, neither really sees the invisible soul of the other. The boy takes his train, and next morning calls his mother up on the long distance telephone. She hears his voice and knows it, and they talk again, albeit she does not see his face. Next day she finds a letter from him in the morning mail. Now she neither sees him nor hears his voice, but she knows his handwriting and spirit with spirit meets without either sight or sound. Another day she has a telegram from him telling her that he has decided to take her advice. Now she neither sees nor hears him nor has his hand-writing. When her birthday comes she finds a bunch of forget-me-nots on her plate. Of a truth spirit with spirit can meet, as is every hour made plain to us.

VISION OF AN UNSEEN REALM THROUGH BOOKS.

When we go to the library and take down a great book, the grave gives up its dead and we meet and commune with the great spirits of the past—their words, like wires, bring their thoughts to us from afar. Perhaps it is the life of Socrates, and we are back in ancient Greece walking with that wise and merry old man in a time long gone. There is no joy in reading such a life, but only prostrating humility, and such sadness as one feels in the presence of one who was not only brave and happy, but so playfully wise in his mastery of the vicissitudes of mortality. And as we read, we learn that what was true in that far time is true today.

From Greece to China is a long journey, but we are sure that Socrates and Confucius would have understood each



Rev. Joseph Fort Newton, Litt.D., of Cedar Rapids, called to be minister of the City Temple, London, England's most conspicuous Free church pulpit. Dr. Newton has never been in England until his present visit this summer. He is a frequent contributor to The Christian Century. His messages have greatly delighted and edified our readers for a number of years.

other had they met. For the slant-eyed Sage teaches the same wise and beautiful truth taught by the fat and homely Greek. At last we have a vision of that unseen realm of truth, in which we are citizens with the men of ancient days, we know that our thought is but a fragment of an inclusive experience of truth which unifies and binds together all ages and all thinkers.

What is true of the Kingdom of Truth, is equally true of the unseen empire of the moral life. The thunder of Mt. Sinai finds echo in our hearts today, because its deep tones of moral command are as true now as they will be ages hence. We cannot account for the awful sense of the moral law within us without finding its root in a larger Reality of Truth and Right, as Infinite voicing itself in the finite.

SEEKERS AFTER HIGHEST REALITIES.

Let us now carry this profound truth into the higher realm of spiritual aspiration and experience, for religion has its root and reality in the same eternal communion. If the prayers of men on yonder side of the Pyramids stir our hearts like music, it is because we are seekers after a like precious reality. Luther was alien in many points from St. Bernard, and yet Luther said: "In the faith wherein St. Bernard prays, do I pray also."

When Lincoln left his home city to take his oath of office, we hear him commending his friends to One "who can go with me and remain with you, and be everywhere for good," and then we see how and why it is that, despite time and distance, spirit with spirit can meet. For in God we are one, and in him we live and move and have our being as one age goes and another age comes. As Whittier said:

"All souls that struggle and aspire,
All hearts of prayer, by Thee are lit;
And, dim or clear, Thy tongues of fire
On dusky tribes and centuries sit."

Long ago William Law said that "God is more present to and in our souls than our own bodies," only we do not know Who it is that stirs within us. They err who think that prayer begins with man, for nothing in man begins with man. It is God who inspires and evokes within us the impulse to pray, as the sun draws from the sea the vapors which later return in showers of blessing.

GOD IS REAL.

The reality of God is pressed upon us by our very senses in contact with the universe, but his indwelling as the life of our life, upon whom we every moment depend, is a discovery of religious experience and reflection. Shut in by visible realities, each of us dwells, as it were, in a walled city, outside of which lies a rich country out of sight from its streets. But the walled city has gates for outlet, one of which is prayer, through which we pass into a larger, freer, sunnier land. If those gates open of themselves betimes, it is because, as Faber said, it is God who seeks us even before we seek him.

The religious man has no powers or faculties not possessed by other men, but he interprets the facts of his inner life differently. What is an instinct and impulse in all men, becomes in him a conscious quest and fellowship. All men, whether they know it or not, are unconsciously dependent upon God, else no man could live out a day. The religious man is one who is aware of that truth, and who seeks by active choice and will to know and do the will of him in whose great hand he stands.

From this point of view, prayer is not so much a problem as the key to all other problems, and the proof of it is the practice of it. The Sermon on the Mount falls, for the most part, into two main headings, like Milton's golden gate on golden hinges turning: the love of God and the fact of prayer. Both are summed up in those words which mean more than all the philosophies of the world: "Your Father knoweth what things ye have need of before ye ask him."

THE FRIENDLESS MAN.

For many a man—many more than we know—it is the worst misery of life that he does not possess a single friend who thoroughly understands him. No other person can turn the key to that secret inner chamber where his real self dwells solitary and apart. He himself is proud or shy or reserved, and so he goes his lonely way through the world, isolated, misinterpreted, thirsty for sympathy which no one seems able to bestow. Yet, however grievously misunderstood by his fellows, he can always reckon on the absolute love and sympathy of God, did he only know it. "Speak to him thou for he hears," speak simply as a little child, and you will know the truth upon which Jesus based his gospel of prayer.

Yet, strangely enough, in our day this most revealing of all truths is made an excuse for the neglect of prayer by those who say that, since God knows what things we have need of, what is the use of prayer? Certainly we receive from God without asking, and it is a mercy that he does not wait for us to ask. Nor does he need to be reminded of what is most worth remembering, of what he would leave undone did we not pray; but we need to be reminded both for our dignity of soul and our highest development.

UNCONSCIOUS CONTACT WITH GOD.

As has been said, there is in every human being an unconscious contact with God, and to that contact all moral and spiritual advance is due, as the growth of the flower is due to sun and air. But how vast the difference in depth and sweetness and joy when that contact becomes conscious communion, when instinct becomes choice and directed exercise. Such fellowship induces a fineness in our nature not known before, a rhythm else unheard, the sense of a Presence which sets us free from a great loneliness. Those who walk the quiet way of prayer know of a truth that "spirit with spirit can meet," and that in the meeting life drops its veil and reveals its worth, its meaning, and its melody.

What should we pray for? Everything, but chiefly for those things which come through spiritual channels, for they are the most needed, and once we have the one thing needful, as Jesus said, all else will be added. Better pray for everything than to pray for nothing, and live in a shallow sense of complacent self-sufficiency; pray as if we can do nothing of ourselves, and labor as if nothing can be done for us. Often we ask amiss for what we already have or for what would be our undoing, for we know so little how to pray, much less what to pray for. If we are ignorant of our present needs, still less can we foresee what will befall us in the future. To-morrow may bring a new temptation, next day a bitter bereavement, next week a long lingering illness—how can we guess what grace we shall need to bear what may come upon us?

If this is so of ourselves, how little can we know what is best for others, yet how can we come into the presence of the Eternal without having the thought of others, and especially of those nearest to our hearts? What is the highest, and what will prove best for them? We cannot tell. When we remember those who are never absent from our prayers, it must be in the faith that our Father knoweth what they need.

Howbeit, let us always remember that those for whom we pray are partakers of the same Divine nature as ourselves. God dwells in them as in us. They, as we, need to know him in whom we may be drawn closer together in a more intimate fellowship than we have yet imagined. There is an invisible union of spirit with spirit the hidden processes of which we may not trace. Of those finer laws of life, those deep registers of the soul whereby one may seek and find another afar aff, we must pray for one another, each offering himself as a medium, if need be, between God and those for whom he intercedes, as we do in the education of the little ones given to our care.

Prayer—not saying prayers—is the deepest fathoming of the soul, as it is the loftiest achievement of the intellect. Every real prayer is a force in the universe. It moves in the realm of law, as truly as the stars in their orbits, and unguessed power and blessing, both for himself and others, awaits him who will master this highest and finest of all arts.

THE PATH OF PRAYER.

At best we are only pupils in a Divine kindergarten, spelling out here a letter and there a line of profound and melodious language. For prayer, like music, deals directly with eternal reality, and happy is he who learns the scale of that melody. Above us, beyond us there are heights of spiritual achievement of which we have hardly dreamed, as in music there are "long reaches of the peaks of song" which are silent to most of us.

How vividly this been brought home to me in a study of "The Way of Divine Union," by a dear friend across the seas. For thirty years he has been an absorbed student of the great masters of the life of the spirit, led thereto by certain deep experiences of his own life which gave him a clue, if not a key, to a realm beyond my ken. He has reached only the foothills, as he humbly confesses, but what he has found fills me with a great longing for a higher and sweeter life. "Thou wouldst not seek Me hadst thou not already found me," whispered the Voice to Pascal long ago.

Ever the path lies at our feet, even the Way of the life everlasting, and for those who follow it in faith it shines more and more unto the perfect day.

"Life of my life, than self more near,
Thou veiled Presence infinitely clear;
From all illusive shows of sense I flee
To find my center and my rest in Thee."

The Christian Endeavor Societies of the whole South met in Atlanta, Ga., July 13. In spite of storms there were 750 delegates from outside Atlanta. The report of Secretary Lehman was full of good cheer. There are 2,257 societies in the twelve states of the South which have an enrolment of 76,000, and of these 26,000 are new members. The Presbyterians lead with 639 societies and the Disciples come next with 566. They propose to hold another southern C. E. convention at Memphis in 1918.

THE CHRISTIAN CENTURY

EDITORIAL

THE CASE OF DR. GAIRDNER

THE newspapers have been spending columns of space upon the adventures of Dr. Gairdner, an Episcopal rector of Austin, a suburb of Chicago. He was represented as having been drunk and having registered at a hotel with a woman of questionable character. There were intimations of other women. The rector was found wandering in the streets of Detroit and almost out of his mind.

Loyal friends took his case in hand. It was found that he was not drunk and had not been drinking. He has often helped unfortunate people, and meeting in Detroit a girl he had once aided, in company with another man and woman, he ate lunch with her in a hotel giving her further advice about her conduct. That she was not worthy of his attention is shown by the fact that on the same day she committed a theft. Dr. Gairdner returned to his own hotel. Rumor did the rest and the newspapers just about finished the career of a useful man. The vestry of the church afterwards gave a unanimous vote of confidence in their rector.

The story is not lacking in lessons for ministers of every denomination. The minister is expected to be the friend of every one in the parish. He is consulted by women in trouble with their husbands. He receives the confessions of young women who have fallen from purity. It is always possible that a man of the purest life should suddenly become the subject of the meanest calumny. That so few ministers even fall under suspicion is a tribute to the purity of the Protestant ministry.

There is, of course, the occasional man with no reality to his religious profession who uses the unique opportunities of the ministry for a life which, wearing the robes of heaven, is inwardly of the hue of hell. This man makes the work of a thousand men difficult and in some cases impossible.

Probably no kind of story could better teach the need of a married clergy. The preacher's wife is an invaluable companion in certain kinds of delicate tasks. It is well when her spirituality and her reticence commend her to struggling sinners, equally with the minister.

A BODY GUARD FOR YOUR PASTOR

DO YOU want your pastor to fail? It may be that he does not please some member of the congregation, and as a result that member is not co-operating very loyally, but instead waits sulkily for the minister's departure. Taking it out on the minister is expensive for the church.

There are few ministers who please everybody. There ought not to be any. Jesus said, "Woe unto you when all men speak well of you." Since the ideal minister is not universally liked, we must co-operate with the man who is criticised, or we risk opposing a man whom God has chosen to use.

Every pastor, whatever his peculiarities, has a right to his chance of success. To succeed, there must be a period in which his leadership is accepted and in which he is introduced to the community with warm and hearty words of commendation.

We know a certain church where fifteen people meet with the pastor for awhile before the service for prayer. They receive assignments for personal work. The "almost persuaded" person is given attention. The loose ends of the parish activities are gathered up.

This minister finds his influence multiplied many times. More than this, his personal power is intensified and deepened. The consciousness that the prayer and good wishes of the congregation follow him everywhere adds new power to his life.

There is no true success for the minister apart from the success of the church. Their interests are common. The man who is devoted to the church and would see it go forward will take no grudging or critical attitude to the leader the people have chosen, but will join his efforts enthusiastically to the labor of all those who seek the coming of the kingdom.

A COMFORTING RELIGION

PRIMITIVE religion often lived by the terror which it created and maintained in its worshipers. Christianity, on the other hand, has declared itself to be a comforting religion. The gospel is not tidings about a burning hell, but the good news of the Christ and his kingdom of love. It is not the wrath of God, but the love of God which is properly related to the gospel story.

Few are the lives that do not feel the need of this comfort. There are the people who work long hours and are always tired, such as the housewife or the factory laborer. Life becomes a dull gray for these if it is not illuminated with religious interest. The world is full of despairing souls who regard their sin as unpardonable. Having made a great failure in their moral choices, they need the comforting assurance of the gospel that God is able to abundantly pardon.

There are the people that have faced losses and crosses. Business reverses have swept away their carefully hoarded savings, or worse, they have lost their loved ones. Such as these need to get the bigger look at life so that they may appreciate how much is left after they have suffered all their losses.

The little child goes to its mother to have its pain soothed away. The church is a real mother of troubled souls when it fulfills its proper function. The pastor with deep human sympathies is soon made to realize the necessity for his keeping close to his people. It is his task to mediate the comfort of religion to needy souls.

THE HUMANITY OF JESUS

THE church was a long time in formulating a doctrine defining the person of Jesus Christ. There were various heresies which arose in the early church with effects hurtful to the religious life.

There were some who denied the divinity of Christ. These looked upon Jesus as a prophet but held that he bore no unique relation to God. This heresy did not gain the power and momentum which came to another, of which we shall speak. There were those who denied the real humanity of Jesus Christ. His humanity was only an appearance, some said. This removed Jesus from the field of human history.

This attitude has not been without its expounders in modern times. A certain school of German theology professes to be indifferent whether Jesus ever lived or not. The Christ idea is enough for them. Mrs. Eddy said a few years ago, "Jesus Christ was never born and he never

died." The Christian Science attitude removes Jesus from a plane of sympathy with us.

We need a human Jesus. So long as he was a crucified god who went away on the clouds with a halo about his head, men almost forgot him. In their despair, they learned to pray to saints. The revival of interest in a human Jesus has brought a decline of interest in saints. The Christian world is being filled with books expounding the career of Jesus among men. Some may even take away from him his character as a religious teacher, as does Bouck White in "The Call of the Carpenter." They all interpret him as a helpful human soul and the Elder Brother of us all.

The church fortunately learned to hold its humanity and his divinity as not incongruous notions. It is faith in the divinity of Christ which is the cornerstone of the church. But it is faith in his humanity, and belief that we may follow him and be like him that gives greatest help to the religious people of our age. We must never again lose our human Jesus in the fog of metaphysical speculation.

THE SALOON ISSUE IN POLITICS

THE national issues will not be able to obscure the interest in many a local fight this year which involves the saloon issue. In Illinois, the contest will be peculiarly bitter since the drys have shown such great strength in recent years and a majority sentiment of the state is even now in favor of wiping out the saloon.

The campaign against Representative Mann by Rev. M. P. Boynton in the race for Congress will attract national attention, as Mr. Mann has been the minority leader in the house. He has been in Congress for twenty years and his retirement on account of hostility to temperance measures would teach politicians a much needed lesson. The campaign for the republican nomination for governor takes on deep significance since nomination this year practically means election. The Anti-Saloon league has endorsed the candidacy of Senator Hull whose record is good on all temperance measures.

The attention of Christian people to such contests all over the country is imperative if we are to have real progress for the cause of temperance.

HAS YOUR SUNDAY SCHOOL SCATTERED?

THE vacation time is a time of disintegration for religious work in most communities. In many Sunday-schools an effort will be made to have a "Rally day" in which some special program will call the people together again.

Many Rally day programs eliminate the class work altogether. The visitor gains no impression at all of what the school is like under normal conditions. Feeling that the whole thing is quite different from the atmosphere of a school he does not come back again.

Rally day should be a day when every teacher should make special preparation to teach with renewed interest and power. An improvement should be made in the music. The devotional spirit of the school should be quickened. Into such a school the visitor may come and desire to come again.

Rally day should be a day when every teacher should make special preparation to teach with renewed interest and power. An improvement should be made in the music. The devotional spirit of the school should be quickened. Into such a school the visitor may come and desire to come again.

Better than any other kind of system for re-organizing the school in the fall is a system of visitation. Few schools will have over a third of their enrollment absent the first Sunday in September. These schools will easily be able to send out visitors, two by two, who on Saturday afternoon of each week will find the delinquents of the previous Sunday and follow up reports on new families. Such quiet and persistent work throughout the month of September would soon result in a school which would have no Rally day inflation; rather, Rally day would be only the beginning of a growth that would continue through the autumn season.

The printed matter of a school should not have the flavor of an auction sale, but announce with dignity and interest an educational program. It would be worth while for your school to put out a leaflet with the course of study for the fall, the ages, the names of the classes and teachers for the different ages, as well as the officers. A tract on the educational program of religion, or on the value of systematic Bible study in the Sunday-school could be used in the work of some of the older classes. All our schools should measure up to their opportunities for a great development this fall.

JESUS AS A BIBLICAL CRITIC

THE exponents of the conception of a "level Bible" find small comfort in the attitude of Jesus toward the scriptures known in his time. He used these scriptures and his life was so saturated with them that he seemed always to speak in biblical language. Yet he was under no inhibitions when it was necessary to criticize those elements in holy scripture which were transient in their value.

He found in the book of Deuteronomy a law of divorce which was wholly unfair and which contributed to the indulgence of men. A man had the fate of his wife in his own hands. When weary of her, without appearing before a court, he had only to write her a bill of divorcement and she was his wife no more. One rabbi living near the time of Jesus argued that a wife who burned the dinner might be divorced. Jesus bravely faced this evil thing and declared that the law was given because of the hardness of men's hearts. It had no place in the eternal scheme of things. His own attitude toward the family was that of an indissoluble union, save for one cause of separation, and this exception may have been made by his followers and not by himself.

He also criticized and utterly rejected the Old Testament law of revenge. The law stood, "An eye for an eye, and a tooth for a tooth." It was justice, but it had none of the elements of the nobler principle of mercy. In place of this, he gave his vigorous homily with regard to non-resistance.

No wonder the hearers were astonished. He did not preach by declaring proof texts but by appealing to the hearts and consciences of men. He was no mere quoter of other men's ideas. He came with the authority of a fresh revelation. Law made place for gospel and coercion gave way to freedom.

The man who would follow Jesus Christ in his biblical study will love and appreciate the greatest of all books to such an extent that he may dare to pass by the transient and temporal.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Joseph Fort Newton Reported Called.

Persistent reports are in circulation that the City Temple in London has called to its pulpit the Rev. Joseph Fort Newton, of the Liberal Christian church, of Cedar Rapids, Iowa. Mr. Newton was for a time a minister among the Disciples of Christ, but in recent years has been preaching for independent congregations of the liberal persuasion. He is one of the editors of "Unity" and is the author of a number of books. Though living in a city relatively small, his sermons have been given wide circulation and have been printed in England in recent years. He has been supplying the pulpit in the City Temple this summer.

Religion Aggressive in Cleveland.

The federation of evangelical churches in Cleveland is a very live organization. It unites the churches in a wide variety of activities. Ten thousand new members united with the Cleveland churches the past year as a result of a united program of evangelism in the churches. A similar program is being launched for the coming season. The federation is also giving considerable attention to the subject of law enforcement.

Presbyterian Vacation Schools Successful.

The Vacation Bible School movement in Chicago has met with great success this season. The Presbyterian schools held a joint picnic recently with 1,400 boys and girls in attendance. A hundred teachers have been employed in these schools during the summer.

British Theologian Visits Canada.

Principal E. Griffith-Jones will visit Canada in the fall and give a course of lectures before the theological colleges of that city. Dr. Jones is best known among us by his book, "The Ascent Through Christ." This book has guided many young men who had been disturbed by evolutionary theory to a new basis for faith. It is expected that Dr. Griffith-Jones will visit the United States for some addresses before he returns to England.

Reindeer Meat and Missions.

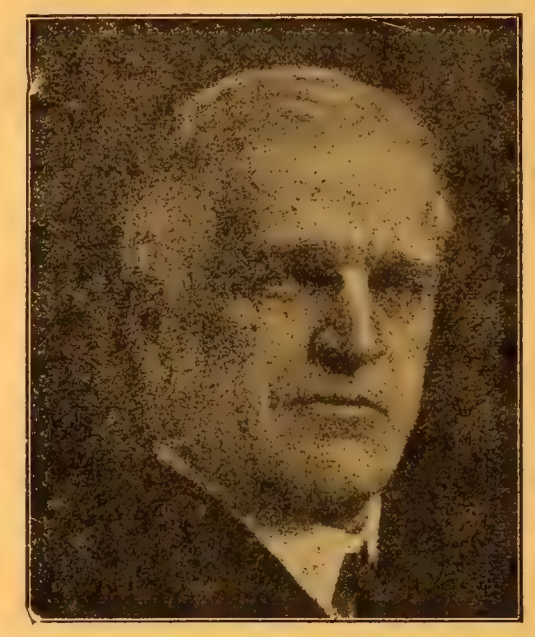
It is very interesting to note that the high price of meat will bring a number of reindeer meat shipments from Alaska this coming winter. This may not seem like news for the Christian World department, but the connection appears when we are told that it is not so long since Sheldon Jackson, a missionary, introduced the reindeer into Alaska. There are like evidences all over the world of progress in material things which has come from missionary effort.

Let the Women Keep Silent.

During the recent convention of southern Baptists at Asheville, two women were allowed to speak at an evening session with great edification to the audience. Since then several Baptist papers of the south have taken the brethren to task. They call this incident an "unscriptural innovation" and an "anti-Pauline performance." This reactionary journalism will probably not be able to turn the brethren back again to the "safe traditional paths."

Bishop McDowell Has Been Ill.

Bishop McDowell, of the Methodist Episcopal church, who has recently been transferred from Chicago to Washington, has been very ill and has spent some time at the sanitarium at Battle Creek, Mich.



Bishop W. F. McDowell, who is reported ill.

He is now gradually improving in health and has gone to Evanston, Ill., his old home, to continue his recuperation. He will not accept any appointments to speak until the summer is over.

Quakers on the Increase.

It is the popular impression that the Quakers are a dying sect, but the facts are quite to the contrary. Some of the peculiarities of the movement, including dress and prejudice against a "hireling" ministry, are disappearing. The division in the body is in prospect of being healed, and if it is, there will be a total of 150,000 Christians in one organization. About thirty thousand of these hold to doctrines not acceptable in evangelical circles. Indiana is the leading state for the denomination and Ohio is a close second.

Roman Catholics to Have Seminary in Chicago.

Chicago is coming to be a great center for the education of ministers. The Roman Catholics now propose to have a seminary in the city by the lake. Archbishop Mundelein has just purchased a site for $122,000 and upon this ground a group of buildings will be erected at a cost of a half million of dollars. It is proposed that these buildings shall be a memorial to the late Archbishop Quigley.

Trial of Insubordinate Rector.

The trial of Rev. George Chalmers Richmond for insubordination to the Protestant Episcopal Bishop of Pennsylvania has been a very sensational one. The decision in the case will not be given until in September. Since his suspension last February Mr. Richmond has been preaching every Sunday in a private hall. It is now rumored that he will enter the Roman Catholic church. Mr. Richmond says: "I do not intend to leave the Protestant Episcopal church until I have fought out my present trial, if it takes five years. I have stood up for common justice and righteousness and have attacked big ecclesiastical sins. For this I am condemned. I am going to put the Episcopal church on record in some things before we get through, so a young man may know whether our church is on the side of Christ and his people or in league with capitalism and fashionable society."

Unitarians Go to Isle of Shoals.

The Unitarians hold annual conferences on the Isle of Shoals, off Portsmouth, New Hampshire. A corporation has purchased the island and dedicated it to religious purposes forever. Each evening a highly ritualistic service with candles is held. One speaker this year found a kinship between "non-gloomy" men like St. Francis of Assisi, Walt Whitman and the Unitarians.

Roman Catholic Social Service.

The Roman Catholics of Chicago are developing new interest in social service under the leadership of Archbishop Mundelein. An old high school building has been purchased in Oak Park and this will serve as a mothering home and school for the children of workingmen who have lost their wives. The Sisters of St. Joseph will have charge of the school.

A Christian Nurture Series.

The Board of Religious Education of the Episcopal church is preparing for publication this fall a series of helps for Sunday-school teachers entitled, "The Christian Nurture Series." The church will in the future give greater attention to the proper education of its children in religion.

Presbyterians are Growing.

The Presbyterians are showing the results of their wise statesmanship in the growth which they are making. They now report 1,560,009 in their northern body and the increase last year was 46,769. There are 9,739 ministers and 9,953 churches. The benevolent budget was over ten millions of dollars and the money used in local expenses was over twenty millions.

Missionary Bishop Makes Tour.

Bishop Hunting is the missionary bishop of the Protestant Episcopal church in Nevada. He has just completed a long tour of the isolated sections of his state in an automobile. He has gone to a number of places where there has never been a religious service before.

Methodist Chaplains on the Border.

The Methodists feel well represented in the force of chaplains with the army on the border. Dr. Appleton Bash, of Pittsburgh, who has charge of the campaign for annuity funds for aged ministers, is with the Eighteenth Pennsylvania Infantry. Chaplain Emery, of Olivia, Minnesota, is with the Third Minnesota Infantry and Rev. E. C. Clemans is chaplain of the Second Minnesota Infantry, and is now at Llano Grande, Tex.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

IS IMMERSION A BAR TO FEDERATION?

IT IS frequently asserted that differences as to the proper mode of baptism are the one great barrier which renders church union on a comprehensive scale impossible. But the practical experiments in Christian unity which we are reviewing from week to week clearly establish the fact that where a real desire for Christian co-operation exists no such formal question can hinder the taking of very positive steps toward its consummation. Federations of immersionist and affusionist bodies are quite as frequent and as successful as those in which the baptism question is not involved. It frequently occurs that federation takes place between churches holding opposing views on this question in localities where one would expect the federation of churches holding similar views.

Thus at Parma, Mich., where there were three churches, Presbyterian, Methodist and Baptist, the affusionist Presbyterians federated with the immersionist Baptists, while the affusionist Methodist congregation remained apart from the movement. After four years of united effort the pastor, Rev. George H. Waid, describes the church as most harmonious. Nor is this harmony "the peace of death" which is so often predicted for such churches, over fifty persons having been received into the church since December 1, 1915. Relations have been cordial from the first. The federation was suggested by the general denominational boards of both churches and the resolution for federation was unanimously adopted by the local organizations.

The congregation at present uses the Presbyterian church and Baptist parsonage. The Presbyterian parsonage has been sold, a testimonial as to the permanency of the present relationship. The combined congregation has gained immensely in community prestige, while those who bear the burdens of the work feel the inspiration that goes with greater numbers. The members are received into the separate denominations of the federation according to the customs of each church.

It is frequently asserted that federated and union churches lose their missionary zeal, become self-centered and perish for lack of vision. There seems to be little warrant for this assertion.

At Parma, the pastor asserts that missions and benevolences are better supported than under separate organization. "Last year the Baptist apportionment was raised thirty-three and one-third per cent over the previous year; this year the committee asks an additional increase of twenty-five per cent over last year. The Presbyterian church is contributing to the support of Presbyterian missions in like manner." Funds are raised by an Every member canvass, and contributed weekly in duplex envelopes. The current expense envelope is retained by the treasurer of the congregation, while the mission envelopes are given to the missionary treasurers of the denominations, according to the affiliation of the contributors."

* * *

Unity and the Christian Consensus.

Federations such as that at Parma should convince us that differences as to the mode of baptism are no bar to practical co-operation and furnish no natural line of cleavage between Christians. We shall be better able to solve the problems raised by such differences after we have labored side by side for the realization of the Kingdom of God in the social life of today. A long step toward unity has been taken in any community when its people realize that they have no right to exalt the minor doctrines of a particular sect at the expense of those great fundamental Christian principles that are basic to every creed. "The consensus of Christianity," says Charles A. Briggs in Church Unity, "is far more important than the dissensus. No one who has not studied it can estimate how vast and important it is when compared with the dissensus. It is like a mighty river, flowing on in majestic silence, whilst its surface is disturbed by erratic currents and noisy wavelets, stirred by mischievous or angry winds. It is the murmur of the everflowing stream as compared with the occasional croaking of frogs upon its banks. Taking our stand upon the consensus of Christianity we may thank God for the progress already made, and look forward with confidence toward a future of complete unity and perfect accord."

Opponents of unity would have us put first things last. They would have us demand our doctrinal pound of flesh at the expense of Christianity's life-blood. How dare we quibble over minor matters of the law while a materialistic philosophy is challenging and undermining men's faith in the fatherhood of God, the brotherhood of man, the worth of life and the immutability of the moral order?

H. E. JENSEN.

Dr. Aked Will Make Statement.

Dr. Charles F. Aked is announced to make a statement at an early date as to his reasons for leaving the Ford peace party. He resigned his church in San Francisco and is at present making his residence near New York City..

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News of the Colleges and Societies

FORWARD STEPS AT DRAKE UNIVERSITY.

A notable addition to the faculty of the College of Education of Drake University for the coming year is that of John Jeffrey Smith, A.M., D.B., Ph.D., who will have charge of the classes in Comparative Education, Educational Measurements, and some of the work in Methods and Practice. As his different degrees indicate, Mr. Smith is thoroughly educated for the place he has held in the ministry and for the place he has held and will hold in the field of education.

He holds his first degree from Bethany College, and took his Master's degree from the same school. From the time of his graduation in 1908 to 1910 he taught in the Beckley Institute at Beckley, West Virginia. Then for several years his attention was divided, as he was both a student at Yale University and the pastor of the Church of Christ at Sherman, Connecticut. During this time he secured his Bachelor of Divinity degree from Yale University, and a little later he won the degree of Doctor of Philosophy. He was such a success as a pastor in this time that the church at Sherman would not part with him when he ended his regular school work at Yale in 1912, and he continued with them for two years more, then removing to Cadiz, Ohio, from which pastorate he was called to the place on the faculty of the College of Education of Drake University.

Dr Smith will have an ample field, for the College of Education of Drake University is one of the largest Schools of Education connected with the universities of the Middle West, especially those not supported by the states. It was the first college of education connected with a university or college in Iowa, and the training has been such that teachers from this school are in large demand. One of the notable instances of the success of this college was the 1915 class of one department. All of the thirty-five members of this class were elected to positions before they graduated from Drake, and before the end of the first school year each one had been re-elected to the position held, each one with an increase of salary.

* * *

Dr. Jesse Cobb Caldwell, for the last eight years President of Atlantic Christian College at Wilson, North Carolina, will greet the visitors of the 1916 Convention of the Churches of Christ in Des Moines as the dean of the College of the Bible of Drake University. He will not have become accustomed to his new position before the opening of the Convention, as the Drake school year opens September 18 and the Convention opens October 9. While Dean Caldwell is not yet a resident of Des Moines, he has been placed at work on the Convention committees, and will be one of the special members of the Registration Committee.

Dean Caldwell comes to Drake at a time when it seems probable that the Drake Bible College is just at the beginning of its greatest growth. For some years, the Bible College has been acknowledged to be the largest theological school west of the Mississippi river. In this time in the number of students, it has ranked well with all of the Bible colleges and seminaries of the country. With a large demand for men and women, both from the church and the mission field, it is certain that Drake will have some additions, while the character of the faculty of the Bible school cannot but attract many men and women looking for instruction in the ways of doing the best work in the world. During the last few months, the authorities of Drake University have gone from one end of the United States to another, seeking men to work with and under Dean Caldwell. The result has been the selection of a faculty to offer complete training for any department of church work.

The faculty of the Bible College which Dean Caldwell heads, follows:

Jesse C. Caldwell, A.B., D.B., LL.D., Dean.
Professor of Theology.
David R. Dungan, A.M., LL.D.
Professor Emeritus of Sacred Literature.
A. M. Haggard, A.M.
Professor Emeritus of Christian Evidences.
Ambrose Veatch, A.M., D.B.
Professor of Semitic Languages and Literature.
Ervin E. Longfellow, A. M.
Associate Professor of Church History, and New Testament History and Interpretation.
Thomas J. Golightly, A. M., D. B.
Associate Professor of Religious Education.
J. Walter Carpenter, A.M., D.B.
Associate Professor of Christian Missions.
Charles S. Medbury, D.D.
Lecturer on Church Management.



Dean Jesse C. Caldwell, a new leader at Drake.

William A. Shullenberger, A. B.
Lecturer on Pastoral Theology.
William C. Cole,
Lecturer on Business Management of the Church.
Clarence M. Eppard, S. L. B.
Special Lecturer on the Rural Church.
Lillian A. Munkres, Ph.B.
Instructor in Religious Education.

J. Walter Carpenter, in offering to students the first courses in Mission study ever presented to undergraduates in the schools of the Churches of Christ, will try first to give a thorough understanding of the needs of mission work, the fields which are open to mission effort; and then will attempt to present the best methods of reaching the peoples of these mission fields. The courses will consider the problems of Missionary Administration, Missionary Sociology, and Missionary History.

The students also will be asked to investigate the intellectual development of the peoples in the different mission fields, their training in life and in religion, and the basis of the different religions of the fields. The History of Missions, also will present in large measure the fields of work and the elements which led to the success of men and women in some fields, and the reasons for the failures which have been recorded.

The American city and the American rural community will also be considered as mission fields in this course; and the problems of the different churches. those in the downtown section, in the foreign section, and in the sparsely settled suburbs, will be considered. The object of the courses is to give to the students, both those preparing for the mission field and the ministry, a minute and authoritative understanding of mission problems, both at home and abroad.

* * *

T. J. Golightly, as the teacher of Religious Education in Drake University, will seek to co-ordinate the Sunday-school and the church, to make each a part of the other, each one working out to the fullest the education of man in Bible subjects, but never losing sight for an instant that the real end of the Sunday-school is to lay the basis for actual and productive Christian living in the church. He will combine his training as minister and educator in the work he will present in the Bible College. Mr. Golightly's work will cover the whole field of Religious Education. The lessons Christ himself taught, his problems and his methods and educational principles will receive attention. The second stage will be the organization and material of Religious Education, with an intensive study of the Sunday-school from the standpoint of Psychology.

In addition to the work offered by Prof. Golightly, Miss Lillian Alberta Munkres, a teacher in Religious Education in the Drake school for the last year, will offer a course in Methods, a supplementary and companion course of Professor Golightly's course in Organization; and also, a course in Primary Methods.

The course as outlined is one of the most thorough ever offered by any school in Religious Education, and it is the belief of the Drake authorities that the training for the Sunday-school, as offered in this course, is thoroughly sound and scientific.

* * *

Practical ministers, men who are meeting the problems of the church every day, men who are making a signal success of special departments of church work, will bring their experience before the students of the Drake University College of the Bible during the coming year. Four men have been selected for this work:

Dr. Charles S. Medbury, of the University Place Church of Christ, who will give of his life to the young ministers of Drake in a discussion of Church Management; William Arthur Shullenberger, the brilliant young pastor of the Central Church of Christ, will come to the students of his Alma Mater with a course upon Pastoral Theology; William Clifford Cole, pastor of the Capitol Hill Church of Christ, a man who has made an unusual success of his work as a leader of the church, will discuss Business Management of the Church; and Clarence Monroe Eppard, a graduate of Drake, and holding the degree of S.T.B., from Harvard, the successful pastor of a rural church, will bring to the Drake ministerial students the problems, as well as the untold opportunities, of the rural congregation. Mr. Eppard, after successful pastorates in some of the larger city churches, is now the pastor of an unusual rural church at North River, Iowa.

These lectures are open to all of the students of the College of the Bible, and form the basic work in church problems which any young minister, just beginning his work will have to face. Dr. Medbury has long given an hour a week to the students of the Bible, in which they have worked out the problems they all must face; and this year, these other three men, who are really practical specialists in the fields they will discuss, will also help in the development of the young ministers of the school. Most, if not all, of these lectures will be given at 4 o'clock in the afternoon, an hour when it will be possible for the students to be free from the work of the other courses of the colleges.

* * *

EUREKA PREPARES FOR GREATEST YEAR.

Eureka College has been making as great progress on the side of its educational standards as it has on the side of the physical equipment. During the past year the college has secured advanced standing for its graduates in the universities in Yale, Chicago and Illinois. The Committee on Transfer of Credits at the University of Illinois under date of December 15, 1915, was put in class A among the colleges of the state of Illinois. This means that any student going from Eureka College to the University of Illinois to pursue further work

will be given full credit for all work which they may have taken in Eureka College. In addition to the ranking which the institution has been accorded the graduates of Eureka College have made enviable records the past year in Harvard, Yale, Wisconsin, Chicago and Illinois.

A very strong faculty has been assembled at Eureka for the coming year. Mr. Rodney L. McQuary has been called to take the John Darst chair of Sacred Literature. Mr. McQuary did his undergraduate work at Cotner University. He completed the three years' course in Yale School of Religion in June 1916. While in Yale he won a Fogg scholarship, which was the highest honor during each of his three years in Yale. During his senior year he won the Hooker-Day fellowship which entitled him to two years' post-graduate study in any of the universities in Europe or America free of his own charges. Mr. McQuary turned down this fellowship to come to Eureka College to teach. In addition to the honors already mentioned Mr. McQuary was President of the Senior class and Editor of the Yale Quarterly during his Senior year. Very few stronger men are ever turned out by one of our colleges than Rodney McQuary, and Eureka College counts itself particularly fortunate in securing his services as a teacher.

The Department of Physical Instruction has been greatly strengthened for the coming year. A competent coach with able assistants has been secured and not only the athletics but the general physical education will be of the very best.

The Department of Music has been growing very rapidly. Three new teachers have been added to the staff for 1916. Under the direction of Prof. Elias A. Bredin, who was for nine years connected with the Department of Music at the University of Wisconsin, this same department at Eureka has assumed large proportions and is growing in a remarkable way. Professor Bredin will be the head of the Department of Voice and Prof. Clarence Eidam, of the Cosmopolitan School of Music of Chicago, will head the Department of Piano. Prof. H. O. Merry, Secretary of the Illinois Music Teachers' Association, will head the Department of Violin and Band instruments. There is a Boys' and Girls' Glee Club, an orchestra and a band made up entirely of the students; each of which organizations give a number of concerts during the year. The crowning feature of the year is the May Festival, at which time an oratorio is rendered and soloists from Chicago and New York are imported to take part in this musical event.

A new Dean of Women has been called to the leadership of the Girls' Dormitory in the person of Miss Lydia Wampler. Miss Wampler is a graduate of the University of Kansas and has taken special work in the University of Missouri, the University of Nebraska, the University of Chicago and the University of Columbia. She is an excellent teacher of more than ten years' experience and has had experience also in the capacity of Dean of Women. She comes to Eureka College from Cotner University, where she has served for ten years and where her influence has been immeasurable for good upon the lives of the young people of that institution.

The Art Department will be headed by Miss Mildred Camp, who has been specially trained for this work, while Mr. Mark Gordon will have charge of the Department of Modern Languages for the coming year, which place was made vacant by the resignation of Prof. L. E. Cannon, who goes to Hiram College to fill a similar position. Mr. Gordon has done work in the Universities of Wisconsin and Chicago. The faculty for the coming year is complete and it is safe to say that no stronger array of talent has ever been lined up by the institution than the present one.

The prospect for students is all that could be asked. Mr. L. O. Lehman is touring the state during the summer months with a company of five students who are rendering musical programs wherever they go and the reports from the trip indicate that the Freshman class will be the largest in the history of the institution.

Some Things the Church Extension Board Should Do

By G. W. Muckley

Every benevolent enterprise should move forward, with a history of a past record of which we are proud and with the impelling power of new enterprises. It is well known that the Church Extension Board helps to erect houses of worship by making loans of about one-third the cost of house and lot, and that these loans are returned in five equal, annual installments, beginning two years after the loan is made, with a low rate of interest. The church needs the two years in which to gather up its strength after a special effort in building.

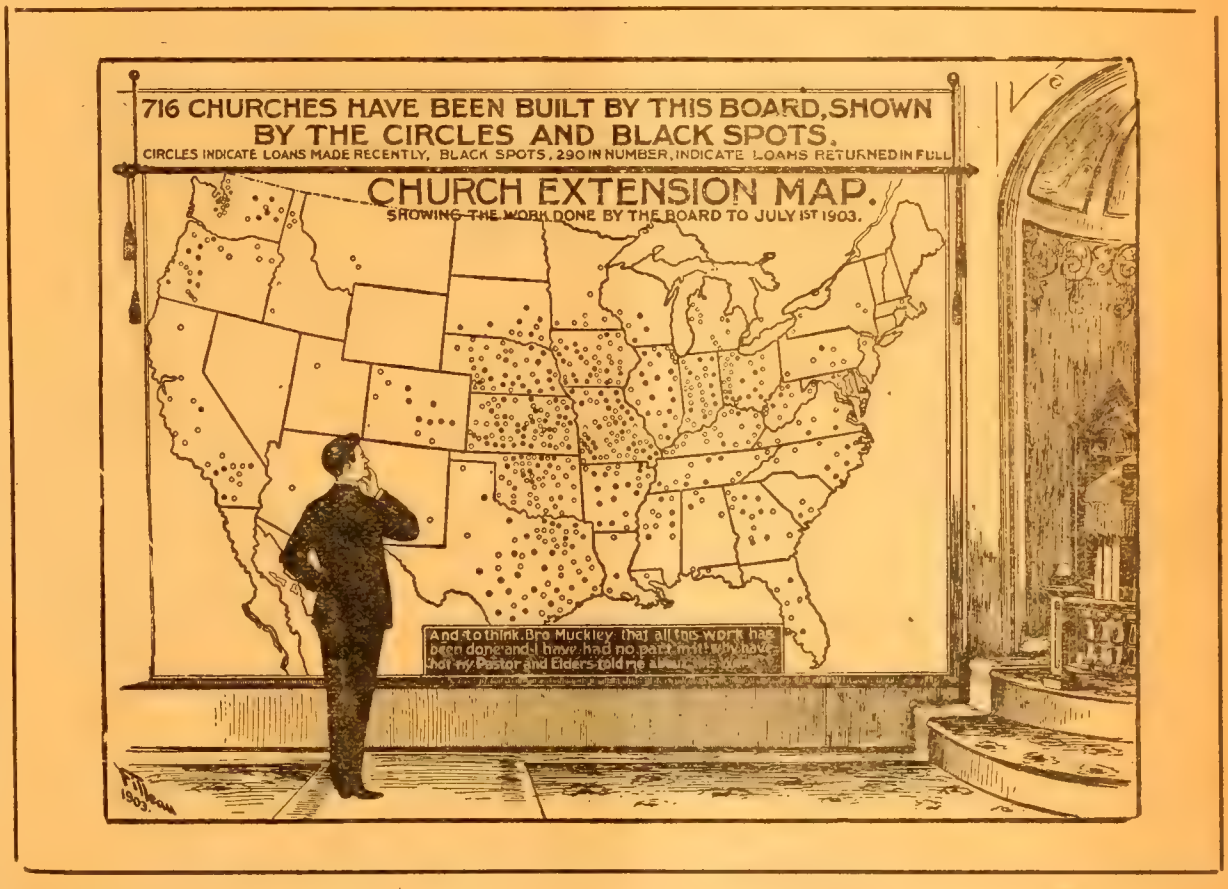
It has also been found by referring to the Year Books of recent years that 91 per cent of the congregations thus helped to efficient workshops contribute to our missionary, benevolent and educational work. 1,717 congregations that have been helped to their buildings by Church Extension loans up to 1915, gave in 1914 $141,234.09 to the above enterprises.

Other values that come to the kingdom locally are to be considered. When a mission gets the new church building, up to date for service in its community, the congregation soon doubles and trebles its numbers in the church and Sunday-school.

As fast as the money returns to the Board it goes out again to help build other houses of worship, since there are generally two calls to one that can be answered. It has been demonstrated by the actual work of the Board, that by the money coming and going in the fashion named, it does the work of $6,257 every six years.

It has also been demonstrated that the churches aided by the Church Extension Board raise on an average $2 for every dollar loaned. If the Board loans $1,000 the church raises $2,000, thus producing a $3,000 property. In this way over $9,000,000 of church property has been brought into existence during twenty-seven years.

This is briefly the record of Church Extension work in the United States and Canada. The Church Extension Board must continue its work in North America and needs constant increase of its permanent fund to help erect better buildings for some of our old congregations that are making no growth because of out of date buildings and for our missions that they may secure good foundations for their work just beginning.



New Enterprises.

Many sincere souls in our communion know that the Disciples of Christ have not borne their share of the work that should be done among the immigrants of the United States. We cannot shirk this work any longer. A great religious body must have programs worthy of its ability. The Board of Church Extension will propose to the Des Moines Convention that all the receipts of the churches beginning October 1, 1916, be used for the erection of a strictly modern Community House, either in Chicago or New York City. The House is to be a donation to the community, but the Board of Church Extension will hold title to the property thus making it one of the permanent assets of the Board. The immigrants using it will not pay interest nor will they return the money to the Board. It is thus a donation to that kind of work, and yet the property is owned by the Disciples of Christ through their Board of Church Extension. The American Christian Missionary Society will furnish an American superintendent who will have qualified foreigners working under him. It is hoped that one year's receipts from the churches to Church Extension will produce the first Community House with the ground on which it stands. Then, as fast as the receipts permit and the Convention recommends, other Houses shall be built and manned. Properly done, no work of the two Home Boards will be more inspiring or far reaching in America's evangelization.

Latin America.

The group of Disciples who attended the Congress on Christian Work in Latin America recommended among other things that the Board of Church Extension extend the sphere of its work into Latin America. At a recent meeting of the Board it expressed its willingness to do work in Latin America, in the erection of buildings, provided the National Convention recommends and provided its charter permits. The Board believes it can make necessary arrangements provided only the churches will give the money. There is no greater field because of the future world place of Latin America —commercially, that country is making a place. There are 8,500,000 square miles with a population of over 80,000,000. The valley of the Amazon could feed the world. Water supply is abundant. The Orinoco basin with 400 affluents is navigable for 4,000 miles. The Amazon has three times the volume of the Mississippi navigable 2,000 miles.

There are 65,000 miles of railroads and fifty steamship lines to foreign ports. The new shipping bill passed by Congress in May appropriates $50,000 for steamers between the United States and Latin America. Every nation in the world could find congenial climate here.

Intellectually and scientifically Latin America is finding a world place. There is a system of scholarships which provides that students doing certain high grade work shall have scholarships in universities of Europe and America. They bring home the latest methods of research. There is also an arrangement to provide for an exchange of professors between certain universities of the United States and South American countries.

In government development Latin America has already taken a world place. They had great difficulty in developing their governments, for the yoke of Spain and the Catholic church was fastened upon them. Their transition from colonial dependencies to self-governing republics was fraught with difficulties we in Anglo-Saxon America can not appreciate, since we in the the United States had our government founded by men who were prepared from the beginning to govern themselves through years of training. And yet in Latin America there is a pan-American fraternity of nations and all boundary disputes are settled by arbitration. Springing from a race of warriors they now lead the world in settling disputes by methods of peace. What a lesson to warring Europe!

Are we big enough and Christian enough to help Latin-America to a world place in Christian work and ideals? Consecrated Christian business men, teachers and missionaries can put a new spirit into these people—the spirit of freedom, the hunger for truth, a boundless hope. It is our duty, yea, it is our great privilege to do a worthy part in this most worthy enterprise.

* * *

News Notes

—Fred S. Nichols, of the church at Iowa City, Ia., is on the Mexican border with the First Iowa Infantry, as chaplain. Another Disciple minister who has taken a chaplaincy is O. J. Cohee, who recently resigned as pastor at East Columbus, Ind., to take the work at South Bend, Indiana Avenue church.

—Tolbert F. Weaver, who recently resigned the position of district superintendent of the Dallas district, Tex., to take up the pastorate at Rosemont church, Dallas, reports nineteen additions already in this field. Mr. Weaver held a meeting in February at Rosemont by which forty persons were added to the membership. A loan of $2,500 from the Church Exension board has put the work on a good financial footing. A Christian Endeavor organization has been recently effected.

—Christian Endeavor societies of the Disciples in Des Moines are planning a Four Hundred Banquet for those who attend the International Convention of the Disciples to be held in the Iowa city, Oct. 9-15.

—Vaughn Dabney, former pastor at Oakland, Cal., is on a preaching tour in the White Mountains of New Hampshire. A successor to Mr. Dabney has been called at Oakland—H. A. Van Winkle, of Tillamook, Ore.

—The Flat Rock church (Paris, Ky., R. R. 3) is in a protracted meeting, with "big crowds, big preaching and big singing," reports J. H. Fillmore. W. J. Hudspeth is preaching, Miss Fred Fillmore is assisting with her solos and a large choir leads the people's hearty congregational singing. Eight additions were reported for the first three services.

—Wm. E. Adams, whose resignation at First church, Seattle, has been reported, announces that he will enter the Chautauque field for a time, preaching also at the same time to union churches. W. A.. Moore, of the Tacoma, Wash., church, has been called to succeed Mr. Adams, but no decision has yet come from him.

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is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, "The Training of Church Members," and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text"

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

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DISCIPLES PUBLICATION SOCIETY

700 E. 40th St. CHICAGO

—Guy B. Williamson, pastor at Loda, Ill., recently took his boys' class out for a camping experience of a week.

—It is reported that the condition of A. R. Spicer, of Oklahoma state missions, is not improved. Mr. Spicer was taken ill about two months ago.

—The marriage of W. E. Carroll, pastor at Shelbyville, Ind., to Miss Carrie Otto of that city, is a late news item from the Hoosier state.

—The management of the Texas Educational Campaign announces a plan of "Ten Thousand Gifts from Ten Thousand Givers." This program will be carried out beginning early next month.

—Frank G. Richards, for several years pastor at Nickerson, Kan., has resigned from this field to accept the pastorate at Holton, Kan.

—The Montgomery, Mo., church will have a new building to cost $20,000 and constructed with a view to promoting institutional features.

—Frank W. Zook has resigned at Tulare, Cal., to devote his time to evangelism in the northern and central parts of the state.

—The Christian churches of Platte county, Mo., have decided to support a scholarship at Missouri Christian College, Camden Point, Mo., open to the young women of the county.

—The new officers of the Seventh District, Mo., Retreat, held annually at Camden Point, are: President, R. E. Snodgrass; vice-president, J. T. Alsop; secretary, John W. Love, and treasurer, Geo. W. Eastin.

—The Christian News published in Des Moines, reports that the "Menace" plant, at Aurora, Mo., was partly wrecked in an explosion recently, supposed to be the work of enemies of that publication.

—Gifford Ernest, of the Monticello, Ind., church, has tendered his resignation and will enter the service of the United States Naval Department as chaplain.

—It is expected that thousand delegates will attend the Illinois state convention to be held at Central church, Peoria, Ill., Sept. 11-14. Edgar D. Jones is president of the organization.

—Joseph A. Serena, of William Woods College, Fulton, Mo., with C. K. Gillum, country superintendent of the Disciple churches, recently made a tour of the county in the interest of religious education.

—Myron L. Pontius, of Central church, Jacksonville, Ill., is spending August in northern Indiana.

—The Ann Arbor Railroad has offered the Michigan Disciples 160 acres of land at Frankfort, Mich., as a site for a proposed national assembly of the Disciples. Traverce City is also being considered for the purpose by W. V. Nelson, M. P. Garrard and J. Frank Green, of Michigan, who with a number of others are pushing this idea.

—W. P. Sharratt has resigned at Guelph, Ont. He did his school work in Eureka and Bethany and has been in Guelph one year.

* * *

REMEMBER THE ANNUAL OFFERING.

The Month of July in Church Extension. Did You Put Up the Wall Chart?

Our pastors should be ordering their supplies of literature for the Annual Offering Day for Church Extension. Every one believes in the Church Extension work. The trouble with many is that they do not know the needs. It is the duty of the Board of Church Extension to furnish a knowledge of the needs and the pastors must pass this knowledge on to the churches. The Board has done its duty in furnishing the facts. We pray that every pastor may do his duty. Choose the best day in September and secure a great offering. Many of our churches are very rich and should give liberally. Every church, however weak, can give something to house the Homeless.

The new receipts for July were $8,707.42. Recently the Board received an Annuity of $10,000 from a well known preacher among us. He gave $10,000 on another occasion making $20,000 in all to Church Extension. A friend in Iowa gave $800 and friends in Indiana gave $1,500. Go thou and do likewise.

During July the following loans were closed and the church buildings completed: Spur, Texas, (Margaret K. Long Fund) $800; Portland, Ore., (Montavilla Church) (F. H. Main Fund), $1,500; Topeka, Kan., Auburndale Church, (S. S. & R. J. Chapman Fund) $1,000; Lindale, Tex., (St. Louis, Mo., Compton Heights Fund) $500; Rosewell, N. Mex., (Annuity Fund) $4,000; Galveston, Texas (General Fund) $12,500; New Boston, Ohio, (F. M. Drake Fund) $2,000; Denton, Tex., (Annuity Fund) $6,000; Fossil, Ore., (Akron, Ohio, First Church Fund) $1,000; Dallas, Texas, Rosemont church (K. C., Mo. Independence Blvd. Church Fund) $2,500.

At the August Board Meeting loans were granted to the following churches: Ashland, Va., $2,500 at 4 per cent; Ogden, Utah, $3,500 a 4 per cent; Des Moines, Iowa, Highland Park Church, $12,000 at 6 per cent and Fruitland, Md., $700, 4 per cent. The loan promised Cicero, Ind., was increased to $3,000.

The time is not far away when the churches will begin sending in their Annual September Offerings. The pastors and churches should be much in prayer over this important matter. Proper interest in this offering and enthusiasm begotten of knowledge, with consecration, will win.

Brother, Pastor, did you put up the Wall Chart we sent you?

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Des Moines has ample hotel facilities for a large convention. The men and women of the church tell us that the Convention this year is to be more than large. Practically every word which has come to Des Moines indicates that there is an interest in the Convention this year, a feeling of devotion which will attract the largest number of people who have attended a convention in some years. To make certain that ample accommodations are ready for the visitors, the Entertainment Committee is preparing for fifteen thousand people. This committee has been working for six months, as have all of the local committees of the Convention. Read the following carefully: If you desire a hotel reservation, write to:

"B. D. Van Meter, Drake University, Des Moines, Iowa." State what you want to pay for a room, and the conveniences you desire. The hotel charges will be from 75 cents a day up. The number of rooms to be secured under one dollar per person is limited. If you wish to be at the hotel used as a headquarters of one of the societies, state so definitely. All of the hotels of Des Moines are on the European plan, but all of the large ones have first class cafes, or grill rooms, in connection.

In addition to the hotel accommodations, the better class of the residences of Des Moines will be thrown open to the visitors. Already the Entertainment Committee has a long list of residents who will take Convention visitors into their homes for the week of the Convention. The charge will be fifty cents per person for lodging, and in some of the homes breakfast can be secured for an additional twenty-five cents. Breakfast will not be served in all of the homes listed, but Des Moines has an abundance of restaurants, cafes and lunch rooms where meals may be secured for as little or as much as the visitor desires to spend.

The street railway system in Des Moines is good, and you will not be inconvenienced if assigned to a home two and three miles from the Coliseum. Twenty and thirty minutes will be sufficient time to reach the downtown part of Des Moines (where the Convention will be held) from all but the most distant points. The system is being rebuilded during the present summer, so all East and West cars will run either past the Coliseum, or within a block. North and South cars either run within a block, or transfer to cars which pass the Coliseum.

Des Moines is in some ways the center of the interests of the churches of Christ. It is here the largest congregation and the largest school of the brotherhood is located. Des Moines probably has the largest number of members of the Church of Christ of any city in the world, between ten and twelve thousand communicants being members of the different churches of the city. Des Moines, with this large body of people, deeply interested in the coming of the Convention, is enthusiastic concerning the coming of the 1916 Convention, and the civic organizations are aiding the eighteen convention committees in every way. Every effort to consummate plans for entertainment of the visitors is being made. Of the convention committees, the ladies of the C. W. B. M. are especially active, and will have some pleasing surprises in store for the visitors. The young people's societies, also, are planning for a gala week in which the work of the Christian Endeavor will be raised on the highest standards.

The sessions of the Convention will be held in the Coliseum, one of the units of the Des Moines civic center. This building will seat 7,500 people, and has committee and exhibit rooms for all of the activities of the Convention. It is possible, should this not be sufficient at all times, to reach other halls and the downtown churches. The headquarters hotels are from two to four blocks from the Coliseum, but it is the belief of the managing committees that the rooms of the Coliseum are such that the Convention will be centered for the entire week in that one building.

Des Moines, with its hosts of members of the churches of Christ, is waiting for the opening of the Convention, a convention promising to be rich in fellowship and significant in its influence upon the life of the church. Des Moines and its Disciples desire to do that which it may to aid you to gain benefit and spiritual uplift from the 1916 Convention of the churches of Christ.

—The Board of Ministerial Relief, of Indianapolis, reports the receipt of $1,000 from the estate of the late William S. Britt, of Normal, Illinois. On the other hand, within a few days the Board has received calls for assistance on account of premature disability from four men: one with tuberculosis, one with paralysis, two with complete nervous breakdown.

—On July 2, Shenandoah, a rural school of Richland Co., O., had 210 present. Forty-five attended the men's class, taught by the pastor, Dana S. MacDonald.

—The Endeavor society at Conway Springs, Kans., has become a Life-line Society in the Foreign Christian Missionary Society, assuming the support of Evangelist Bali Das at Bilaspur, India.

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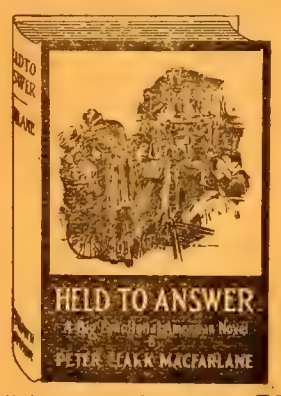
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THE CHRISTIAN CENTURY.

Vol. XXXIII Aug. 31, 1916 Number 35

The Church and Labor
Editorial

The Call of the Deep
By L. O. Bricker

Dr. Joseph Fort Newton Finds America Friendless

Things Worth Seeing in Des Moines

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII AUG. 31, 1916 Number 35

The Church and Labor

THE CHURCH IS NOT A CLASS INSTITUTION. It belongs neither to the rich nor the poor. It is not the property of the brain worker or the hand worker, peculiarly. Man, woman or child equally claims its interest and its help. In the keeping of a Labor Sunday, the church takes no sectarian attitude in economics. On every day in the year, the church is ready, ideally at least, to hear the call for better human conditions in any section of society. Without adopting an economic creed, the church desires to be as human and sympathetic as Jesus Christ.

On Labor Sunday, our attention is drawn to a section of human society for special study, just as it is on foreign mission Sunday. Studying humanity in sections is necessary at times.

This year we may rejoice in the accomplishment of one of the big aims of the labor movement and of the churches in this country. Child labor has been forbidden by federal enactment, so far as it relates to goods offered for interstate shipment. The discussion of this bill showed a tremendously large majority in its favor, however much the bill was entangled with sectional questions. What is left to complete the great reform now rests with the individual states. It has become so odious for adults to live by robbing childhood of its heritage that soon we may expect satisfactory laws to be enacted in every state in the union.

The conditions that surround the labor of women are regulated by law in some state, but not in others. The topic is still a live one. England found that the military prestige of the nation was suffering because of children born with low vitality from factory mothers. In hard times, babies were better off than in good times, for they then had mothers. This led to the great reform in England with reference to the factory labor of women. Illinois now has a ten hour law and other humanitarian provisions safeguarding the labor of women.

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The legal safeguards that regulate the conditions of factory labor of women and children are often broken down by the system of home labor known as the "sweatshop." Especially in the clothing industry and in the making of artificial flowers, the work has been taken over by women and children and the economic whip has at last broken down every condition as to hours or sanitary conditions. The church cannot look with favor upon a system that kills the weak of the race and spreads disease among us all.

The hours of labor per week of a workingman cannot be a matter of indifference. In former times the steel industry worked men twelve hours a day and seven days in the week. These men lost interest in the church, the home and all duties of citizenship. They were machines which were used to their capacity and at the age of fifty were thrown into the human junk pile for society in general to support. This in effect meant giving charity to the steel corporations, for they did not pay the social cost of their labor. Conditions in this industry are far better now. In every industry, men must have time for their other social obligations besides the duty of labor. In this the church has the deepest concern. The divorce between the church and labor, so far as it exists, is chiefly affected by the conditions of fatigue among workmen.

The wages of workmen is one of the most sensitive spots in our economic order. When the church chooses between a system involving low wages with charity aiding the unfortunate, or a system of high wages and independence for workmen, there can be no hesitation. If it be argued that wage earners would spend an excess of income foolishly, we have only to point to the over-crowded garages and ostentatious dinners of a certain section of the rich. Wastefulness is not the sin of any particular section of society. The wage standard affects vitally the health, morality, intelligence, and religion of the people.

The church cannot be indifferent to the cost of industry in the way of accidents. The ingenuity of Americans has constructed many wonderful machines. Many of these machines are exceedingly dangerous, such as the power saw. The same ingenuity which constructed the machinery can also safeguard it. It is not a question to be dealt with in cold economics, balancing damage suits against the new equipment. It is a question which makes human life of more significance than dividends.

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The industrial conflicts of our age should not be settled by an appeal to force. Neither the fire-brand and dynamite of the agitator nor the cold-blooded starvation system of the organized employers is the right mode of settlement of an industrial dispute. Our complicated economic system has made us all interdependent. The right adjustment of the distribution of the fruits of industry is a question in which more people are involved than employer and employe. Before arbitration eliminates war between nations, it must be shown that it can eliminate civil war between the classes. A labor dispute should find its settlement in the application of both economic and religious principles. Both justice and mercy should have their place.

The abolition of poverty may sound like a fanciful goal But when we reflect upon the enormous resources of our country, it is the most simple problem in economics to show that we have the money to make impossible another death from starvation, to make it impossible that another baby shall die for the lack of ice and milk. We have the money to put a decent roof over every family, thus eliminating the scourge of epidemic. So far as our resources are concerned, our young men and young women can all be educated for their proper work in the world.

The City of God is to be let down from heaven upon the earth.

A divine order of society is even now possible for us, save for the hardness of our hearts.

Does any man say this is not the gospel? Let him read again the Four Evangelists who record for us the ideals of the Carpenter Prophet, the Son of Man. If any man find not the humanitarian viewpoint of the twentieth century in these gospels, then he reads through spectacles that hopelessly distort his vision.

New Testament Christianity involves social Christianity.

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The Call of the Deep

By L. O. Bricker

Ps. 42-7: "Deep calleth unto the deep."

GOD and life and the world have something to say to us. It is required of us that we listen. Listening is well nigh a lost art with us. We much prefer to hear. We are great on hearing, and mistake noise for life. There is a vast difference between hearing and listening. You hear sound, you listen to silence. Hearing is sensation, excitement; listening is feeling, emotion, thought.

As Phillips Brooks said: "The world and the man. Behold them standing and looking into each other's eyes and listening to one another's words. Man can speak, and the world hears and obeys; it responds to his advancing character. The world also has its voices; even more sensitively does the man hear them. Its slightest whisper fills him with emotion. The man and the world, looking into each other's eyes and calling out one to the other—that is the deep calling unto the deep."

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Only little people mistake themselves for causes. Great men always say they are voices. Whenever there comes a man who knows how to listen, we crowd around him to hear the wonders he has to tell. Moses in the mountain heard God speak, and we make him the foremost figure in the first half of the world's life. Beethoven and Mendelssohn had the power to hear the harmonies of the universe, and though they have been long dead, we call them masters. The world and the man, looking into each other's eyes: both can speak, and both can hear.

"THE VOICE OF THE DEEP."

What is the voice of the deep saying unto us, and where can we hear it? There are three primary sources from which the voice of the deep calls unto the deep in us. The first is Nature. In nature there is a voice calling unto man. Nature is a revelation; she is man's first revelation; she is primitive man's only revelation. We have degraded her and taken her for a slave. When you speak of nature, what do most people understand you to mean? To one man, nature means merchandise and gain. He goes to nature for lumber and coal, and iron and oil. To others, nature means amusement; they go to the woods for picnics, to the streams for fishing, to the fields for hunting. To many others, nature means health; they go to the mountains and the sea in search of rest and health and ozone. To others, nature means knowledge; they count the leaves of the trees and the stamens of the flowers; they note the color and song of the birds; they read the rocks and name the stars and call it Nature Study, and set down the facts in Latin names. Nature is to these a cyclopaedia of scientific knowledge. No wonder the poet said: "Little we see in Nature that is ours."

Of course, nature is all these—merchandise, recreation, health, knowledge—incidentally. But first and foremost of all nature is revelation. Nature is God's first Bible. In it we may read the thoughts of God, the wisdom and goodness and beauty of God. Returning from his study of God in nature, David exclaimed: "The heavens declare the glory of God, and the earth showeth his handiwork." Job said: "I have heard of Thee with the hearing of the ear, but mine eye seeth Thee."

LISTENING TO GOD THROUGH NATURE.

The summer is with us. Many of you get away for a little, and the longing of most of you is to get back to nature for a few days. I wish you would go with an open heart, in a reverent listening mood, regarding all things that we see as holy, divine, inspired, because God made them—and let them inspire you. Do not come back morally enervated, spiritually starved; but come back spiritually strong, with the restored and renewed vision shining out of your eyes. It is in the power of nature to do more for your spirit than for your body. Have at least one day when the spirit of silence and reverence is upon you, when there is neither speech nor language, and the sound of your voice is not heard—then you will hear the deep calling unto the deep.

Secondly, there is the voice of God in the Bible. It is the deep calling unto the deep. The Bible has a commercial value. To bookmakers and booksellers it has been a gold mine. It has an historic value; a thousand facts of history and custom and experience are set down there. It has a literary value; it is a literary treasure, enshrining the finest and noblest things in human speech.

One man reads the Bible for figures and facts with which to wing his oratory; another reads it to prove his doctrine; another for proof-texts to support his theological system; another for his controversy, hunting for mistakes and contradictions. For all these, the Bible has no message. Its message is for the deeps of man's soul.

The Bible is not a book of knowledge; it is the literature of the spirit; its dreams are deep; its visions are high; its words are mystical. It can only be understood by the spiritual man. It is the deep calling unto the deep—it can only be read by the heart.

WHAT THE BIBLE IS.

There are some things there that are written for the valley—to be read through the lens of tears—stars that can be seen only when it is dark. Some are written for the day of joy, when prosperity and happiness tell us what God is.

If you would feel the heartbeat of God in the Bible, and hear the call of the deep, open it with this prayer: "O, God, give me such a spirit of mercy toward all my fellows that I may understand the literature of Thy mercy. Give me such a spirit of loving kindness and faithfulness toward all my brothers, my wife, my husband, my children, my church and my God that I may know Thy loving kindness and faithfulness, which is from generation unto generation. Make us so much men and women of love that we may understand Thy book of love and live Thy life of love. Open Thou mine eyes that I may behold the wonders of Thy law, and hear the deep calling unto the deep."

FORMAL RELIGION.

We come now to the deepest deep of all—the voice of God in man's soul. The deepest question of practical religion is: "Where are we to look to find God?" The answer of Jesus and the Apostles is this: "The kingdom of God is within you. If any man love me, he shall be loved of my Father also, and we will come unto him and take up our abode in him. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Within our own hearts we are to look to find God; and until we do find Him there we really have no God; God is just a name to us, and our relation to Him is merely formal. The only way for any man ever to have a vital religion—a religion that has power over his mind and life and conduct; that inspires his spirit and thrills his heart—is to look for and find God in his own soul. A formal relation to God has no power over the life.

The woman of Samaria is an example of formal religion. She was religious, as many are religious today. She believed that God could be found in two places: on his throne in heaven, and in the holy of holies of the Samaritan temple. They said he could also be found in the temple of Jerusalem, but she doubted it. Anyway, he could be found in these two places, and both were on the outside of her! She worshiped God in the Samaritan temple, and then went right on living her wicked life without shame or rebuke. When she sought to engage Jesus in controversy over the claims of the rival temples, presenting the cause of the Samaritan temple, Jesus said unto her: "You worship you know not what." She had no inner knowledge of the God she worshiped. Then he said unto her: "The hour is come when neither in this mountain, nor yet in Jerusalem, shall men worship the Father, for God is Spirit, and they that worship must worship him in spirit"—in their own spirit—"and in truth," their life corresponding with their worship. In substance, Jesus told her that God has two thrones, one in the highest heaven, and one in the lowliest heart; and that it is within our own hearts that we are to look to find him. and worship the Spirit in our spirit.

A MODERN WOMAN OF SAMARIA.

I heard some time ago a remarkable confession, which was the Samaritan woman's story all over again. A woman rescued from a life of shame said: "I have found out that God is in my own soul, and I am learning to worship him there."

During all the years of her shame she went regularly to church. She found that she could go through the forms of her church worship, reciting the creed, reading the prayers, joining in the re-

him, who lighteneth every man coming into sponses and hymns, without surrendering her heart to God, or quitting her shameful life, or being very sharply rebuked; for you see, it was all on the outside of her, and none of it touched her in any vital way. One day she was told face to face that her body was a temple of God, and that the Spirit of God was dwelling in her, and that she was shaming and befouling and insulting God by the way she was living. The vivid conviction and consciousness nearly killed her. Her formal relation to a God outside of her had no power to cleanse her corrupt life; but a conviction of the presence of the living God within her had that power. She had to put away those sinful practices that were contrary to his nature; she felt compelled to make herself as good and clean as she could. Her change of worship has changed her life.

And anyone, changing from the formal worship of God outside to a living worship and communion with God in his own soul, will experience the same wonderful transformation in thought and conduct and life. When you think of God and Christ and the Holy Spirit, think of them as within your own soul. "You are a temple of God." Christ in you is your hope of glory. "The Holy Spirit dwelleth with you and shall be in you."

"YE ARE A TEMPLE OF GOD."

If you want to find God, and enter into a personal, living communion with him, you do not need to read many books, nor go on pilgrimages to sacred shrines, nor build a Babel tower to climb up into his abode; you only need to go into your own soul. The kingdom of God is within you. God has been dealing with you from within, as the Apostle says: "It is God who worketh in you." The light that is in you is the light of Him, who lighteth every man coming into the world: the impulse of kindness and goodness and generosity is the fruit of the Spirit of God in you; the pull on your spirit, the upward reach and longing of your hopes and desires is the urge of God within you. The light that is in you is God.

"A picket frozen on duty;
A mother starved for her brood;
Socrates drinking the hemlock;
And Jesus on the rood:
And the millions, who, humble and nameless,
The straight, hard pathway have trod;
Some of us call it Duty.
And others call it God."

And I think God is the right name. And I think that if you will look within your own soul you will find God there. The only way for you ever to have a vital religion is to be brought face to face with the divine presence and power at work in your own soul: and the heart of religion, and your response to the call of the deep is to establish living relations with this Power.

Dr. Newton Finds America Friendless

Editor's Note: In his first sermon during July at the City Temple, London, Joseph Fort Newton, of Cedar Rapids, said that every visit between the two countries must be made a tie, because many dark and sinister influences were at work to provoke division and misunderstanding. A correspondent of the Chicago News visited Dr. Newton at his hotel and asked him to state more fully his ideas on America's standing in Europe. Dr. Newton will soon be London's leading preacher, as he will no doubt accept the call to the pulpit of the City Temple; this fact lends great significance to his recent utterances. The following is a portion of the Chicago newspaper man's interview with the famous preacher:

I MENTIONED Dr. Newton's allusion to the need for cultivating a better Anglo-American understanding, and asked why he made it.

"Because," he said, "next to the tragedy of world war—if not the last and worst calamity that could befall humanity—would be an estrangement between the two great nations having one language, one tradition and one common ideal of civilization."

"Do you think we are in imminent danger of such an estrangement?" I asked.

"I do, if things are allowed to drift," said Dr. Newton. "Frankly, I was not prepared for the feeling against America which exists in England today; and yet I can understand it. It is widespread and it is sometimes so intense as to verge on anti-Americanism—though I am told it is less bitter than earlier in the crisis.

AMERICA'S GREED FOR DOLLARS.

"My English friends say that it is not so in any way that really matters; but I know better—and Americans here confirm my impression. It is perhaps not so manifest among the discerning, but with the man in the street it is different. He feels that America betrayed the common cause of humanity in behalf of dollars."

"Do you think that what Americans have done privately, in the way of money and personal help for the allies, has modified this feeling in any degree?" I asked.

"Doubtless the fact that we did at least something has prevented the feeling from growing more intense than it is. But we cannot set a few good works over against our apparently sordid effort to preserve a safe balance in our attitude between right and wrong.

"After all, what have we done privately? Hardly enough to be very impressive to the allies by comparison with the enormous volume of their own private good works in this struggle. I understand that we contributed $7,000,000 to our own Belgian relief commission during the first year. Do you happen to know how much the commission received from this side?"

"I was told last summer that about $16,000,000 had been received in cash from entente sources," I replied.

"That would, of course, be almost entirely Great Britain and France," Dr. Newton reflected; "if we put the combined population of those countries at, say, 80,000,000, it would figure out—wouldn't it—that the British and French contributed to our own commission about 20 cents a head, as against 7 cents a head on the part of our own people. Of course, the British and French have subscribed liberally to all sorts of relief funds of their own, for Belgium, Serbia, Poland and what not.

MORAL RESPECT OF ALLIES LOST.

"Do you think the feeling here is due to our not getting into the war?" I asked.

"From what I can gather it was not so much that we were kept out of the war—that hurt, and still hurts—but the appalling way in which it was done. The seeming selfishness, not to say moral callousness of it all, first bewildered and then enraged—the more so because the war is manifestly, in large measure, in defense of democracy.

"Nothing is surer than that we have forfeited the moral respect of the allied nations—and most of all France, to whose aid we owe our existence as a republic. Having lost that respect, our republic will have no part in the settlement after the war; and our suggestions to that end will be keenly resented.

"The feeling against America will continue, no matter what the future of our politics may be; nothing can erase the past. It is too late to go into the war—even that would be resented now as having a selfish purpose. Therefore it behooves us to do all within our power—to see that this feeling of bitterness does not grow and gather force. As it is, conditions conducive to actual hostility are not far away, distrust having given away to dislike, in large measure."

"What are the dark and sinister influences at work to provoke misunderstanding, to which you referred in your sermon?" I asked.

INSIDIOUS PROPAGANDA IN U. S.

"Most obvious of all has been the insidious propaganda with which our country has been flooded and which began even before the war, with the patent purpose of creating misunderstanding between us and England. Fortunately, it has not deceived our people very much as to the facts, but it has presented to our man in the street such a persistent, distorted picture of English motives as to be very harmful. Harmful also has been the disposition of England to preserve too much silence toward us in the face of this thing. But I understand that this disposition is now happily changing."

"What would you suggest to counteract these influences?" I asked.

"There must be frankness, for one thing. We must speak plainly, in behalf of a clearer understanding of conditions as well as of motives. The facts must be made known on both sides and the real feeling of the people. Our American press must allow its correspondents to present not only the facts, but the background and interpretation of the facts. Our people must be made to feel the meaning of it all and how the people on this side feel and think.

ISOLATION NO LONGER POSSIBLE.

"For another thing, we must wake up to the fact that isolation is no longer possible on this earth. Our traditional policy is no longer possible, even if it were desirable. The world is too small, interests too identical. If we are to have peace on earth—and not a mere truce—it must be a peace of co-operation, kept by a league of the world.

"Nor is that all. Our republic will find itself at the close of the war without a friend on earth. We now know, if we have learned anything, that anything may happen. If America means to stand alone she must be strong enough to do it. In any case no neutrality, be it ever so profitable and benevolent, will exempt us from the results of the European anguish."

The Fundamentals of Jesus

By W. A. Moore.

THIS is the day of opportunities before unknown. Just the other day the Pilgrim Fathers came to our eastern shore, but they never saw a sewing machine, although in your day 1,000,000 are made annually; they never saw a writing pen, although today a single factory manufactures 150,000,000 every week. They never saw a buggy nor a locomotive; the first horse car was not used until 1831; the cable car until 1873; no trolley car until 1883. They never saw a bicycle; never heard of a Packard, a Cadillac, or an Overland; never saw a watch, although today we can buy one for $1; never saw a pin; never even saw a button, although 2,000,000,000 will be released from service tonight when the people of the United States get ready for bed. What would life be without these things? Lamech lived to 777 years, Adam 930, Noah 950, Jared 962, and Methuselah 969, but you, in 50 years, will live 1,000 times more than these of another day.

* * *

True, the teaching of the Saviour of the world had come to our Pilgrim Fathers, but they had no way of communicating it to others. These are marvelous days. Your opportunities are unlimited.

Here are our Saviour's fundamentals: "A man's life consists not in the abundance of the things which he possesseth." "Whatsoever ye would that men should do unto you, do ye even so to them." "Look not every man on his own things, but every man on the things of another." "Be not overcome of evil but overcome evil with good." "He that believeth on Me shall never die." What will you do about letting the rest of the world know what God has said to us? Will you give no life of service in this day of such marvelous possibility?

* * *

Today the world is waking to the advantage of his principles in national as well as individual life. Nations are no longer to be considered great because of their many miles of railroad, their great bridges, their wheat and coal fields; not even to be considered great because of their great canals, cities and battleships. Nations now are to be considered great only when they do much for their people; when they produce great men; when they teach [illegible]; when they trust in justice rather than in might; when they live the newer patriotism which treats with kindness every immigrant to their shores. Your great joy in life will be to help the wide world to know more fully the fundamental facts of the religion of Christ.

* * *

Not only have you the opportunity to help teach the world, but this life is your opportunity to get ready for the life that is to come. Do not fail to observe this important fact—all must die. Ask "What then?" Infidel said to Christian, "Like the ox in yonder field I die without fear of death." "But," replied Christian, "have you any hope?" Infidel was silent. Christian continued, "You are twice like the ox; you neither fear death nor have you any hope for the life to come." Be not deceived; you are infinitely more than the brute about you. Give some attention to your own personal soul. Life is given you that you may bless your fellow men and that you may get ready for the life that is more than this.

First Christian Church, Tacoma, Wash.

A Triumph of Modern Surgery

AMONG the many marvelous feats of delicate and skilful surgery achieved in the modern war-hospitals some of the most striking, as the rarest, have been those in which the operator relieved the heart itself of the presence of an intruding body, such as a bullet or a bit of shell. Two such are recorded to the credit of a French surgeon, Dr. Beaussenat. In May, 1915, this physician presented to the French Academy of Medicine a wounded man from whose heart he had removed by cardiotomy a fragment of a grenade which had lodged in the cavity of the right ventricle. The case was considered unique. It demonstrated an unexpected tolerance of the heart for foreign bodies, for a considerable period of time had elapsed between the wound and the operation. It showed, too, that other similar cases may be operated on with a chance of success.

By an extraordinary coincidence another almost identical case fell into the hands of the same surgeon. This was presented to the Academy of Sciences on April 10. It is thus described in a recent magazine:

"Corporal D., aged thirty-one, infantryman, was wounded in a charge at Eparges, September 7, 1914. He was observed to have a wound in the left side of the thorax. A radiograph showed no missile, and the wounded man was discharged in a fortnight with the strange diagnosis of peritonitis."

But his health failed to return. His breathing was difficult, he could not lie down, and he had other distressing symptoms:

"In consequence of these a new radiograph was made, this time under better conditions. The picture revealed the amazing fact that a shrapnel-ball was in the same locality as the heart, probably in the interior of the ventricular cavity. On the 8th of September, 1915, just a year and a day after the entrance of the bullet, Dr. Beaussenat operated to remove it. A large flap was cut and folded so as to lay bare the heart. By exploration with the fingers the ball was discovered to be in the right ventricle, near the point. The surgeon lifted the heart from the pericardium and seized the point solidly between the middle and index fingers of the left hand, pushing the projectile toward the summit of the organ, where it was held firmly.

"Two silk threads were then passed through the thickness of the ventricle, parallel and nearly half an inch from each other. While an assistant drew these apart, thus lifting and holding the ventricular wall, Dr. Beaussenat made an incision between the two threads at the level of the projectile; on arriving at this he seized it and extracted it. There was a formidable hemorrhage. . . . But the middle and index fingers, aided by the thumb, quickly stopped it, and the two threads, brought toward each other this time, were crossed and tied.

"Five stitches were taken to bring the lips of the incision together, the heart was replaced in the pericardium, this was sewed up, and finally the flap on the thorax was folded back and sutured."

The first symptoms after this wonderful piece of work were very disquieting. There were great pain, agitation, delirium, a rapid and intermittent pulse, "precordial anguish." However, on the fifteenth day, the patient was out of danger, and when he was presented before the Academy in April, 1916, seven months later, he was perfectly well. He is incommoded only by a slight difficulty in breathing when walking fast. On auscultation the heart appears normal. His case will be kept under observation, however, to see whether the cardiac scar will not trouble him more in the course of time. Similar cases are reported both from England and from Germany.

God's Masterpiece

By Hubert W. Kelley.

When I have seen the sun melt in the west,
In scarlet, gold, and sometimes blue and gray,
I think that God is mixing colors there,
To paint the beauties of the coming day.

And when, at last, with even's curtains drawn,
I lie amid the darkness and the hush,
The night wind's rippling rustle through the trees—
Methinks the swishing of a mighty brush.

And when I feel the harbingers of dawn,
And know, to calm pure night, a day is born,
I pull the draperies of light aside,
And there behold God's masterpiece, the morn.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

Federated Church of Ottawa, Kan.

THE Federated Church of Ottawa, Kan., was organized January 1, 1915. As finally constituted, it is composed of the Presbyterian and Congregational churches, and an increasing number of members of other denominations who hold membership in the federated church directly, without regard to the federating bodies. The federation was considered by the Lutheran and United Presbyterian churches without having it go to a vote. It is probable that the United Presbyterians will come into the federation later. The Disciples, with whom the movement toward federation started, finally refused cooperation.

* * *

With respect to the faith and purpose of this church, the by-laws state:

"1. We believe in God, the Father, whose will is the perfect law of life, which, obeyed, will insure the coming of the true social order—the Kingdom of Justice, Righteousness and Peace.

"We believe that the deepest need of this age is the realization in all human relationships of this will as revealed in the life and words of Jesus.

"Firm in this belief and seeking through Jesus that faith and love adequate to sustain us in doing the Father's will, we unite our efforts under the inspiration and the guidance of the Divine Spirit to the bringing of the Kingdom of God on earth, and we invite and welcome to our fellowship of service all who are in sympathy with these aims.

"2. Members are expected to be faithful in all the spiritual duties essential to the Christian life, attend the services as regularly as possible, give regularly to its support and share in its organized work.

Any person may become a federated member of this church by furnishing to the board of deacons satisfactory evidence that he or she is a member of some other Christian church in good and regular standing. Federated members shall have all the rights, privileges and duties of other members.

"3. Requests for letters of dismissal may be acted upon at any of the public services of the church, and, when granted, a certificate of dismissal shall be issued to another church.

"4. Any member, upon application, may be released by the church at its discretion from covenant obligation to it.

"5. All requests for the use of the church buildings other than the regular services or meetings, shall be referred to the church owning the building."

* * *

As is usual in such federations, each church maintains its own organization and is at liberty to withdraw from the federation by giving notice of such intention a stipulated time in advance. Each church elects five trustees upon the board of trustees of the federated church. A board of ten deacons is chosen in a similar manner.

The federated church assumes its responsibility for, and seeks to discharge its duty to the community with regard to all social and moral problems. It is aggressively identified with all movements looking toward general progress. It is at the present time seeking to secure for the community the services of a visiting nurse and a public welfare officer, and the establishment of a community center.

* * *

The pastor of the church is the Rev. W. A. Powell. In a recent communication Dr. Powell says, "I am interested to learn what the Disciples' 'Plea for Union' means today from representative men. The solution which some of their ministers propose is that all from other churches be admitted at first on equal terms, but that thereafter all received shall be immersed. The Christian church here voted down the Articles of Federation, which originally provided for an equal liberty for their practice of immersion and weekly observance of communion with the practice of the other churches. I was informed that they would lose fellowship with the Disciple churches if they participate in the federation. I believe, however, that we are helping to answer Christ's prayer 'that they all may be one,' but am disappointed in finding sectarian prejudice or inertia so strong in some quarters."

* * *

Dr. Powell here voices the challenge to the Disciples which is presented with ever increasing insistence by the actual problems of Christian Union in our time. The future of the Disciples of Christ depends upon whether or not they have the courage to undertake the solution of these problems inductively. Let not the pioneers of Christian Union relinquish their leadership. Let them not fail to make as constructive a contribution to the solution of the religious problems set by the opening years of the twentieth century as did their fathers to those of the earlier decades of the nineteenth.

The above is one of a series of articles describing various union churches in the United States. The Christian Century desires to know of other churches striving to practice Christian Union. Correspondence with such churches is solicited by Dr. Jensen, who is conducting this department. Any reader will confer a favor upon us who will advise us of the names and location of such churches. As a suggestion of the kind of information desired we append the following list of questions:

1. Name of organization.
2. Date organized.
3. Number of members.
4. Average attendance.
5. Location (if rural, give direction and distance of nearest station).
6. What were the reasons for forming the union?
7. What denominational organizations were represented?
8. How was the union formed, and what difficulties were met, if any?
9. How is the property of union congregation held?
10. How are the church's current expenses provided for?
11. How is the minister chosen, and what are his relations to his denomination?
12. What has been the effect upon:
    a. The spiritual and moral life of the community?
    b. Attendance at Sunday school and preaching services?
    c. Upon the proportion of men in attendance?
    d. Upon the proportion of young people?
13. How are new members admitted:
    a. From other churches?
    b. By primary obedience?
14. Does the church contribute to the support of state, national and foreign missionary, educational and benevolent societies? How and to what extent?
15. Give brief sketch of the church's program for religious worship, education and social service.
16. Will you enclose copies of plans of union, constitution, by-laws, etc.
17. What advantages have been gained by union?
18. Disadvantages?
19. What is the outlook for the future of your church?
20. Do you know of other congregations of similar nature? Give names and addresses of correspondents of such churches, where possible.

Remarks:

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THE CHRISTIAN CENTURY

EDITORIAL

WHAT MAKES A CHURCH CATHOLIC?

THE Disciples of Christ have sometimes talked of themselves as "the ultimate Protestantism." There is a deeper sense in which they may be a section of the ultimate Catholicism.

Dr. William A. R. Goodwin has written a book on "The Church Enchained." He protests against the "high church" claims of his denomination, the Protestant Episcopal, and insists upon a more historical definition of the word "catholic" than has obtained in a certain party of his communion. A truly "catholic" church is tested by its willingness to be the mother of all Christians. In the Reformation, a Protestant church was often more catholic than the church that claimed the complete and only catholicity.

Some churches willingly adopt a sectarian attitude. Saying frankly there are other denominations for those who do not agree with their peculiar teaching or practice, they exclude all but those who are of like mind with regard to creed or ordinance.

The Disciples of Christ in the beginning adopted a point of view toward creeds which was truly catholic. Proclaiming a catholic creed, "Jesus is the Christ," they have never been regarded as denominational in this particular. At many other points the catholicity of the Disciples can be demonstrated.

In one matter alone, their unwillingness to give fellowship in their local congregations to those Christians who have received baptism in a manner which they regard as defective, they departed from a truly catholic or denominational point of view, and became sectarian. The word sect implies division, and any attitude that keeps Christians apart is sectarian and not catholic.

It is a great ideal these days for a church to put itself in accord with the best of Christian history. We can never leave behind the lessons of the Reformation, but we must not lose the even more valuable lesson of a church struggling through history against division. It is essential to the very being of Christianity that the church be not only evangelical but, in the deeper meaning, catholic. What Christian unity waits upon is the appearance of a fellowship of undenominational churches willing to "mother" all Christians.

The Disciples of Christ were meant to be just that thing.

ALTERED RELIGIOUS OPINION

RELIGIOUS opinion is often confounded with the deep foundations of religion. The history of doctrine is a most illuminating and a most hope-inspiring discipline. In every age when people have been really alive, there has been a doctrinal crisis. Think of the age when the church might easily have become Unitarian, or to be more exact, Arian. Think of the significance of the changes that arose in St. Augustine's time.. History has a sobering effect upon the bombastic claims of some who think that our age is unique in the matter of its doctrinal flux.

Yet we are not to discount the idea that Christianity is now undergoing a new formulation.

There is a new thought about God. Under an evangelical sentimentalism, he had been degraded in our thought to the level of an American papa, good-natured and easy-going. We are beginning to think of God in a deeper way than this..

We think with new appreciation of the humanity of Jesus Christ. This was in the past emphasized equally with his divinity, but we had forgotten it.

The Bible, too, is no book of magic. "The divinity of the Book" is fast becoming an obsolete phrase. We no longer open it at random to find in the prophecies a prediction of a present course of action for ourselves. The Bible is now for the church the record of the experience of men who walked with God. It reveals both the mind of God and the possibilities of human life.

Our thought of the church is undergoing a change. Instead of regarding the church as a kind of appendage to Christianity, under the whip of the social viewpoint we are coming to conceive the church as invested with unique dignity and worthfulness.

God has not left his world. The truth is able to take care of itself without any steadying hand on the ark. Our current change is bringing about better and not worse conceptions of religion.

WHERE ARE YOUR CHILDREN?

IN Cologne, Germany, a score of boys and girls were arrested on the street late in the evening recently. In the court they were defended by their parents on the ground that these parents had allowed them to go to a moving picture show and that the children had a right to be upon the street. The court admonished the parents that this night life for children was unwholesome and was producing evil results. The parents were warned to keep their children at home.

In a town in Central Illinois the Catholic priest saw a fourteen year old girl of his flock on the street at night acting in a flirtatious way. He took the girl across his knee and spanked her and sent her home with the message that he hoped he would not have to do a mother's duty again.

Any one who is about the streets of an American city in the evenings finds these very conditions. Moving picture show crowds are turned out upon the streets with young children unchaperoned to find their way home any way they will. The harvest requires no stretch of the imagination to conceive.

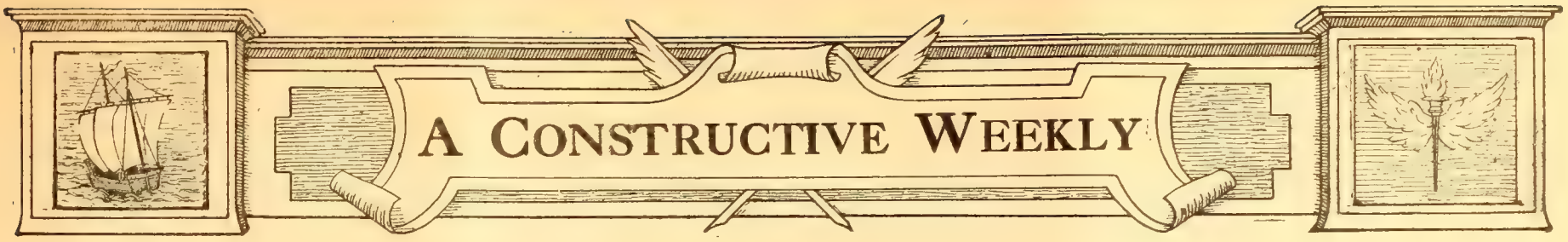
There is a kind of good natured optimism in the American home. It assumes that "no one of our family ever did that." This seems enough guarantee that no one in that family ever will go bad. Yet heredity is a far less potent force in life than environment. A moral contagion in a group of young people will break down all the inhibitions that have been built up by a careless and easy-going family.

The solution is not repression, but interest and participation in the life of the growing children of the family. The father owes part of his time and conversation to his boys. The mother has no deeper social obligation than to give her daughters wholesome and strengthening views of life and duty.

RELIGION AND THE SAVING HABIT

A HOMELY proverb warns the bride that, "A woman can throw out of the back door with a spoon faster than a man can bring in at the front door with a shovel." At periodic intervals, Americans confess their national sin, the sin of waste.

A church we know has adopted a plan of conducting a savings bank for the children where deposits of one cent are received. Involving considerable labor for the promoters, in a single year the children of that parish save hundreds of dollars. The moral lesson of that experience will never leave them.



The Northwestern Banker, of Des Moines, urges that the banks begin a campaign of encouraging boys to save their money. The paper says, "practically every downfall, every wrecked career, every worthless, useless, abandoned derelict of a young man, drifting aimlessly in the muddy pool of his own making" owes his condition to his lack of care for money.

It is a religious exercise of value in Lent to have self-denial offerings. The luxuries of life are often harder to dispense with than the necessities. The absurd habits which most people cultivate, which cost money, can often be shown up by such an appeal.

A certain working man who never had a wage of over a dollar and seventy-five cents a day now owns two houses in a city of fifty thousand inhabitants where he lives. A man in Chicago bought and paid for a home on an income of fifty dollars a month. This is no argument for low wages, but it shows the possibilities that lie before determined souls. Such an experience has great moral value.

It is the luxuries of the world that prevent the church from having funds for her work. The church could live bountifully and every good cause could go forward if the sinful waste of Christ's followers might be garnered for the building up of the kingdom.

JOHN BARLEYCORN AT COLLEGE

THERE was a time when the drinking customs of students were perfectly respectable. The alumni reunions brought liquors to the table in memory of the past practices.

There is now a decided reaction against such use of liquor. The reunions of Yale, Dartmouth and Williams colleges will be "dry" functions henceforth. Princeton's president is urging that the same action be taken by that institution.

In England, in these days of terrible struggle, there is a saying: "A treater is a traitor." It will not be long until the whole world, both at peace and at war will recognize the truth of this saying. If there is any level of society where total abstinence ought to come first, it should be in the ranks of the men who have the scientific training to realize all the harm that comes from the use of alcohol.

THE ORIGIN OF SIN

THE problem of sin is one of the most troublesome in the whole Christian system. In the past a great Manichaean heresy arose by reason of Persian influence, matching an Infinite Good against an Infinite Evil. The church rightly decided that evil was not to be dignified in that kind of way.

A passing type of evangelicalism urged that sin was born of a personal Devil, a Prince of Evil. This was in reality a revival of the Manichaean heresy, due perhaps to the subtle influence of Milton's "Paradise Lost." It had the effect of taking away the proper sense of personal responsibility for conduct. Not every one believing in the Prince of Evil resisted him as valiantly as did Martin Luther, who is said to have thrown an ink-well at his majesty.

Theological doctrines once demanded a belief in the doctrine of original sin. The "sin of Adam" was something under which we were all born. There was a deep truth in the doctrine. The sin of all our ancestors has an influence upon us. None of them has been perfect, not one. They have left upon us a heritage of evil. Written in our very bone and marrow is the record of their wrong doing. Yet every story of a great man arising from the lower levels of society proves that heredity is not absolutely determinative. A man may fight against original sin as against every other kind.

In the New Testament, there is a Trinity of Evil, as there is a Trinity of Good. We are warned against the World, the Flesh, and the Devil.

The world is not our physical world, but our social environment. Christianity never reacted in an ascetic way against our world in the modern meaning. But the evil social order, with its immorality, its luxury, its vanity, its utter emptiness, is to be resisted continually. We are not to do in Rome as Rome does.

The flesh and its lusts are opposed to the higher values of our mental and moral life. To be carnally-minded is death. Sin often has its tap root in our physical nature.

Yet sin is not strong but weak. It is to be utterly overcome by sharing in the Eternal Life through Christ.

DIOTREPHES

DIOTREPHES is mentioned only once in the New Testament, in the Third Epistle of John. He might have remained in utter oblivion had he not resisted the spirit of fellowship in the early church. He opposed the hospitable reception of brethren who were visiting the church and for this he is rebuked and condemned by the writer of the epistle.

Did he believe in the monarchical episcopate which arose soon afterward, and was this the first assumption of a power of the keys, resisted indeed, by the better minds of the church, but soon to prevail in church practice?

Or was this man a Gnostic, representing the heresy that only a man with some supernatural illumination might be recognized in the fellowship of the church? Our biblical scholars can give us no certain word about the reasons for his stand. We only know that the principle of close fellowship was abhorrent to the apostolic age. They spoke ever of receiving the brethren in love. It was moral heresy alone which was visited with the terrible punishment of the withdrawal of privileges of the communion feast.

It has been easy for men in our day to think of the perils involved in a too liberal extension of fellowship. It has been hard for them to see that the greater danger is in the refusal of the privileges of the Christian community to any earnest soul. Some have required supernatural conversions and experiences; some have demanded confirmation; the Lord's table has been made a fence, and not the open arms of a welcoming Christ.

Neither the robe a man wears, nor the opinions he professes, nor the forms by which he comes to God should alienate him from the love or fellowship of the Christian community. The ordinances of the church are not to express division, but rather are the symbols of unity. If there be any man who would hold himself aloof from any believer in Jesus Christ, he stands in danger of the condemnation justly given to Diotrephes.

A GOOD REPORT

WE are not interested in the recent prognostication of Seventh Day Adventists that Russia and Japan are to over-run the United States because of our apostacy from the Bible. We are interested, however, in the evidences of devotion in this little sect. It has 749 workers in Asia. It has 2,100 workers in 72 countries and circulates literature in 87 languages. This small body has contributed in one year $706,293 for outside mission work.

The Sunday School

A PRISONER IN THE CASTLE.

Lesson for September 17.

Golden Text: He is my refuge and my fortress; My God, in whom I trust. Psalm 91:2.

Lesson Acts 22: verse 17-29 printed..

Memorize verses 27-29.

(17) And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, (18) and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me. (19) And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: (20) and when the blood of Stephen thy witness was shed, I also was standing by, and keeping the garments of them that slew him. (21) And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

(22) And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. (23) And as they cried out, and threw off their garments, and cast dust into the air, (24) the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. (25) And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? (26) And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman. (27) And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. (28) And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. (29) They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew he was a Roman, and because he had bound him.

* * *

VERSE BY VERSE.

17. **While I prayed in the temple.** The world-wide commission came to him while he was in communion with God.—**I fell into a trance.** It is not clear on what visit of Paul's this trance occurred, but possibly the one mentioned in Acts 11:30 and 12:25.

18. **And saw him.** There is no name mentioned but Paul certainly meant Christ.—**Quickly.** No time to be wasted among rejectors.—**Testimony** The main testimony was that he was the ever living son of God.

19. **They themselves know.** The pronoun is emphatic in this connection. The answer indicates that the non-Christian Jews would hearken to his appeal.

20. **And when.** An additional reason why his message should be received. A good proof of his sincerity.

21. **The Gentiles.** This word confirmed all their worst suspicions, and fell like a spark on the inflammable mass of their fanaticism..

22. **They gave him audience unto this word.** They gave him attention to the Gentiles. They could not hear him further for they hated the Gentiles.—**They lifted up their voices.** The spectacle of an oriental mob, wild with rage.

23. **Threw off their garments.** They may have either thrown the loose garment off or shaken it, this was an expression of rage.—**Cast dust into the air.** This was another way of manifesting their wrath.

24. **Chief captain.** His name was Claudius Lysias, see Acts 23:26.—**The castle.** The fortress of Antonia.—**Examined by scourging.** Paul was to be scourged until he told what he had said to the crowd.—**That he might know.** The chief captain did not understand Hebrew and hence did not know what Paul said.

25. **When they tied him up with thongs.** While this process was going on Paul called attention to his citizenship.—**Is it lawful for you to scourge a man that is a Roman, and uncondemned?** This process laid the magistrates liable to punishment, so the thing was stopped at once.

26. **What art thou about to do?** A word of caution to the chief priest who was about to have him scourged.—**This man is a Roman.** Paul's veracity was not questioned; a false claim would be easily detected and its punishment would be certain death.

27. **Tell me, art though a Roman?** He was surprised that Paul could have been a Roman citizen. He underestimated Paul.

28. **With a great sum obtained I this citizenship. Some persons in the Roman** Empire were permitted to sell the title of citizenship. The chief captain purchased his citizenship.—**But I am a Roman born.** His father may have been taken captive in war, and reduced to slavery, and then for some special service set free. The sons would inherit this citizenship.

29. **They that were about to examine him.** The lictors who were about to torture out of him a confession.—**Because he had bound him.** This was illegal. The magistrates were in danger.

* * *

TEST QUESTIONS.

1. What was the name of the chief captain?
2. How did he secure his citizenship?
3. Of what was Paul's speech a defence?
4. How did Paul become a Roman citizen?
5. Give the argument of Paul's speech.
6. What words enraged the Jews?
7. Why could not the chief captain understand Paul?
8. How was a man examined by scourging?
9. Of what was the Roman scourge made?

Our Citizenship

The Lesson in Today's Life.

BY ASA McDANIEL.

IN Paul's day Roman citizenship was a great possession. It was an object worthy of being aspired after by persons of highest rank. It contained rights and privileges that were large and varied.

Yet even this is small when compared with our citizenship in heaven whose sovereign is the King of kings, whose vice-gerent is the Lord of glory, whose laws are righteousness and truth, whose revenues are the resources of the universe, whose mission is to bless humanity, whose citizens dwell together in the family of the redeemed, and whose dominion, ruled by love, shall one day be universal.

There are some interesting parallels to be noted in these kingdoms. Both might be acquired by aliens. The chief captain seems to have secured his citizenship at a great cost. Paul informed his Roman friends that "while we were yet sinners Christ died for us." The way to the kingdom was made plain and sure through Jesus who is the way, truth, and life. "Whosoever will may come!"

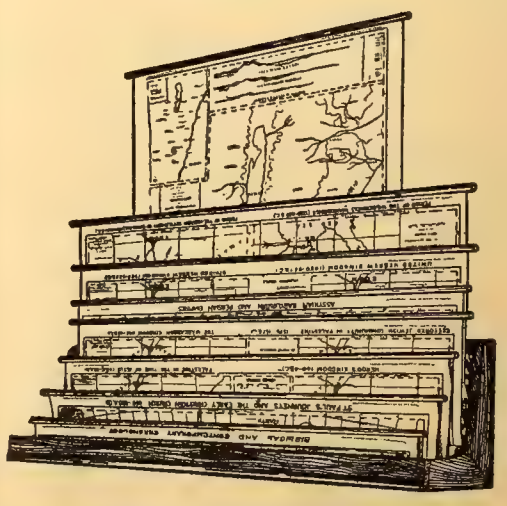
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Both kingdoms conferred great privileges. The Roman citizen had many social advantages; the citizen of heaven has the best in any social group. He has an inner place that cannot be secured by one not in harmony with Jehovah the ruler of the heavenly kingdom. He has a freedom not obtainable by Roman or American citizenship. It is the freedom of a life in harmony with the best in heaven and on the earth. It is the end of our quest for the highest type of manhood, and the privileges such a life secures.

Both secure protection. Paul was protected from the rage of an Oriental mob, by quietly announcing his Roman citizenship to the centurion, and the howling mob quieted and lictors' hands were stayed. But Paul's citizenship in heaven protected him in many other ways. No matter what the external punishment he had a calm of spirit that gave him courage and joy in life. No higher protection from the temptations of this world can be secured than mind and heart filled with the spirit of God, obtained through Jesus Christ.

There are a few contrasts which may help us to appreciate our spiritual inheritance. Roman citizenship is now a thing of the past; heavenly citizenship is a vital reality in the present, to ever increasing numbers. Men and women are coming to see the value of the unseen realities of life. They are interpreting life in terms of the eternal. Again, Roman citizenship might be purchased with money; but a place with the people of God must be secured through Jesus Christ. Roman citizenship conferred social and political privileges; but heavenly citizenship secures privileges that are spiritual and religious. And these are to be realized here and now just as far as our natures will enable us to go and our wills enable us to secure the blessings of God. The attainment lies with man; God is willing to do for us more than we can ask or think. Finally Roman citizenship protected the body; but heavenly citizenship protects both body and soul.

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Disciples Table Talk

Illinois Convention--Peoria Sept. 11-14

Peoria Disciples are expecting over a thousand delegates at this year's convention of Illinois Disciples, to be held at the new Central church, Sept. 11-14. The program committee consists of E. M. Smith, Homer E. Sala and H. H. Jenner. Entertainment will be on the usual plan—75 cents for lodging and breakfast. Good hotel accommodations at the usual rates. The following are some of the features of the convention, by days: On Monday evening, Sept. 11, at 5 o'clock a Young Woman's Circle conference and luncheon will be held at the Y. W. C. A headquarters; addresses will be given by Mrs. E. M. Bowman, of Chicago; Miss Allena Grafton, of Indianapolis; and Miss Myrta Pearson, of Eureka. The chief event of the evening service at the church will be an address by S. G. Inman on "The Panama Conference and the New Missionary Opportunities for Latin America." The State C. W. B. M. will have charge of the day sessions on Tuesday, with the president, Mrs. Lura V. Porter in the chair The president's message and an address by Miss Allena Grafton, international secretary of Circle work will be features of the morning; Mrs. E. M. Bowman will give an address in the afternoon on "A Layman's Look-In on India Missions," and S. G. Inman will speak on "The Disciples of Christ in Latin America." Beginning Tuesday evening the I. C. M. S. will be in charge, the chief feature of that session being the address of the president, Edgar D. Jones, of Bloomington. On Wednesday morning Stephen E. Fisher will give the first of his addresses on "The Church that Jesus Started," speaking at this session on "Its Beginning." The State Program will be discussed by Secretary John R. Golden, W. D. Endres, E. W. Akeman and W. E. Hall. A symposium on "Church Activities" will be participated in by D. N. Wetzel, L. G. Huff, C. C. Carpenter, S. W. Crabtree, C. W. Ross, W. W. Vose and Amelia Gerke. On Wednesday afternoon the Christian Endeavor address will be given by B. H. Bruner, and Mr. Fisher will give another talk on "The Church that Jesus Started—Its Creed." At the afternoon Educational Session, F. D. Kershner will speak on "Education the Paramount Issue"; L. O. Lehman will give a report. Music at this session will be furnished by the Department of Music at Eureka. At 6 o'clock will be held the Eureka Banquet. On Wednesday evening L. E. Sellers will give a temperance address, and F. D. Kershner will speak on "The Life Worth While." Mr. Fisher will give an address on "The Church that Jesus Started—Its Program," on Thursday morning, G. W. Muckley will speak on Church Extension ,and sectional conferences will be held; City Redemption will be considered under the leadership of Austin Hunter, and R. B. Doan will lead in the conference on the Rural Problem. On Thursday afternoon Sunday-school sectional conferences will be held and addresses will be given by Miss May Young, Prof. A. W. Nolan and Meade E. Dutt. At the Thursday evening session E. W. Thornton will give the Sunday-school address and M. L. Pontius will speak on "What Must the Church Do to Be Saved?" W. E. M. Hackleman will lead the singing through the convention; and Bible studies will be given by W. S. Rounds, Ernest Reed and W. G. Winn. The complete program will be published next week.

Sixty-One Graduates at Bethany Park Training School.

Garry L. Cook, Dean of the Bethany Park Training School, at Bethany Assembly, reports that at the conclusion of this year's session sixty-one persons received diplomas. The present class is the seventh to be graduated from the school. E. W. Thornton gave the commencement address this summer. At the school this year four denominations—Presbyterian, Methodist Episcopal, Baptist and Disciples—were represented in the list of graduates, and the students in the school were from twelve states and the District of Columbia. Indiana churches lead again this year with thirty-eight candidates for graduation. Missouri is second with eight advanced students. The District of Columbia and North Carolina were represented in the school this year for the first time. Six ministers are included in the graduation list. Diplomas were awarded to ten Sunday-school superintendents, two directors of religious education, four departmental heads four Sunday-school secretaries and twenty-four teachers. More than half of the class took the advanced work and several students worked for both elementary and advanced diplomas. More than 200 students were registered.

Disciples at Lake Geneva, Wisconsin.

Mrs. Walter M. White writes that more Disciples should attend the missionary conferences at Lake Geneva, Wis. These conferences are under the auspices of the Missionary Education Movement. The sessions were held this year at the College camp, the last session being held on August 7. There were 460 delegates in attendance, representing 17 states and 8 foreign countries. Eighteen denominations had representation, the Presbyterians leading with 102, the Congregationalists following with 82; the Episcopalians had 80 delegates, the Methodist 66 and the Baptist 59. There were 27 Disciples present this summer, an increase over last year of 16. The following churches were represented this year: Englewood, Irving Park, Douglas Park and Metropolitan churches, Chicago; Kankakee and Pittsfield, Ill.; Euclid Avenue, Cleveland; Kansas City, Cincinnati and Cedar Rapids, Ia. The Disciple group met each evening at 5:30 on a beautiful spot on the hilltop, and discussed mission work among the Disciples; among those leading were Mr. and Mrs. H. P. Shaw and Dr. Ada M. Gordon, all missionaries on the foreign field. Miss Hazel Lewis, of Cincinnati, also rendered fine service. Ben Holroyd, of Steubenville, O., who leaves next year for China, was also present. Howard Spangler, of Cleveland, O., was elected president and Miss Lillian Abbott, of Chicago, secretary of the Lake Geneva Fellowship of Disciples. Mrs. White thinks plans should be made for a Disciples' delegation of one hundred for next year's sessions.

C. W. B. M. Features at Kentucky Convention.

The Kentucky State Convention will be held this year at Winchester. September 19 will be C. W. B. M. day, and a fine program has been prepared under the leadership of M. B. Gay, state president. Mrs. Louise Loos Campbell will give her report of the year's work at the morning session. Reports will be given of young people's work by Mrs. Mary Walden, and the work of the Circles will be reviewed by Mrs. E. L. Williams. In the afternoon will be held a conference. Mr. D. W. Scott will speak in the interest of the Circles and the children. Mrs. Ida Harrison will bring a message from the Panama Conference, and Miss Myrta Pearson, one of the prospective missionaries to Africa, will speak of the work she is now doing at Bethany Social Center, Indianapolis. Mr. Horace Kingsbury will deliver the evening address, and others will contribute toward making this a helpful program.

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—Lima, O., South church school, W. E. Parette, superintendent had the largest delegation in the recent Allen County Union Sunday-school parade.

—The Christian Endeavor Department of the Foreign Society made a good gain in receipts for the month of July. The receipts were $195.44 above July last. This brings the total gain on the year up to nearly $2,800. If the societies will continue their good work there will be no trouble in reaching the watchword of the year, "$10,000 from the Endeavor societies by September 30, 1916."

—W. T. Barbre, in leaving the work at Rockville, Ind, looks back upon a fruitful eight years of service. The congregation has grown during this time from a membership of 68 to one of 178; the missionary offerings have increased 400 per cent. When Mr. Barbre came to this field the church could afford only half-time preaching.

—The Christian Endeavor societies and other young people's organizations of Lincoln, Neb., and vicinity recently held a mass meeting in the interest of prohibition, with a special address on that subject.

—Among the speakers having part in the dedication program of the Howett Street church, Peoria, were W. F. Shaw of Chicago, H. E. Sala of Peoria and P. E. Olson of Minneapolis, the dedication address being given by the Eureka pastor, Verle W. Blair, who talked on the topic, "Building to Last."

—During the first twenty-three days of August the receipts of the Foreign Society amounted to $69,642, a gain over the corresponding twenty-three days of August, 1915, of $53,878. Some receipts came in that were credited in September last year. During the twenty-three days the churches gave $10,017, a gain over last year of $6,049. The Sunday-schools show a gain of $2,473, the Christian Endeavor Societies $3,079.

—E. M. Waits, of Magnolia Ave. church, Fort Worth, Texas, has been called to Magnolia Ave., Los Angeles. Mr. Waits would succeed R. W. Abberley, who has accepted a call to the leadership of the Southern California Christian Missionary Society. At time of writing no decision had been reported from Mr. Waits as to his acceptance of the western field.

—J. C. Archer of the Yale University School of Religion, had a place on the program this year of the Missionary Education Movement, at Silver Bay on Lake George, N. Y. Mr. Archer led two classes daily in the study of Stuntz's "South American Neighbors." Seventy-seven persons were enrolled in the classes. Mr. Archer writes that the Congregational, Baptist and Disciple churches of Garrettsville, O., are united for the summer on a tentative, experimental basis. This proving satisfactory, the practice will be continued. Mr. Archer preached for the united congregation July 30. At East End church, Pittsburg, where Mr. Archer is supplying the pulpit of John R. Ewers, great vigor and enthusiasm are reported.

—Miss Edith Apperson and Dr. and Mrs. Jaggard planned to leave Matadi, Africa, July 9. They will soon reach America.

—G. W. Brown reports the new session of the Bible College at Jubbulpore, India, opening. Mr. O. J. Grainger is one of the teachers, also an Indian Pundit.

—All branches of the Christian Endeavor work at Central church, Des Moines, Ia., are progressing well. The average summer attendance for the Senior society is from 60 to 75.

—W. R. Hunt reports nine baptisms at Chuchow, China. Mabel Hunt, his daughter, who has been in school in England for some years, has been called to the chair of Child's Psychology, in West Hill College, Birmingham.

—Central and Richmond Street churches, Cincinnati, have launched a new mission at 802 W. 5th St. The Front Street Mission has been consolidated with the new work and Robert Evans will have charge of the enterprise under the direction of a committee of six, three from each church. The Bible-school was organized Sunday, August 20.

—Sharon, Kansas, Bible-school has made a fine record this summer despite the hot weather. All previous records have been exceeded by 100 per cent, attendance growing in the past four months from 60 to nearly 200. A Home Department of one hundred members has been organized.

—On August 10, at Hamilton, Ohio, F. E. Harnar and Miss Blanche Davis were married by C. R. Sine, minister of the church. They are under appointment of the Foreign Society and will sail for India September 9. The Hamilton church will support Mrs. Harnar as their Living-link.

—A farewell reception was tendered Miss Anna Louise Fillmore at the Norwood, Ohio, church, August 13. It was an impressive service. Miss Fillmore was leaving for China as a missionary of the Foreign Society. She departed from Cincinnati the morning of August 16. Miss Anna Louise is a daughter of J. H. Fillmore, the well-known music publisher. The Norwood church and Sunday-school will provide her support in addition to the support of Mrs. J. C. Ogden in Tibet.

—The vacation school of Central church, Buffalo, closed with a total enrollment of 120, representing fourteen religious brotherhoods. There were thirteen teachers under the direction of Austin O. Long, of the Central Y. M. C. A., Buffalo.

—John G. Slayter, of East Dallas, Tex., church, was the chief speaker at a session of the Dallas Automobile club. His subject was "Business Courtesy."

—The recent Michigan state convention at Lansing adopted the following "Five Goals for Five Years": 1. Double Membership—25,000 by 1921. 2. Double Income for State Missions—$10,000. 3. Enter Five New Cities and bring present missions to self-support. 4. Clean up all premises and old debts. 5. Every Member Canvass in Every Church. Reports indicate that Michigan work is thriving under the leadership of J. Frank Green, state leader..

—Four pastors who have recently resigned are: Wm. Grant Smith, Edinburg, Ind.; C. M. Myers, First church, Findlay, O.; W. M. Davis, Central church, Ft. Worth, Texas, to accept work at East Austin, Texas; and J. A. Lord, First church, Milton, Ore., to take the work of the Bible chair at Spokane university.

—S. E. Fisher, of Petersburg, Ill., church, is spending a month in the Ozarks.

—H. C. Hobgood, of Lotumbe, Africa, and Miss Tabitha L. Alderson were married at Harrodsburg, Ky., her home, August 30, by Robert N. Simpson, the minister. The Harrodsburg church made it a joyous occasion. This is the home congregation of Miss Alderson, and the Harrodsburg congregation will support her as their Living-link. They will sail for Africa on the S. S. "Roma" Sept. 5.

—Leslie Wolfe, Manila, P. I., reports 35 conversions, twenty-four of these are lepers at the Culion Leper Colony. A church of lepers has been organized. The officers of the church are lepers.

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Things Worth Seeing in Des Moines

The Iowa Capitol Building, a $5,000,000 structure in pleasing architecture, crowns one of the hills in the east part of the city.

The Eighty-three Acre State Park surrounding the Capitol Building. This park still is incomplete, and is the largest project of its kind ever undertaken by any commonwealth to give its state buildings proper setting and dignity. The land alone added to this tract within the last three years was acquired at a purchase price of $1,000,000.



University Place Church.

The State Historical Building. This is the storehouse of Iowa's historical documents. It is the historic museum of the middle west.

The East Des Moines High School Building is one of the largest and most modern school buildings in the United States. It is in East Des Moines, close to the Capitol Building and the Capitol Hill Church of Christ, the most modern of the church buildings of Des Moines.

Any one of Des Moines' Five Largest Parks. The city owns 728 acres of park land, all but a small amount in constant use. Two of the best public golf courses of the West are located in these parks, one at Waveland and the other at Grand View.

The City Library, one of the units of the Des Moines civic center It is just across the street from the Coliseum, where the sessions of the convention will be held. On its shelves are placed 80,000 well selected volumes, and the reading rooms are supplied with the papers of many of the large cities of the United States.

The Largest Gun Stock Factory in the World. A place where walnut logs are turned into the blocks for the making of stocks for guns. This plant supplies many of the factories of the United States, and turns out hundreds of thousands of stocks each year to fill orders placed with the warring nations of Europe.

One of the Largest Cement Plants in the World. It is located on the outskirts of Des Moines, and can be reached only by auto. It is one of the gigantic units of this rapidly growing industry.

The Two Largest Farm Paper Publishing Plants in the World. Three of the largest farm papers in the United States are published in Des Moines, and the plants of all are close together and accessible from the street cars. In one of these plants, all the work of publishing 800,0000 papers per month, sometimes with as high as one hundred fifty pages per paper, is accomplished.

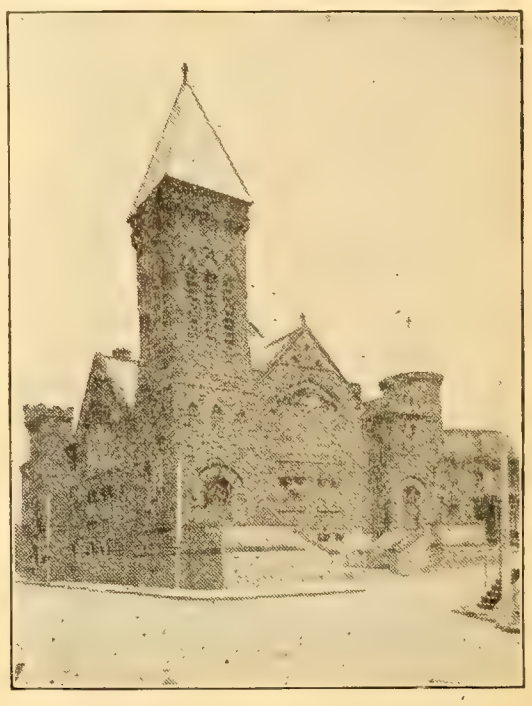
Many of the Churches of Des Moines are worth seeing. The churches first established are in a group near the business district. Among these one hundred eight churches of Des Moines are the buildings which house from ten to twelve thousand members of the Church of Christ in Des Moines. Of these, Capitol Hill is the most modern, Central the most historic, University Place the largest. The latter structure houses the largest pipe organ between Chicago and Salt Lake City.

The Iowa State Fair, with its massive buildings of steel, brick and concrete, is one of the best arranged expositions in the United States. It lies just to the east of Des Moines, and is worthy of the attention of men interested in the upbuilding of the fairs of their own states. The State and the Fair Association have spent approximately $200,000 per year in permanent buildings for each year of the last decade.

Fort Des Moines is one of the most modern of the Army Posts of the United States. It is planned as the home of a regiment of troops, and its final buildings were completed just before the troops were ordered to the Mexican border. While it is deserted at the present time, its buildings give a good idea of the arrangement and plan of the present posts.

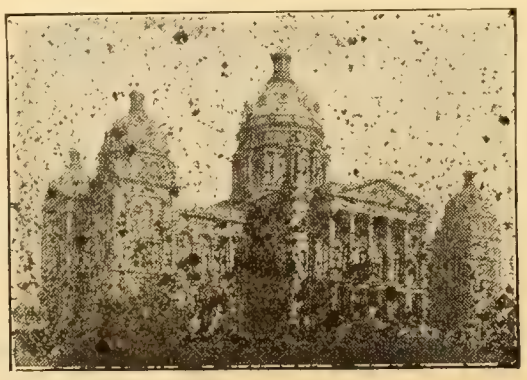
Fort Des Moines is situated on a high plateau two miles south of the business center of the city. It can be reached by street cars, and its roads, the best the government builds, can be made a part of an attractive automobile drive.

Simpson College is located twenty miles south of Des Moines, in the town of Indianola. It is an hour's drive by auto from Des Moines, and is about sixteen miles south of Fort Des Moines, the drive being one well worth taking. Indianola also can be reached by a branch of the Rock Island railroad.



Central Church, Des Moines.

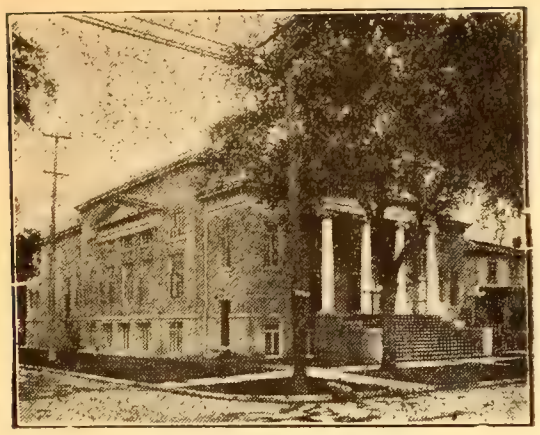
The Rake Stadium, one of the notable athletic fields of the country, is considered by many as the most unique structure in Des Moines. Its cement seats, capable of accommodating ten thousand people, builded on the sides of the hills in the shape of a gigantic horseshoe, rise above the track and surround the football field. The track



Iowa Capitol Building.



Drake Administration Building.



Capitol Hill Church.



Drake Bible Building.

is the center of athletic competition of the middle west.

Drake University is located in the northwest section of the city, and is the largest educational institution not only of Des Moines, but of the Disciples of Christ. Fifteen hundred students are in attendance during the school year. The convention comes shortly after the opening of school in September, so that convention visitors will see the large school in operation. The buildings are all in close proximity to the University church. Every arrangement will be made to allow visitors to see as much as possible of the working of the school during the week of the convention.

The Church Extension Program at Des Moines and What it Means

The Church Extension program at Des Moines this year will be the most comprehensive of any ever given. Aside from its regular work of making loans to erect church buildings in the mission fields of the United States the Board will, in substance, ask the National Convention to recommend the following new work:

First: That the Board of Church Extension be permitted to use all the church offerings during the year, October 1, 1916 to September 30, 1917, for the purpose of erecting a Community House for work among immigrants either in Chicago or New York. The house would be a donation to the community of immigrants but the Church Extension Board will hold title to the property and the American Society will furnish a competent American Superintendent for the work. The American Society and the Board of Church Extension proposes to do such a piece of work as shall be a matter of worthy pride to our churches. The Disciples of Christ have never done their share of work among the immigrant populations of the United States. Other religious bodies have been far in the lead in this work We must do a worthy share and the way we preach the gospel will certainly be welcome to these foreigners who have been so long under the domination of ecclesiastical yokes. To command the respect of these foreigners, however, we must put up nice buildings as well as practical ones. The Des Moines Convention must speak the word.

Second: Secretary Muckley was a delegate to the Congress on Christian Work in Latin America, held in Panama last February. At that Congress a group of Disciples present recommended that the Board of Church Extension be asked by the National Convention to extend its work into Latin America by assisting in the erection of proper buildings for this very important field. The Board would do this work by holding title to the property where buildings are erected and with its usual careful business methods. This must come before the Des Moines Convention for its action. The Board hopes the Convention will speak the forward word.

* * *

Third: Our first missionary to Alaska sailed from Seattle on June 25th. He is a graduate of Hiram College, Harry Munro. He ranks the highest in Mental, Spiritual and Business qualifications for this work. When he passed through Kansas City with Robert Hopkins of the American Society, whose Sunday-school department is sending him out, the Board of Church Extension met him and assured him of its support in the erection of buildings as they are needed. This support should be without stint. There are distinct opportunities in Alaska. At the proper time a Secretary of the Board of Church Extension will go to Alaska to help select church property and plan for the necessary buildings. The Convention at Des Moines will be greatly interested in this new and vital work in the two Americas.

Fourth: There are six great cities in the Western Provinces of Canada, where now the Board of Church Extension should be helping to erect church buildings worthy our great plea and worthy of these cities so that we may attract attention to a necessary work. They are Winnipeg, Saskatoon, Edmonton, Calgary, Lethbridge and Regina.

The conventions of Manitoba, Saskatchewan and Alberta were jointly visited in July of this year by Grant K. Lewis, of the A. C. M. S. and G. W. Muckley, representing the Church Extension Board with a view of studying the fields needing aid and jointly doing the work. Already, as a result of this visit, a new building is now being erected in Saskatoon and the congregation will be provided with a pastor by the A. C. M. S. as soon as the building is finished.

Fifth: The Board must be helping in the usual mission fields of the United States,—in rural communities with a certain type of building, in cities with adequate buildings and in the smaller towns with chapels.

* * *

A consideration of these fields will make it worth while for Disciples to attend the convention at Des Moines.

The Church Extension Session will be from 11:30 to 12:30 on Thursday morning of the convention and the chief address will be given by Allan B. Philputt, of Indianapolis, on the subject, "The Church Made With Hands." Mr. Philputt was born in Tennessee, reared in Indiana, graduated from Indiana University, assistant professor there, pastor at Bloomington, Indiana, when the present building was erected, in Philadelphia, Pa., for nearly ten years during which period Russell H. Conwell's church building was purchased, the Sunday-school doubled and the membership greatly increased and strengthened. For the past eighteen years Mr. Philputt has been pastor of the Central church, Indianapolis. The membership has been doubled in spite of many removals, and the Sunday-school has taken the first place in the city. He is a member of the Phi Beta Kappa Society, the Indianapolis Literary Club and Sons of the Revolution. He is president of the Alumni Council of Indiana University and a director of Butler College. But best of all he is a pastor universally loved, trusted and respected.

A Notable Success

The welcome that has been given by the leaders in the churches and Sunday schools to the little book just issued by the Disciples Publication Society:

"The Training of Church Members"

is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, "The Training of Church Members," and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

FROM REV. L. J. MARSHALL, Wabash Ave. Church, Kansas City, Mo.:

"This is a timely piece of work. Its clear and simple presentations of the lessons to be taught should make it popular among Christian workers."

How You May Use This Text:

(1) As a book of study in your mid-week or Endeavor prayer-meeting.

(2) As a text-book in your young people's Sunday school classes.

(3) As a text for study in a special "Pastor's class" organized for training of young Christians and meeting either through the week or on Sunday.

(4) As a teacher-training course.

Send for free sample of the new book today.

DISCIPLES PUBLICATION SOCIETY

700 E. 40th St. CHICAGO

The Foreign Society at Des Moines

The Declaration and Address was published in September, 1809; the Foreign Christian Missionary Society was organized in October, 1875. Let no one think that in the sixty-six intervening years the Disciples of Christ did nothing to carry the gospel into the regions beyond. In 1849, the American Christian Missionary Society was organized to promote the preaching of the gospel in this and in other lands. While conducting work at home, it sent missionaries to Jerusalem, to Liberia, and to Jamaica. Owing to the Civil war and other causes, the missionaries in these foreign fields were recalled and the work abandoned. The Foreign Society was organized because the American Society was not prepared to renew its work abroad. Though organized in Louisville, Kentucky, it is incorporated under the laws of Ohio, and its principal place of business is in Cincinnati.

The missionaries on the field number nearly two hundred, and the native workers nearly a thousand. These preach the word of truth in many lands and in many languages. They preach in chapels, in schools, in temples, in theatres, in hospitals, in teahouses, on the street, in the market places, at the public wells, and in their homes. They do other things, but into the work of preaching they put the strength of their lives, because it is God's intention to save them that believe through the truth proclaimed. The preaching of the men and the women sent forth has extended the boundaries of the Redeemer's kingdom.

The agents of the Society heal the sick; they open the eyes of the blind; they cause the lame to walk; they give the people among whom they dwell some knowledge of hygiene and sanitation. They are doing what our Lord did when he went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease. They have lessened the pain of the world and sweetened life for a great number.

The missionaries have opened schools of all grades, from the kindergarten to the college and university and seminary. The converts wish to be able to read and write. They want to be able to read in their own tongues the mighty works of God. The workers needed evangelists, pastors, teachers, colportours, nurses, and Bible-women must be educated and trained for their life-work. The children of the believers must be taught. One period of every school day is given to the study of the Bible and to worship. The pupils are taught to sing the great hymns of the church.

* * *

The converts are gathered into Sunday-schools and into Endeavor Societies. Others besides the converts are taught in the Sunday-schools. The children are more easily reached than their parents. In many cases the parents are satisfied with their religion and wish no change. They are not willing to listen to the message. The children are curious and wish to learn. They repeat at home the truths and the songs they learned in the Sunday-school and in many cases the parents are interested and come to hear more.

The missionaries prepare and circulate literature. They translate the word of God and hymns and other works. They edit magazines and weekly papers. They make good use of leaflets. The printed page can go where no missionary has gone or can go at present. The printed page can carry the gospel message. Every patient in the hospital and dispensary receives a Gospel or tract. One paper published in Manila is said to be the most influential publication in the Philippines. The book entitled "The Church of Christ by a Layman" has been translated into Hindi, Japanese, and Chinese. It can be read now by one-third of the human race, if they wish to read it. In Africa the language of the people has been reduced to a written form, and most of the New Testament and more than a hundred hymns and other works have been published on the Society's press on the Congo.

Many forms of benevolent work are carried on by the workers. Orphans are rescued and are prepared for lives of usefulness and nobleness. Some of these are taught trades, to be carpenters, blacksmiths, tailors, shoemakers. Some are taught to care for pigs and poultry. Some are taught farming and are given modern tools and machinery with which to do their work. The missionaries assist the people among whom they live in time of famine, in time of flood, in time of revolution. They minister to the leper and the beggar. . They have been leaders in community betterment. In one city under the guidance of a missionary the streets were cleaned, the pauper dead were buried, a macadamized road was built from the railway station to the heart of the city, parks and playgrounds for the children were opened. The women and girls had been gathered into Bible classes and taught many things they need to know. They were taught to prepare palatable and nourishing food for their families and for invalids, how to make their homes more attractive, how to make their own lives more noble, and how to dress and care for their little ones. . The missionaries are doing their best to bring in that new social order when the will of God shall be done, as in heaven, so on earth. They are doing what is in their power to enable the people to live complete lives under the leadership and under the loving favor of Jesus Christ our Lord.

At the Des Moines convention there will be evangelists who will tell how they preach the gospel, and how it is received, and the fruits of the Spirit that appear in the lives of the believers. Medical missionaries will set forth the facts as to their work, how it is conducted, and its influence among the people. They will explain how the medical work opens hearts and homes to the truth, and how it lessens human suffering, and how it reveals the beneficent character of our holy religion. . The teachers will tell of their work and of the readiness of the people to attend the mission schools, and to listen to the reading of the Scriptures as well as the teaching of science and philosophy and the other subjects taught. The missionaries will speak of what they have seen and know to be true. The audience will receive with profound interest reports of work done and difficulties encountered and overcome, of hardships borne, and some accounts of the unfinished task and of the duty of the church to address herself to it in earnest.

—George Rice, of Kansas City, Mo., sent a complete telephone system to his brother at Damoh, India, which will be used to connect the bungalows of the missionaries, the office, farmhouse, and the home of the house father. Such a gift is sure to be valuable.

—W. T. Fisher, formerly an Iowa preacher, and for three years Bible-school superintendent in the state, for the past three years a teacher in Phillips Bible Institute, Canton, Ohio, becomes pastor of the great church at Mason City, Iowa, September 1. He will have a building enterprise on his hands. The plan is to build a modern Bible-school building first, which will be used until the erection of an auditorium.

—Sumner T. Martin, pastor at Hobart, Okla., is suffering from injuries received in an automobile accident, in which his son was also injured.

—Last week the Foreign Society was fortunate in having an Annuity gift from a friend in Kansas of $7,200; also an Annuity gift from a friend in Ohio of $500, this being her third gift on the Annuity Plan. A friend in Arkansas also remembered the Society with a gift of $2,000, making a total of $9,700 for the week.

—E. E. Davidson, of Kansas City, will hold evangelistic services at Shreveport, La., next month. Claude L. Jones is pastor at Shreveport.

—First church, LaPorte, Ind., under its new pastor, H. M. Hale, is planning to spend several thousand dollars in remodeling the present building.

—Atlanta, Ind., church observed a homecoming of former members on August 27. C. W. Cauble gave the address.

—Red Bluff, Cal., congregation has called M. H. Cantrell, of Norfolk, Neb., to its pulpit, and he will begin his new service Sept. 1.

—There will be a new Disciples' church in Champaign, Ill. The Webber Street Mission was started by Stephen E. Fisher nine years ago, and the work is now thriving under the leadership of G. L. Cummings as pastor. A $10,000 building is now being erected. The excavation work was done by generous local teamsters who donated their labor and by members of the Webber street congregation.

—Pomona, Cal., church is conducting a Training Camp at Laguna Beach this week, among the instructors being C. R. Hudson, F. B. Ward and Dr. R. J. Dye and wife About fifty persons are enjoying the camp.

—The Library of Congress, at Washington, would like the issue of Nov. 28, 1912, of The Christian Century to complete its file. Any "Century" reader who can furnish this issue would render a favor by sending to this office.

—E. T. Cornelius, pastor at Princeton, Mo., spent his 1916 vacation, with his family, on a Montana ranch.

—For the ten months to August first the Board of Ministerial Relief of Indianapolis, reports total receipts of $28,910, a gain of $8,929, or 50 per cent over the same period last year. The regular receipts, available for immediate use, are $20,150, a gain of $4,049, or 25 per cent. That the increase is needed is shown by the statement that five cases of premature disability of ministers have been reported to the board within two weeks.

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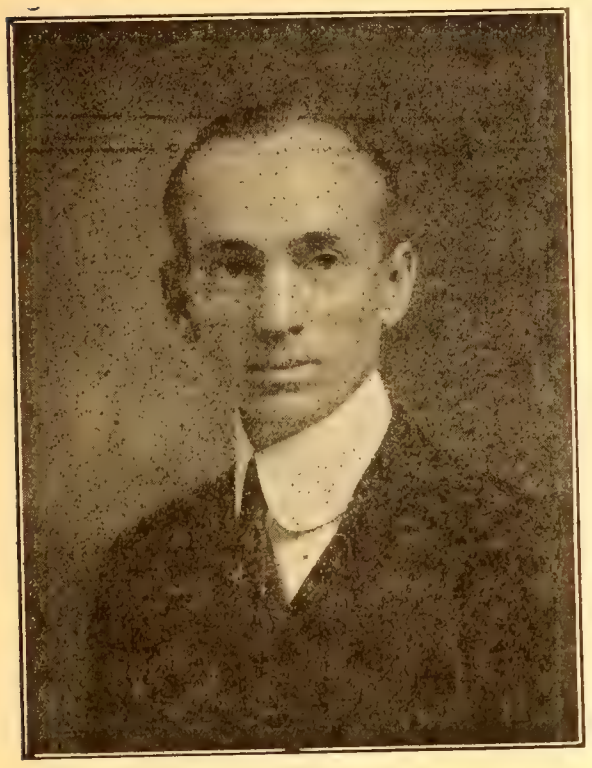
All by Rev. Christian F. Reisner.

DISCIPLES PUBLICATION SOCIETY

700 E. 40th St., Chicago.

Charles M. Sharpe Available for Evangelistic Work.

It is not unusual for a man of Dr. Charles M. Sharpe's scholarly instincts and habits to be equally imbued with evangelistic passion. He says he is in a state of unstable equilibrium between the class-room and the pulpit, and that, moreover, he hopes ever to be in that situation. He does not believe



Dr. Charles M. Sharpe.

that a theology which fails in the pulpit can be a success either in the study or the class-room.

During the past winter and spring Dr. Sharpe held meetings in Monroe City, Mo., and Harrison, Ark., in both of which fields he was eminently successfud both in point of numbers of accessions to the church, and of inspiration to the entire community. This fall and the coming spring he will be able to hold three or four meetings. Write him directly at the University of Chicago. His preference would be to serve the churches in educational centers, but as he does not deliver an academic message, his work is suited to any community.

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DISCIPLES PUBLICATION SOCIETY

700 E. 40th St., CHICAGO

Annual Offering for Church Extension

Begins Sunday, September 3rd

"AN APPEAL TO REASON"

Are figures dry? Not when they tell the story of a live subject. We challenge any person who loves the Kingdom of God, and wishes to see it permanently built up and its borders continuously extended, to read the following Church Extension facts and figures and not be interested in taking the Church Extension Offering in September.

GAINED.

1. In 27 years 1,814 churches have been built in the United States and Canada.
2. 1,156 of these paid their loans in full, aggregating $1,864,903.34.
3. There is $1,195,868.98 in the Fund.
   There is $1,864,903.34 returned on loans.
   Therefore $3,060,772.32 of work has been done in 27 years. The churches aided raise $2 for every $1 loaned. Therefore, the churches
   borrowing this $3,060,772.32
   have raised. $6,121,544.64
   bringing into existence. $9,182,316.96
4. These Missions, while building their church homes at a cost of over $9,000,000 have given over $1,195,000 to missions, benevolence and education, 91 per cent of them gave.

LOST.

1. In the last ten years there have been 1,601 churches appealing, yet unanswered for lack of money.
2. Had we answered them as we did the 1,814 opposite, and had they given as well as the 1,814 they would have produced $8,000,000 of church property, and would have given $1,053,458 to missions and benevolences.
3. By failure to help these 1,601 The Kingdom has lost over $9,000,000.

RESOLVED, That to atone for past neglect our Church will raise a liberal offering for Church Extension some Sunday in September.

Remit to Board of Church Extension
603 New England Building - Kansas City, Mo.

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1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of international reputation.
8. They are a monument to the modern spirit of unity—several leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

SEND FOR RETURNABLE SAMPLES.

Disciples Publication Society
700 EAST FORTIETH STREET CHICAGO

THE CHRISTIAN CENTURY

Vol. XXXIII September 7, 1916 Number 36

Religion and Architecture
Editorial

After the Great War
By Albert Parker Fitch

The Meetin'-House Must Go
By John H. Booth

The Washington Home Missions Council

CHICAGO

Subscription—Subscription price, $2. If paid strictly in advance $1.50 will be accepted. To ministers, if paid strictly in advance, $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

The Christian Century

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST IN THE INTEREST OF THE KINGDOM OF GOD

Expirations—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

Change of address—In ordering change of address give the old as well as the new.

Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

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Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Disciples Publication Society : : 700 E. 40th Street, Chicago

THE CHRISTIAN CENTURY

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Religion and its Architecture

RELIGION CALLS FOR APPROPRIATE BUILDINGS.

Religion is not a disembodied soul that need have no care about the tools with which it works. It has ever used the great arts for the promotion of its spirit. It might almost be said that religion has been the mother of the arts. Painting and sculpture have won their greatest victories in depicting beautiful religious ideas. Music has found in the praise of God its highest development. Even so architecture has found one of its deepest motives in building homes for the worship of deity.

Of course, architecture is not a fundamental necessity of religion. It belongs rather to the *bene esse* than to the *esse* of Christianity. There were no church buildings erected in the apostolic age. The religious spirit, however, was strong enough to triumph over this great handicap. The failure to build churches was not the result of lack of interest, but was due to the persecutions which were visited upon the infant faith.

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When persecution slackened and was succeeded by a sympathetic attitude on the part of the state, there followed a most interesting development of church building. The cross furnished the model and ground pattern of most of them, as, indeed, it does to this day in many sections of the world. The constructive genius of the greatest artists was turned in the direction of erecting the cathedrals which still provide one of the most attractive features of the art life of Europe.

A Philistine materialism has affected to sneer at these great buildings as a waste of money. Just as Judas Iscariot would have spent the money value of the precious ointment for the relief of the poor, instead of worship, so there are still those who regard money spent in beautifying a church as "wasted."

It would be interesting, however, to learn in what important ways the wonderful cathedrals and churches of Europe have kept alive the reverent spirit in the hearts of the people. There is a higher kind of practicality which justifies every dollar that has been spent in beautifying the homes of religion.

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Puritanism was fearful of beauty. Whatever useful contributions it made to religion—and they are many—Puritanism was all wrong in assuming that ugliness was religious and beauty was wicked. Quite the contrary is true, as we can all testify. The square boxes of churches of the Puritans are no adequate expression of the religious devotion of their souls and are to that extent architectural lies. That there did finally evolve a New England church architecture of some beauty only proves that even Puritanism was not able entirely to kill the artistic sense of religion.

The difficulties of church building have enormously increased in modern times. We have, of course, better mechanical facilities for building great structures with our modern use of steel beams. At the very moment when the engineering of building operations has reached a high state of development, we have become confused on the ideal side of the process.

Three considerations embarrass us. We want our churches beautiful, adapted to our activities, and within the reach of the congregations financially.

We have few models for churches that are both beautiful and modern. The medieval church was not built to house religious education, social service, and worship under one roof. It was built solely with reference to the needs of worship.

The Disciples have grown so rapidly that thousands of congregations have erected homes in the past two decades, and many of these congregations have built for the first time. These structures have often been erected under inadequate supervision and are imperfect. Sometimes differences of opinion have torn congregations asunder and sent faithful and hard-working preachers on their way. Disputes over title, loose handling of funds, and many other types of disturbance have followed church-building, and the erection of a house of worship has not deepened the spiritual life as it should, but has often lowered the spiritual tone of the community.

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The Board of Church Extension of the Disciples has looked upon this whole situation with awareness. Fundamentally an organization to give material aid to the congregations by means of loans, it has served in many other important ways to bring the architecture of the Disciples up to modern standards of beauty, utility and good sense.

A building with a Church Extension loan on it is always a building which has a good title, for the society sees to that. The plans are examined before a loan is approved, and without undue interference the board tries to insure a building operation that will prove permanently satisfactory to the congregation. Sometimes a building committee with loose methods may complain of "red tape" but in the end it lives to bless a group of men whose experience has shown them how to avoid the pitfalls of building operation.

The prosperity of the Disciples of Christ, and their recent development in the large cities, has created a demand for larger funds to be used in church building. Real estate in cities is enormously expensive. If proper buildings are erected, it is only at great expense. This means that demands for larger and ever larger loans will be made if our success continues.

There is need, also, for a fund from which foreign-speaking missions and other congregations, laboring in exceptionally difficult circumstances may secure outright gifts. Such a fund would be accepted gratefully by the Board of Church Extension, without doubt, and would make well-nigh perfect the service which this agency is rendering our religious movement. When our story is finally told, it will be apparent that much of the credit for the progress of the Disciples will be given to the wise administration of the Board of Church Extension.

After the Great War

Portion of an Address Delivered at the University of Chicago.

By Albert Parker Fitch, D. D.

Of Andover Theological Seminary.

IT IS a mad world in which we live today; it is only because so few of us possess imagination that we fail to realize the insanity of the hour. If you had been told two years ago that the most enlightened nations of Europe would deliberately set themselves to destroy the fertility of the land, the chief source of their sustenance—if you had been told that they were about to dig up, to a depth of twenty feet over an area anywhere from twenty to thirty miles in width and nearly a thousand miles in extent, the barren subsoils, throwing them out upon the tillable soil, rendering great sections of the most fertile land of Europe unproductive for years to come—would you not have said that they were mad?

Yet this is the very thing that we are witnessing today!

THE WASTE OF MONEY.

If you had been told that these nations would not only throw away vast sums of money in the making of munitions and engines of destruction but in so doing would also waste vast sums of capital, the basis of an industrial civilization—throw away not merely wealth but the means of producing wealth as literally as though they were dumping gold by the bagful into the depths of the unplumbed sea, wasting capital just as water is wasted when it is poured upon the hot and thirsty sands of the desert—would you not say that they had gone mad? Yet this very thing the nations of Europe, who still represent the source and center of Western civilization, are at this moment doing!

And what would you have said had you been told that these same nations would deliberately throw away their youths, the young men who should be the begetters of the coming generation, upon whom civilization with all its complicated structure must depend for the boys and girls of the next generation? Would you not then have said that such nations must be mad? And ours is a mad world, my masters, for at this very moment civilization is thus committing suicide, and Europe is plunging the sword into her own heart.

IDEALISM THROWN ASIDE.

And finally, had you been told that the carefully built-up, insecure ethical idealism of our modern world, the slowly growing laws and customs of justice and mercy and national good-will, respect for righteousness, protection of the helpless, would by common consent be repudiated and thrown aside, would you not have said that the soul of the world had lost its bearings? Yet at this very moment we see our boasted civilization more effective in its savagery and no less ruthless in its practices than those primitive communities out of which it has slowly and faithfully issued.

Yes, ours is a mad world.

We must try to get at something of the nature of the forces which are now operating about us and to forecast their probable effects upon the new world in which we are about to play our part. And , first, it is clear that out of this far-flung madness will come large and significant changes in the social and economic order. Two facts of first-class importance invite our attention.

The first is the ever-intensifying strain and bitterness born of the social and economic injustice which represents one of the characteristic problems of our hour. Two apparently exclusive theories of the state, the capitalistic and the socialistic theory, are struggling for the social and political mastery of our democracy. I suppose that no one who has read and pondered the history of human movements believes that one of these theories will by violent and spectacular means suddenly overcome and crush out the other, or that either of them can be ignored and suppressed and scorned and forced to remain unheard. Rather, I suppose that we expect a new state slowly and painfully to emerge out of the present democracy, in which some way shall be merged many of the ideas and claims found in both of these opposing camps. And then we expect this new state to become the field of another battleground of conflicting ideas as, through the dust and turmoil of such successive conflicts, the political and social expression of a democracy grows.

TRENCH LIFE.

The other fact of first-rate importance is this. For eight million men the sword of war has cut the Gordian knot of an extreme and artificial civilization. These men have been removed from those habits, routines, conventions, those influences of home and church and state, which are the chief means of inhibiting radical and independent action. They have left behind all that unconscious pressure of local public opinion which keeps men inert, respectable, and dull.

They have gone to live in the almost indecent simplicity of the trenches, where they have learned with what independence of those multiform luxuries which they had become to believe were necessities their days may be spent—where they have learned how easy it is for men, if they will, to exert their personal force and use their own initiative. Some of these men have not left behind luxuries, but have come to them. Peasants, accustomed to wooden shoon, now wear custom-made boots, with another pair ready for instant use dangling from their cartridge belts; men who go cold and shivering through the winters of Central Europe now have their corduroy and sheepskin jackets; men who have never known more than one hearty meal a day are now receiving three.

Most of all, the masters of these men are now impressing upon them by every device of exhortation, example, and command that there is only one way to settle important disputes and that the way of violence. It is impossible to estimate the psychological change which this fact is going to make in the civilization of Europe. Did I not say that it was a mad world, my masters!

AFTER THE WAR—WHAT?

For soon the war will end, and these eight million men, lean of body, iron of nerve, steel of will, will be returning—to what? Some of them to ruined homes, to devastated industries, to industrial chaos; most of them to war taxes, already amounting to millions of pounds sterling, imposed upon those under which they already staggered before the war was begun. And they will be returning to find a great multitude of the halt, the maimed, the idiot, and the blind, the terrible victims of their own strife, who must be accepted as charges upon their several communities.

Now, what think you, will these eight millions of men do? Will they sullenly accept the intolerable conditions of their life, endeavoring to repair their ruined industries by selling goods for less than it cost to make them in order to open new markets for their trade? Will they bend docile necks to the crushing financial burdens, paying out high wages in still higher taxes, eking out with their wives and families a starved and miserable existence? Will they come flooding into this country, which now has free trade in the most important of all commodities, the commodity of labor? Will they depress our inflated wages, will they make our strike-breakers, our restless and irresponsible army of the unemployed?

No man can say, but any one of us can say that with this new element of vast and sinister potentiality, added to the vexed and strained situation of this democracy, the RATE OF THE SOLUTION OF OUR SOCIAL AND INDUSTRIAL PROBLEMS WILL BE MARKEDLY ACCELERATED.

TWO CONCEPTIONS OF GOVERNMENT.

Again it is quite clear that there is now being fought out on those tragic battlefields of Europe a strife between two hostile conceptions of human government, the autocratic-socialistic on the one hand, the democratic-individualistic on the other. It is part of the fatuous complacency of this republic that we are still on the whole serenely sure that the forces of democracy will win the day. Yet there is very little ground for such shallow optimism. We base it on our complacent belief that the government of these United States is of course Deity's last word in the inspired control of peoples, and that all men, when they see how admirably our democracy works, in municipal, in legislative life, for instance, will without hesitation accept its ways!

But, as a matter of fact, there is no real ground for any such unthinking hope. Autocratic governments are still the most popular and by all odds the most potent and effective upon the face of the earth, because they look to the present; they are based upon things as they are; supporting the autocracy is the indubitable if humiliating fact of the terrible inequality of endowment of human nature. Most men are not fit to govern themselves; many men who might be fit do not wish to govern themselves. They would avoid the strenuous joys and difficult obligations of self-decision; they prefer immediate efficiency to individual development; they choose the comparative ease of the present as against the uncertain glories of the future.

WHAT IS OUR PRESENT GOVERNMENT?

And as for the democracy, it represents precisely the opposite view, and the chief ground for its justification in the present is its unconquerable idealism. A democracy may be truly called a re-

ligious state because it is built, not upon things as they are, but upon things as in a far distant future we believe they are going to be.

What is the government of this republic at this moment? It may well be called the permitting, by the few and the fit, of their misgovernment by the many and unfit for the sake of the great-grandchildren of them all. Can anyone claim, who has followed the municipal politics of Chicago, or scrutinized the actions of our state legislature, or watched the doings of the federal Congress of this year of grace, that as a nation we are fit for self-government? No! To believe in the American democracy because of its achievements is as unintelligent as it is futile. To be complacent over it is lamentable. To believe in it as the early expression of a sublime faith in the future of the race, a determination to act the present in the light of that future, this is sublime.

It is glorious to be an American because America says, "We know that men are not fit for freedom now, but we believe freedom to be their inalienable right and their eventful destiny, and, therefore, they shall be given the chance to understand it. We know that universal suffrage is a lamentable failure, and yet we propose to multiply it by two and give it to all, both the men and the women of this democracy, because we say that the only way to make citizens is to make them in action, give them the chance to experiment with the opportunities and obligations of citizenship."

But such idealism as this is perilous because sublime, and who can say whether the day has yet come when mankind can accept and maintain it?

WHAT WILL BE THE OUTCOME?

It is then a dubious struggle, being fought out on the sodden fields of Flanders and the bloody plains of Galicia. And what its outcome no man can foresee! Yet, in any event, it means new sets of political influences, significant changes both in domestic and in foreign policies within this democracy. The war has brought us into the family of the nations; what place are we to take there? If the central powers win this strife, then an immense impetus toward further experiments in the socializing of industry, and the centering of the control of public utilities in the state will be felt here. If the "entente" are found victorious, then those radical experiments in pure democracy, such as primaries, the referendum, the recall, with which, without conspicuous success, we have been engaged, will be followed by others, more radical in content and more far-reaching in extent. The next twenty years are going to see the American democracy change and develop for weal or woe as it has not done in all its previous history.

Again, it is quite clear that, most significant of all, we are seeing today in Europe a spiritual renaissance of humanity, and this obviously for two reasons. Europe is drowned in blood and tears; the cry of her agony ascends even unto heaven. All the things of this world are being stripped from her; that which man sets his heart upon has gone up in smoke and flame or down into the bloody dust. And Europe, deprived of her material world, is discovering what Job in the ancient drama found, what in every age of storm and stress men have discovered, that behind the sham and misery of the material world, beneath its cruelty, its injustice, its delusions, is another world untouched by all the madness and the tears.

TURNING TO RELIGION.

It is to this world that the ancient home of our civilization is turning back! One cry ascends from the ruined homes and the stark battlefields of Europe: "If in this world only we have hope, we are of all men the most miserable"; and since it is the precise characteristic of religion that it offers most to men when they need most, it is now to religion that men turn.

And the other reason, infinitely moving, is this. These thousands of soldiers who are marching day by day to their death were, in the beginning, impelled thereto by a great wave of spiritual idealism, and in every sacrifice of life that idealism is regenerated and maintained. What do you suppose is making all these lads, many of them hardly old enough to be called men, lay down their lives like sheep on the slaughter fields of the western and eastern fronts? They are not fighting for trade considerations, or commercial rivalries. These motives may well actuate the men sitting in the easy chairs in the chancelleries. But young men do not die for a tariff! Nor are they fighting for houses or lands or goods, for none of these things, alas, shall they ever see. But all these men march singing to their death, they breast it as the sobbing runner breasts the rope, they go down scornful before many spears because they are giving up their lives for love, their very breath for an idea.

LAYING DOWN LIFE FOR AN IDEA.

As the German lads charge up those one-time pleasant slopes of France about Verdun, they see before them Germania, guardian of their sacred Rhine. They sing "Deutschland uber Alles," thinking of that Fatherland, all compounded of romance and legend and heroic deed, and for Germany the invisible entity, the real, because spiritual, fact they gladly die. And the nonchalant English Tommy, cool and imperturbable amid shot and shell, running laughing to the fray—what does he fight for? Why, England! The Empire of the Seven Seas on which the sun never sets, that unique Anglo-Saxon civilization, incomparable for all its defects and blunders, the corporate spirit of a race which produced Nelson and Drake, Tennyson and Kitchener and Brooke.

Why does the English Tommy die so well? Because his life has been given to something invisible, intangible, enduring from generation to generation—the spiritual ideal which fadeth not away. And so with the French lad fighting so sublimely for "la Republique," and the Turkish boy for Mahomet and the Crescent, and the Moujik for holy Russia—they are all laying down their lives for love, their breath for an idea.

A RENAISSANCE BEGINNING.

Now, out of such an immeasurable wealth of sacrifice, out of such height of vision and extremity of anguish, out of this love and these tears of a continent, is certain to issue by the inexorable law of the universe a profound spiritual change. It is not likely, I fear, to have any close connection with the organized expressions of religion; it is more likely indeed to shake them to their very foundations, and perhaps beneficently to remake them.

But the renaissance is already begun, and if this nation, complacent and indifferent, removed from this titanic struggle, receives nothing from the conflict but economic gain, then when exhausted Europe sheathes the sword, she will indeed be crippled in all those material means of civilization which we so egregiously overestimate, but she will be far, far beyond us in those things which make the real strength of nations and are the conditions of their endurance—moral courage, spiritual consecration, national visions and ideals.

Unless the next generation shall be able to restore to this democracy its old vision of moral and spiritual values, unless it shall be able to say, We will have no aristocracy here except the aristocracy of character, no wisdom here which is not founded upon the fear of the Lord, no laws and practices here which are not based upon righteousness and justice, no material means divorced from spiritual ends—unless it is able to say these things, the democracy is doomed.

The "Meetin'-House" Must Go

By John H. Booth

ONE of the greatest needs of the Disciples of Christ today is adequately equipped houses of worship. We have nearly 9,000 church buildings of which fully 7,000 are of the old-fashioned "meetin'-house" type. This type of church was adequate for use when we laid most of the emphasis in our work upon evangelization. The phase of religious worship being most emphasized has always dictated the kind of a church building in which the worship is to be carried on.

When the emphasis was laid upon ritualism and ceremonialism the cathedral was built and was perfectly efficient for that form of religious worship. Evangelism, especially the kind that characterized the beginning of the Protestant movement and the kind that characterized our own movement up until recent years, brought the old-fashioned "meetin-'house."

The emphasis today is placed upon Christian education and the demand, therefore, is for a building equipped for school purposes as well as for worship. There is an old saying that a great professor on one end of a log and a student on the other constitutes a college. There is just one thing wrong with that statement; that is, it isn't so; at any rate, if it ever was so it was in a day when the educational system was theoretical and not practical, all impression and no expression. Educators tell us today that impression without expression is stultifying. We have as a result of this new method of teaching a laboratory in which to demonstrate every science which is taught. The medical college has the clinic; the agricultural college, the farms; and the manual training school, the shop. This same principle of teaching is now being carried by our Sunday-school experts into the church and thousands of our congregations have caught the vision of what a real Sunday-school should be and are attempting to establish such schools. But it is impossible to have a real Sunday-school in an old-fashioned

building, as much so as it would be to have a modern public school placed back in the "Little red school house that stands on the hill."

RURAL CHURCHES.

This impossibility is well illustrated by a story told by some settlement workers who were making a canvass of a tenement district in a large city. It is reported that they found five families living in one room, a family in each of the four corners of the room and a family in the center of the room. The household was asked what its domestic relations were. A family that lived in one of the corners volunteered the information that they got along very nicely until the family that lived in the center of the room got progressive and began to take in boarders, then it is reported that trouble began.

It is just as impossible to carry on the work of Christian education with a dozen classes or more in a church whose accommodation is largely in one room.

There is a slogan that has gone the rounds among us that we have nothing to do but teach the Bible and nothing to teach but the Bible. If this is true, if we are, indeed, the Bible people we claim to be, does it not seem as if we ought to have buildings equipped in which to do this great task, second to none among all religious peoples.

Much attention is being given today to the problem of the rural church. One of the great factors entering into the solution of this rural church problem is an adequate building, one equipped for real educational and social service and community work. The hour has come for the Disciples of Christ to revive their thousands of small town and rural churches by rebuilding their old-fashioned "meetin'-houses" into modern plants.

The Board of Church Extension is helping in a small measure to do this, but for lack of funds we cannot directly encourage the small town and the rural church to remodel their old buildings or to build new ones. The Board, through its fund and the work that it has done and is doing, has given to our people a great stimulus to build. But our evangelism has brought such a rapid growth that the Board has been able to answer less than half of all the appeals that have come and has been unable, therefore, to directly encourage our people to build or rebuild.

THE IMMEDIATE NEED.

The Board should have at once a fund of several millions of dollars that it might be able to say to these thousands of small town and rural churches as our Master said to the Disciples who had toiled all night and accomplished nothing," "'Launch out into the deep and cast your nets for a draught'; tear down the old buildings or remodel them in such a way that the Disciples of Christ throughout the whole land may become in practice as we are in name, a Bible people."

Every church in our brotherhood should remember the Board of Church Extension with a liberal offering during the month of September.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

The Washington Home Missions Council

The object of the Home Missions Council in the State of Washington is to promote co-operation in the organization and maintenance of churches in the state, and to prevent waste of resources and efforts in the smaller towns and to stimulate missionary work in the destitute regions.

The members of the council consist of three delegates chosen by each denomination co-operating with the council. The following are some of the principles by which the council is supposed to be guided in its operation:

1. No community in which any denomination has any legitimate claim should be entered by any other denomination through its official agencies without conference with the denomination having such claims.
2. A feeble church should be revived if possible, rather than a new one established to become its rival.
3. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.
4. In case one denomination begins gospel work in a destitute community it should be left to develop that work without other denominational interference.
5. Temporary suspension of church by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by any other denomination unless that suspension continue for a year, when the field may be considered abandoned.

* * *

Under the auspices of this council a survey has been made of western Washington, covering over 1,000 school districts having a total population of 702,-291, and a school population of 169,508.

"The general feeling manifested by the returns in this survey shows little care for denominationalism. Probably not more than three per cent give denominational preference. What these people want is some one to present Bible truths in an acceptable manner."

The returns show that there are in these counties about 70,000 people in scattering communities that have no religious work of any character; and about 120,000 more whose only religious privileges are those furnished by the Mormons, the Holy Rollers and other such "isms," or by an occasional visit from a Catholic priest or some one of the Lutheran faith.

* * *

At the beginning of its work nine whole days were spent by the Council in trying to work out some plan for dividing up this field. Effort has been made to use the pastors of overchurched towns to care for neglected districts, going in turns to different fields. One means of trying to meet the need devised by the Council is what is called a "Community Church" which is described as "a body of Christians worshiping in a certain district, representing all denominations co-operating with the Home Missions Council, and affiliated with one of the said denominations, but affording fellowship and Christian privilege for every Christian within its reach."

The Home Missions Council favors linking each church to some denomination, rather than the organization of what is called a "Union" church with no denominational affiliation. It uses its influence also to bring about exchange of fields, wherever such exchange seems expedient.

* * *

The difficulties in the way of the work of the Council are many and obvious to any one conversant with the history of denominationalism. Prejudice, bigotry, narrowness, jealousy, denominational prestige and ambition are met with on every hand. Hence the Home Missions Council has had rather rough sailing. In one instance it is the Methodists that are accused of taking a field in a way that the Home Missions Council disapproved of; in another a presbytery is charged with either not knowing or not caring about the comity principle of the Council. In two other instances the Baptists are accused of having violated the comity principles, and of giving no heed to protests, except "getting a little hot."

The Disciples of eastern Washington do not consider themselves under obligation to abide by any "agreement" and the Home Missionary superintendent of another denomination accuses Congregationalists of flagrant violation of comity in at least two instances. All of which goes to show that what is needed is a spirit of union and a conviction of our duty along that line which will sweep before it all obstacles.

* * *

Our study of the situation in Washington leads us to conclude that the one great barrier to union is that which is created by the official representatives of the denominations who seem to feel that they would be traitors to their trust unless they do all in their power to hoist their denominational flag in every place possible whether it is needed there in the interests of the Kingdom of God or not. We have reason to believe that there are many places where the surplus churches that now retard the progress of Christ's cause would never have come into existence had it not been for the officiousness of these denominational representatives.

Odessa, Wash. W. S. Pritchard.

A Poem From The Trenches

The following verses are reprinted from The Outlook, but they appear to have been published first in some English publication and are from the pen of a soldier in the trenches in Flanders, the heart utterance of one who stood face to face with eternal verities.

WE HAD forgotten You or very nearly,
You did not seem to touch us very nearly;
Of course we thought about You now and then,
Especially in any time of trouble,
We knew that you were good in time of trouble,
But we are very ordinary men.

And there were always other things to think of;
There's lots of things a man has got to think of—
His work, his home, his pleasure, and his wife.
And so we only thought of You on Sunday;
Sometimes, perhaps, not even on a Sunday,
Because there's always lots to fill one's life.

And all the while, in street or lane or byway,
In country lane, in city street or byway,
You walked among us, and we did not see.
Your feet were bleeding as You walked our pavements.
How did we miss Your footprints on our pavements?
Can there be other folk as blind as we?

Now we remember over here in Flanders
(It isn't strange to think of you in Flanders),
This hideous warfare seems to make things clear.
We never thought about You much in England,
But now that we are far away from England
We have no doubts, we know that You are here.

You helped us pass the jest along the trenches,
Where in cold blood we waited in the trenches
You touched its ribaldry and made it fine,
You stood beside us in our pain and weakness;
We're glad to think you understand our weakness
Somehow it seems to help us not to whine.

We think about You kneeling in the garden;
Ah, God! the agony of that great garden;
We know You prayed for us upon the cross.
If anything could make us glad to bear it,
'Twould be the knowledge that You willed to bear it,
Pain—death—the uttermost of human loss.

Though we forget You, You will not forget us
We feel so sure that You will not forget us,
But stay with us until this dream is past.
And so we ask for courage, strength, and pardon,
Especially, I think, we ask for pardon,
And that You'll stand beside us to the last.

REALIZATION.

Dear God, the light is come, our outworn creeds
Drop from us as a garment, and our sight
Grows clear to see ourselves and thee aright;
We trust thy love to meet our utmost needs,
And know thy hand sustains us. The foul breeds
Of nameless doubts and fears that thronged the night
Like phantoms disappear in Truth's clear light;
Self only, now our upward way impedes:
For thou hast given new bottles for Truth's wine:—
Hast given a larger faith to help us live
A larger life; new knowledge that will give
A lamp to lead us on to the divine:
And though our feet may falter in the way,
Yet shall our eyes behold Love's Perfect Day.

A Memorial for John E. Gunckel

ALL have heard of John E. Gunckel, the Newsboys' friend of Toledo, O., who gave his life to the welfare of the youngsters who are compelled to make their living as newsies. He built a Newsboys' Home in Toledo, and was the founder of the Toledo News Boys Association.

On Monday evening, August 14, a splendid company of Toledo's citizens gathered in front of the McKinley Monument, on Court House Square, to pay tribute to the memory of Mr. Gunckel.

The News Boys Band gave a program of music, which was followed by speeches of appreciation from representative citizens. The occasion was the 70th anniversary of the birth of the famous reformer. It was within two days of the first anniversary of his death.

* * *

John E. Gunkel will long be remembered as "The Children's Friend."

While the program was in progress, the children were having a delightful time on the Court House lawn. This of itself was perhaps as high a tribute as any that was paid by the orators of the evening. Nothing would have pleased John Gunckel more on an anniversary occasion, than to know that it was a time when the children were enjoying a wholesome and innocent good time.

In the absence of the Mayor, Welfare Director William Beatty made the opening address on behalf of the city. In the absence of the President, J. D. Robinson, R. A. Bartley of the Board of Juvenile Court and the community at large, spoke. Judge O'Brien O'Donnell spoke the closing word. Each speaker lauded the work that had been done by the News Boys' friend.

Mr. Bartley told the story of the method of discipline among the News Boys, as was practiced by Mr. Gunckel.

One evening as Mr. Bartley was going from business, he found a boy crying on the street corner, and on inquiry was told that the boy had lost his papers, to the value of 25c. He gave him the quarter to compensate him for his loss. He was congratulating himself that he had helped a boy in trouble. He had scarcely passed when he met a man who told him that the boy had played a trick, and said that this was the second time to his knowledge, as he had given him a like sum the day before; but the boy was gone, and the matter was allowed to pass. Next day, however, the boy came into his office, accompanied by another, and gave him back the 25c, and told him that "Gunk" said that boys mustn't take money that they had not honorably earned, and that he had done wrong, and he must make it right.

Judge O'Donnell pleaded for a monument in the form of a bronze statue, to be erected to perpetuate the memory of the man who had given so unselfishly and so generously for the boys and girls of Toledo who needed a friend.

RELIGION THE MOST HOPEFUL ASSET.

There was one phase of the life of John E. Gunckel that escaped the attention of any of the speakers. Mr. Gunckel himself spent most of his life outside of church membership, but his work with boys and girls, and his attempt to bring them to an approximation of his ideal of manhood and womanhood, led him to look in every direction for the forces that would be most valuable in the accomplishment of this end.

After many years of experience, Mr. Gunckel reached the conclusion that religion was his most hopeful ally. Having gathered boys and girls from every walk of life, and from every race and religious faith in the city of Toledo, it was not possible for him, at the News Boys Building, to be a religious teacher as such in the sense of offering religion in any creedal form, or in any ecclesiastical ceremony. He therefore formed a kind of partnership with the religious organizations of the city, and devoted much of his time in his later years to seeking the co-operation of church and Sunday-school in behalf of the boys and girls.

* * *

In conjunction with the Lucas County Sunday School Association, he sought to have appointed in every Sunday-school a representative from among the newsboys, who would work with him in getting every newsboy in the neighborhood to become a member of the Sunday-school. Sunday after Sunday, he went from school to school, church to church, urging that Christian men and women should bestir themselves in behalf of the religious training of the newsboys, and the newsboys' sisters. He was free from any spirit of sectarianism. His only concern was that the children should receive the help towards self-mastery that was offered through the channel of religious teachings and association.

Mr. Gunckel himself backed his own conclusion as to the value of religion, by uniting with one of the Toledo churches.

Since the opening of the war the rule excluding all but the nobility from rank in the Russian army has been abrogated and now the men of the middle class are eligible.

THE CHRISTIAN CENTURY

EDITORIAL

CLEAN MEN IN PUBLIC LIFE.

FEW political questions at this hour are of more significance than the securing of clean men in politics. In many states there is a blanket ballot ready for the primary elections that are near at hand. It is a herculean task to pick out the right men. It is difficult to know on what principle candidates should be selected. There is no single criterion more important than just to vote for clean, good men who have always lived right.

Declarations of principles are grossly abused. The biggest charlatan in politics will often make the most satisfactory statement, only to repudiate his "principles" as soon as his election is assured. It is the record of a man, his character as a man and a citizen, that gives to every declaration its meaning.

A good man is a guarantee that unforeseen political emergency will be properly met. Life is such a changing kaleidoscope that the issues which we discuss this autumn may not be the issues before next year's Congress at all. How do we know that our candidate will act right in all the emergencies that lie before him? We do not know unless we can be assured that he is a good man.

When a bad man is called to leadership in public life, he encourages our young people to regard ethical standards lightly. When a president drinks, or a governor is known to be unfaithful to his family, or a congressman accepts a bribe, the youth of the country assume at once that these sins are not to be regarded as standing in the way of preferment and power. Goodness will be enormously strengthened when it is more appreciated by people in their choice of leaders.

A CASE OF MORAL HEROISM.

NO SOLDIER in Europe compares in valor with Dr. Karl Liebknecht, who has dared to offend against public sentiment in Germany. Before the war he was the redoubtable leader of the Social Democrats in the Reichstag. Everywhere he was regarded as the most brilliant of the living exponents of socialism.

Early in the war, he led in a vain effort to limit the war to a defence of Germany. He was opposed to the war budget because it was in every way out of accord with socialist principles. He had believed with millions of socialists that world war was impossible on account of the unwillingness of socialists to enlist in it. His party was caught by the mob psychology, and the only orthodox socialist in Germany today is Dr. Liebknecht.

Lately Dr. Liebknecht has been raising his voice against what he regards as German abuses. He is opposed to a war of conquest. He has been especially opposed to the occupation of Belgium. He has been saying that there is no use in prolonging a hopeless struggle. For this he was sentenced to two and a half years in prison. Appealing his case, he has received a heavier sentence of four and one-half years, his civil rights have been taken away for six years and he has been dismissed from the army. Though the latter is a great disgrace in Germany, it will probably not bring much chagrin to Dr. Liebknecht.

It is thus that humanity has ever treated her prophets. It was the disagreeable task of Isaiah to talk about a spoliation of his native land. Tradition tells that he came to a bloody end. It was the disagreeable task of Jeremiah to prophesy through a long life the exile of his people. His reward was exile in Egypt and at last a violent death.

Karl Liebknecht has taught Christians of this age a lesson in fidelity to conscience. Fortunately the government dare not take his life and he may yet live to lead the anti-militaristic hosts of Germany who have apostatised only for the moment.

A CAUSE OF UNBELIEF.

GENERAL GRANT was once told of a man called Charles Sumner who had no faith in the Bible. He promptly replied, "No, I suppose Sumner hasn't; he didn't write it." In this case he analyzed unbelief as nothing other than an exaggerated sense of egotism. How often this is the real basis of unbelief, it would be hard to ascertain.

More than one man has assumed to dismiss scornfully and with scant attention the sacred opinions of millions of the human race. We are now learning not to do that with any kind of religion, even the kind that was once called false. None but the egotist can flippantly say that millions have been mistaken and he alone is right.

The egotist is not afraid to arraign God for his faults! He finds many things wrong with the divine order. Ingersoll once complained because health was not as contagious as sickness. He missed the fact that it is. Every catastrophe that comes is further occasion for some one attacking religion.

One of the great essentials of religion is a humble spirit. Micah's definition of religion is "to walk humbly with thy God." Jesus blessed the poor in spirit. Only the man who is still teachable, in the spirit of the little child, is able to enter the kingdom of God.

Science has not dispelled the mysteries of the universe but has only increased them in number. These mysteries are not of special value in proving the claims of religion, but they are of some value in confronting the would-be omniscient fool. Life in every way is full of things not yet understood. No man will make progress who does not keep his mind open to new truth.

It is here that the reconciliation comes between the scientist and the Christian. Both are men of humility. Both recognize the presence of mystery in the world. In the great camp of unconscious mediocrity lives the man who thinks he knows it all..

MR. WILLETT'S RETURN FROM SYRIA.

MOST of our readers know that Mr. Herbert L. Willett, Jr., has spent the past three years as a member of the teaching staff of the Syrian Protestant College, the leading missionary school in Asia. The letters he sent to The Christian Century during the first year of his stay were most interesting.

But with the opening of the war communication with Syria was much interrupted, and for the past year word has been received from him only rarely, and then in the brief and fragmentary form insisted upon by the censor.

As it was known that the entire Syrian coast is mined and blockaded, it was doubtful if any of the members of the American colony in Beirut would be able to leave for home this year. Not until Mr. Willett reached New York was his family aware that he had been able to

get away, and if they had known that he was compelled to make the entire journey overland—by train and military automobile, through the wild though romantic regions of Asia Minor, through cities like Tarsus and Iconium famous in New Testament story, through plague-stricken camps of prisoners, through Constantinople and the Balkan States, to Berlin and Copenhagen, and then by steamer far out to the north of Scotland and the Orkneys, to avoid the peril of submarines,—they would have been still more disquieted. But he has arrived safe in Chicago, and will remain now to complete his graduate studies in America.

Our readers will welcome the three or four sections of his story of the journey home, the first of which will be published in next week's issue of The Christian Century; also the later articles in which he proposes to give some account of conditions in Syria and Palestine.

We greatly regret the fact that the large collection of photographs he has gathered in the Orient had to be left in Beirut, together with practically all the rest of his possessions,—rugs, books, papers, notes,—for nothing but the most limited luggage could be brought, and he was repeatedly searched, and every scrap of paper was taken from him. How long it will be before his belongings in Beirut can be recovered he has no means of knowing.

Our chief regret is that the photographs which would have proved valuable in illustrating his later articles are out of reach. Of course, it goes without saying that no camera or photographs were permitted on any part of his journey home.

SERMONS FOR LABOR SUNDAY.

THIS year there was an embarrassment of material for Labor Sunday. The shock of industrial conflict was on and the problem of labor was easily first in the American consciousness, eclipsing every other.

In this situation there was one embarrassing feature. It was like undertaking to preach peace in Germany and France. The minds of men were not neutral. Every utterance was apt to receive a partisan interpretation.

No labor Sunday, however, ever presented a more sorrowful picture of the fruits of domestic discord and misunderstanding. This is a time when some most radical remedies are receiving serious consideration which a month ago would have been dismissed as visionary and impractical.

It is not the business of the church to be partisan. It is her business to teach men justice and mercy. There is a deep need for the fear of God to enter the hearts of all our leaders.

A GREAT CONVENTION APPROACHING.

THE International Convention of the Disciples of Christ at Des Moines promises to be one of the large conventions of our history. Conventions of recent years have been held at far distant points. This year the location at Des Moines brings the meeting within easy reach of three-fourths of the Disciples.

The convention will be the occasion of some great reports. Most of our missionary societies are showing real progress this year. Especially stirring is the declared purpose of the Christian Woman's Board of Missions to send a big force of new missionaries to South America. There will be the story of the progress of the Men and Millions Movement. Some of the colleges have fine reports to make of new endowment and equipment.

When our conventions dare to hear from all the great souls of the brotherhood, they will reach the maximum of their usefulness. It is one of the chief defects of our convention management at present that considerations of policy sometimes lead timid committees to put reactionary men on programs, because they are supposed to be "safe." Some day we shall see that our only safety is in progress.

WAS IT MUCH ADO ABOUT NOTHING?

THE discussion at Canton concerning the reception of the unimmersed to Disciple churches has been characterized by one conservative writer as "much ado about nothing." Apology is made by this writer that the valuable time of the brethren has been turned aside from discussions of doctrine, to a consideration of the practice of Christian union in the local congregation.

That the judgment of the rank and file of Disciples differs from this is manifest from the correspondence which pours in following the publication of the story of the debate from the pen of Mr. Jordan.

There is no more uneasy place in the Disciple conscience than with reference to our ungenerous treatment of our religious neighbors in the fellowship of the local congregation. This uneasiness now has many voices. There can be no settlement of the problem involved save that found in the prayer of Jesus for the unity of believers.

SUMMER CAMPS FOR BOYS.

MANY churches are learning that a summer camp for boys is an enterprise of deep significance. It is to be doubted whether there is in the whole realm of activity for boys anything which so appeals to the boy nature as this.

According to the recapitulation theory, which is not entirely devoid of truth, the boy lives through the successive stages of human history. In the early teens he is in the Red Indian stage of development. At this time, the tent, the open fire, cooking by primitive methods appeal to the deepest things in his racial memory.

Though the church leader may not be very much interested in this consideration, he does know that the camp life accomplishes a number of things for boys in the vacation period which are of the very greatest value.

First of all, the boys are compelled to work; but the work is for them like play because of its spontaneity. Often the boy has to cook his own meal along with all the rest. It requires labor to keep the camp up. Living under these conditions makes the boy see that labor is not a needless fad of older people but a deep necessity for life.

The democracy of the camp teaches the boys many moral lessons. His playmates will tell a boy the truth about himself more brutally and effectively than his parents ever would, and it comes with the authority of the gang, an authority as absolute as that of the Sultan.

Boys never fail to appreciate the organization that makes the pleasures of the camping trip possible. A Sunday-school or a Boy Scout patrol fostered by a church can put the boys under an obligation to the church such as will guarantee their loyalty for a long time. Both from the standpoint of the church and of the boy, the summer camp is a success, when under the management of a man who understands the boy nature.

The Sunday School

Third Quarterly Review

CAN YOU ANSWER THESE?

Lesson I.

1. What did Paul teach in Thessalonica?
2. How was Paul supported in Thessalonica?
3. Why did Paul speak first to the Jews?
4. What was the main point in Paul's preaching?
5. What does "turning the world upside-down" mean?

Lesson II.

1. How long was Paul in Thessalonica?
2. Why did he leave the city?
3. What is meant by "our gospel?"
4. Were his converts Jews or Greeks?
5. Why did Paul write the letter to Thessalonica?

Lesson III.

1. Where is Athens?
2. For what was it famous?
3. What attracted Paul's attention in this city?
4. What two systems of philosophy prevailed in Athens?
5. What was the Areopagus?

Lesson IV.

1. What games were celebrated near Corinth?
2. What was Paul's trade?
3. Who were Aquila and Priscilla?
4. How did the Jews regard athletics?
5. What two letters did Paul write from Corinth?

Lesson V.

1. What did the Jews think of Paul's preaching?
2. What is the meaning here of "a stumbling block?"
3. What is meant by asking for signs?
4. What did Paul mean by "the foolishness of God?"
5. Who are the called?

Lesson VI.

1. What led Paul to write this hymn?
2. How does God estimate giving?
3. What are the two great commandments?
4. What is the greatest example of love?
5. What is meant by "tongues?"

Lesson VII.

1. What was the reason for having collections?
2. What is meant by "the ministry of the saints?"
3. What is God's "unspeakable gift?"
4. What kind of giving honors God?
5. In what benefactions are you interested?

Lesson VIII.

1. When was Paul first in Ephesus?
2. What sort of a man was Demetrius?
3. Why did he oppose Paul?
4. For what purpose were Greek theaters used?
5. What were the duties of a temple-keeper?

Lesson IX.

1. What was Miletus in Paul's day?
2. What does "bound in spirit" mean?
3. How did Paul point to his record?
4. For what purpose was Paul in the world?
5. What purpose have you in the world?

Lesson X.

1. Why does Paul give this account of his suffering?
2. What sufferings have been recorded?
3. Are Paul's words boasting?
4. Was Paul complaining?
5. Why did Paul write Second Corinthians?

Lesson XI.

1. With whom did Paul stay in Caesarea?
2. How was Paul received in Jerusalem?
3. How was his orthodoxy suspected?
4. How does unfounded slander grow?
5. Should we readily believe evil reports?

Lesson XII.

1. Of what was Paul's speech a defence?
2. How did Paul receive his Roman citizenship?
3. What purpose had Paul in addressing the Jews?
4. What were the objectionable words?
5. How was a man examined by scourging?

A Glance Backward

The Lessons in Today's Life.

BY ASA McDANIEL.

THE story of Paul's missionary work is a long and interesting one. We have been following his fortunes and misfortunes the past Quarter. It might be well at this time to take a glance back along the course to see what has been accomplished, and to gather the nuggets of gold that may have been missed along the journey.

The closing words of last Quarter's series of lessons gave a brief account of Paul's entering Europe for the first time, and the success he had in that city. Philippi was the first city in Europe to have a Christian church. It was founded by Paul and was especially dear to his heart. The once interesting city is now in ruins. It was not ready to receive the gospel, and it might not be far from the facts to suggest that this condition may have contributed to its present condition in no small measure. This is certainly true of the individual who rejects the gospel by any sort of method. If the ruin is not complete the condition of his mind and heart is such as to render him of little religious value to the community.

When Paul was driven from Philippi by a mob he came to Thessalonica where he reasoned in the synagogue at first. The people believed the gospel message in large numbers, and the Jews became very jealous. This spirit is not uncommon among us. It frequently happens that the success of another is especially displeasing. In the face of great opposition Paul succeeded in planting a church in that prosperous city. The city stands today, and is known as Saloniki. Because of his teaching that Jesus was the Christians' king, he was accused of treason to Rome, and of "turning the world upside down." At any rate, his life counted on the side of the kingdom of God. It might be a profitable thing to stand alongside of Paul and see how the influence of our lives compares with his.

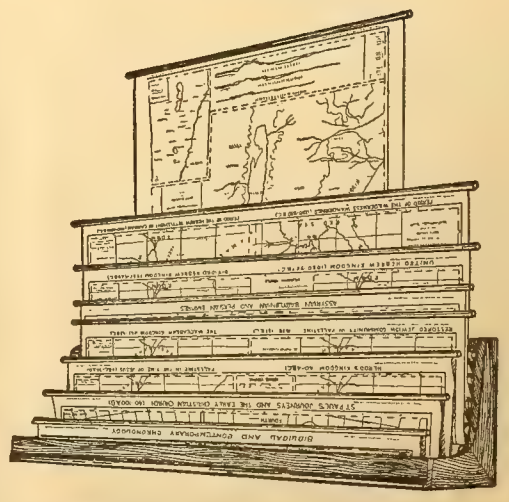
Paul finally drifted to Athens where he hoped no doubt to meet more favorable conditions. Athens was the chief city of Greece. It still maintains this distinction. Paul was mightily stirred because of the great number of idols he saw everywhere, and in synagogue and in market place, to Jews and to Epicurean and Stoic philosophers, he preached Jesus and the resurrection. The Athenians took delight in hearing something new, and they brought Paul unto the Areopagus that he might explain his new teaching. Perhaps Paul's chief work in this city was his famous address before this council of Mars Hill. His treatment here was that of indifference rather than mob violence. This method of attack is peculiarly effective at the present time. People as a rule are not actively opposing the gospel of our Lord; they are just indifferent to it. This attitude is more difficult to deal with, on the whole, than the former.

* * *

From one of the three most renowned cities in the history of the world Paul went to the great commercial center of Greece. Corinth was situated on an isthmus between two seas. The ancient city is in ruins, having been visited by a violent earthquake; but New Corinth has a population of fifteen thousand only three miles away. Here Paul remained a year and a half. It was a difficult field. But here Paul founded his largest church. He did not escape persecution in the worldly city. From Corinth the two letters to the church at Thessalonica were written by Paul. A study of the letters shows that he praised them and comforted them in their work. While Paul was in Corinth he made his home with Aquila and Priscilla. By them Paul was encouraged to larger and better things.

The next monument to be mentioned in this backward glance over Paul's career is his work at Ephesus, a city on the Aegean Sea. It is now in ruins. Paul spent nearly three years there and founded a church. He wrote the Ephesian letter to this church while in Rome some years later. Here he burned the books of magic, and disturbed the business of the silversmith, who caused a riot and in consequence Paul left the city. The man who does his duty need not expect all the people to be his friends. What we need today is more men who dare to disturb the worship of gold and silver idols.

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The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Methodist Veterans Meet at Bull Run.

Northern and Southern Methodists met recently on the battle-field of Bull Run. Dr. John F. Goucher was present representing Bishop Cranston and spoke. Bishop Eugene R. Hendix, the senior bishop of the southern branch of Methodism, made an address. The two speakers clasped hands over the Manassas peace tablet. Near by was the Sudley Methodist Episcopal church, South, in which General Jackson stopped for prayers during 1862. The company repaird by motor for a visit to this church.

Iowa Pastor Goes to London.

The story of the circumstances under which the committee of City Temple, London, became acquainted with Rev. Joseph Fort Newton is a very interesting one. The Iowa pastor has been printing his sermons for a number of years and finally one was reproduced in the Christian World, a London periodical. His utterances in this journal were of such character that the British public became interested in him. The evangelical note is being sounded in Mr.-Newton's sermons in England these days. His hero is David Swing, whose biography he wrote as the first of his books. The British say of him that he is "frankly rhetorical in the American style of rhetoric" and "his eloquence rushes along like a torrential cataract."

Theological School Turns Away Students.

Men who would enroll in the Boston School of Theology (Methodist) must now go on a waiting list. Fifty new students were accepted this fall but forty were turned away for lack of room. These students came from all parts of the country. This indicates that there is not a lack of theological students to the extent that has been reported.

Plan Union of Russian and English Churches.

Archdeacon Rogers of Fon du Lac contributes to a recent number of a German theological journal an article on proposed co-operation between the English and Orthodox churches. The archdeacon visited Russia in 1903 and is conversant with the customs of the Orthodox church of that country. The German editor represents the "old" Catholics of Germany. The German editor resents what seems to him an effort to establish the English and Slavic peoples in a place of leadership that would be quite as objectionable as the leadership of the pope has been in the past. He demands a separation of religion and politics.

University Studies Indians.

Mr. and Mrs. Louis Shortridge are full blooded Chilkat Indians of Alaska and they have been educated in the mission schools. They have been selected by John Wanamaker and the Museum of the University of Pennsylvania to make an exhaustive study of the history, ethnology and language of the Chilkat Indians. In addition to the contribution to science, this will be a great service to the future missionary operations in this section of the world.

Close Sunday Schools in Philadelphia.

The plague of infantile paralysis in the east has resulted in an order from the health department of Philadelphia closing all the Sunday-schools of the city. No children under sixteen years of age will be permitted to attend the church services. It is also a possibility that the public schools will not be opened on schedule. The whole city is living under a most rigid quarantine.

More Money for French Protestants.

The Federal Council of the Churches of Christ in America has secured $60,000 of the $150,000 fund needed for the French Protestant churches. Secretary Macfarland has been very insistent that the total amount be raised, for the close of the war these churches will face the greatest opportunity of their history Without aid they will in many cases perish utterly.

Raise Monument to Secretary.

The London Missionary Society will gather as a monument to their late secretary, Dr. Wardlaw Thompson, a fund with which to educate and support higher native agents in the fields of the society. It is proposed to secure fifty thousand dollars, the interest on which will equip and support about thirty workmen.

Missionary Review Changes Hands.

The Missionary Review of the World has been a standard publication which was edited by the late Dr. Arthur T. Pierson and published for many years by Funk and Wagnalls. It will be published by the Missionary Review Publishing Company, of which Dr. Robert E. Speer is president, after Sept. 1. Dr. Speer will give character to the journal and this guarantees that it will treat Missions in an up-to-date fashion entirely.

Theologian Visits Orient.

Dr. A. H. Strong, the veteran theologian of the Baptist denomination, and president emeritus of the Rochester Theological Seminary, will sail for the orient on Sept. 23. He will be accompanied by several members of his family. His party will spend considerable time in Japan, China and India. They plan to be in India in the cool season. Dr. Strong will refuse all speaking engagements. He will spend eight months on the trip.

Pastor Assists Consul.

Rev. George R. Montgomery has resigned as assistant pastor at Madison Square church, New York, to remain in Turkey as assistant to Ambassador Elkus. Mr. Montgomery went to Constantinople as charge d'affaires when Ambassador Morgenthau returned to this country last winter. Mr. Montgomery is peculiarly qualified for his new task by his thorough knowledge of the Turkish language—gained through his experience in Smyrna as a missionary.

Protestant Parade for Pittsburg.

The churches of Pittsburg held a Protestant Parade on Sept. 2. Numerous lodges and patriotic fraternal organizations also participated in the parade. A committee has had the enterprise in hand for a year. It is reported that there were about 100,000 people in line.

Missions Bring Peace in Latin America.

The feeling between Indians and Spaniards in Latin America has been the opposite of cordial in days gone by. Indians have often been characterized as dumb as mules, and the Indians on the other hand have regarded Spaniards as haughty and over-bearing. The evangelical missions have brought better feeling between the races. In Guatamala there has recently been passed a minimum wage law in behalf of the Indians of the country.

Bishop Heads Dry Movement.

The Rt. Rev. Thomas Nicholson, bishop of the Methodist Episcopal church in Chicago, has accepted the position of president of the Dry Chicago Federation. He is now in the mountains of the west recuperating his health but in the early fall an active campaign will be begun. The effort of the organization is to get the question of licensing saloons on the ballot in the city election next spring. Rev. Philip Yarrow is the Superintendent of the organization.

Lutheran Young People Meet.

The Luther League which held a convention in Toledo recently has joined most heartily in the movement to honor the great founder of their denomination next year. They also seek more unity for the Lutheran movement in this country.

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Disciples Table Talk

Kentucky's State Convention

Kentucky Disciples will hold their annual meet this year at Winchester, Sept. 18-21. S. Gano Buckner is president of the convention. A. L. Boatright, of Paris, will be leader of song. The sessions will begin on the evening of Monday, Sept. 18, with addresses by R. H. Crossfield, Homer W. Carpenter, J. W. Hardy, J. W. Porter and E. B. Bourland as features.

On Tuesday the C. W. B. M. will have charge of the sessions. On the morning program are W. G. Eldred, Mrs. Mary Walden, Miss Willie Boardman, Mrs. E. L. Williams, Mrs. Louise L. Campbell and Miss Myrta Rierson; and in the afternoon conferences will be held under the leadership of Mrs. Louise L. Campbell. Mrs. Ida M. Harrison will give a talk on the Panama Conference and D. W. Scott will speak on "The Enlistment of Life." Horace Kingsbury will give an address in the evening on the theme, "Not Disobedient to the Heavenly Vision."

The following day's program will have such speakers as Dr. Buckner, Ira M. Boswell, H. W. Elliott, C. W. Cauble and Hall L. Calhoun, in the morning; Clyde Darsie, R. A. Doan and S. J. Corey in the afternoon; and Leroy M. Anderson, W. R. Warren and A. W. Fortune in the evening. Professor Fortune's address will be on the theme, "Kentucky's Supreme Demand of the Disciples."

Thursday will be Bible School day. F. F. Grim and President R. N. Simpson will have part on the morning program. A Review and Outlook service will be held also in which state officers and department superintendents will participate. The following special features will be included in this period: Recognition of standard Bible-schools, the award of the county banner and the recognition of standard rural churches. W. N. Briney will lead in a period of intercession and E. L. Powell will preach a sermon. Early in the afternoon will be featured an Orphans' Home session, conducted by J. S. Hilton. John Christopherson will speak on the rural church institute, and J. D. Armistead on the Lexington School of Methods. Three talks will be given on Bible-school extension in Kentucky and P. H. Moss will tell the story of "Bible School Work Among the Negroes;" W. C. Bower following with an address on "National Bible School Work." At 5:30 will come the Adult Bible Class Banquet, with J. H. Richmond as toastmaster. Addresses will be given by Roger T. Nooe and W. C. Pearce.

In the Special Adult Bible Class Session, in the evening, interesting features will be a demonstration session of an organized class, in charge of Glenn B. Murdock, State Adult superintendent, and with C. T. Hendricks, of Paris, as teacher. W. C. Pearce will give an address on the Organized Adult Bible Class.

Several conferences will be held during the convention.

Paris, Ill., Bids H. H. Peters Farewell.

What was originally planned as a Paris Chamber of Commerce farewell to H. H. Peters, its retiring president and pastor of First church, turned out to be a civic demonstration. The meeting was held Aug. 25. Mr. Peters has resigned from the Paris work to accept the leadership of the Illinois State Missionary Society. The mayor of the city presided at the farewell meeting, which was held at the Presbyterian church. Oscar Merkle, a leader in the business life of Paris, spoke of Mr. Peters as president of the Chamber of Commerce. He referred to the initial opposition to having a preacher in the office. Some one had said, "Oh, he'll turn the thing into a prayer meeting," but they soon found that the new executive did things as well as pray for them. "Mr. Peters' record as president of the Chamber of Commerce is too well known to you to need recounting at this time," said Mr. Merkle. "He needs no eulogy from me." He then eloquently and practically outlined some of the things for which Mr. Peters had striven and urged the citizenship of Paris to take up the work where it had been laid down by the retiring president.

Professor Athearn's New Work in Boston.

In a personal note written to a friend in Des Moines, Professor W. S. Athearn, now at Columbia University, tells something of his new tasks as the head of the department of religious education in the School of Theology of Boston University. He writes: "I am to have a wonderful opportunity in my new position. Six of the most outstanding leaders in the field of religious education have been called to the faculty, including Miss Margaret Slattery, celebrated author on adolescent girlhood, and H. Augustine Smith, authority on children's music. I will have a demonstration school, a model institute, and other features of which I have been dreaming and planning for so many years. This new position will not interfere with my duties as educational superintendent of the International Sunday School association." Professor Athearn and family will have church membership with the St. James Christian church, of which Mark Wayne Williams is pastor.

Fifty Years in the Christian Ministry.

It is an unusual record which has been made by John W. Allen, pioneer Disciple pastor and now living in Spokane, Wash., preaching as he has opportunity. Mr. Allen's friends in Spokane, in former charges, and elsewhere recently celebrated with him the completion of fifty years of service in the ministry. On this occasion his relatives presented him with 150 copies of a souvenir brochure containing memorials to his ministry. A committee also presented him with a purse of nearly $500 sent by loving friends. Following is the list of donors: Jacksonville, Ill., church, $38.85; First Christian church, Omaha, $25.00; Central Christian church, Spokane, $30.00; Chas. C. Chapman, $100; Charlie Roberts, $25.00; Geo. H. Grombacher, $10.00; Franklin Circle church, Cleveland, O., $78.50; Jackson Boulevard church, Chicago, $125. Mr. Allen preached his anniversary sermon from the same text from which he preached fifty years ago, "I am the way, the truth and the life." His late sermon was preached at Central church Spokane, of which he is a member and an elder emeritus. During the following week a union picnic was given, at which seven churches did honor to their friend. It was on this occasion that the gifts were presented to Mr. Allen. The churches served by the veteran preacher during the fifty years are: Johnstown, Pa.; Omaha, Neb.; Grayville, Ill.; Shelbyville, Ill.; Jacksonville, Ill.; Jackson Boulevard, Chicago; Franklin Circle, Cleveland; Dean Avenue and Jackson Avenue churches, Spokane. Mr. Allen was at one time president of the American Society.

Northwest Texas Camp Meeting.

The nineteenth annual session of the North-west Texas Camp Meeting was held late in August. Over thirty Texas counties and a number of States had representatives present. This organization is a unique one; its affairs are managed by directors chosen from different callings—lawyers, cowmen, ministers, etc. Revivals have been held each year, with the exception of twe or three, since the organization of the association nineteen years ago. The next one will be held at Spur in August, 1917. More than 3,000 persons have been added to the church by these efforts. About thirty are reported for this year. J. L. Haddock, of Erick, Okla., and J. T. McKissick, of Harriman, Tenn., did the preaching. The following were among the preachers present at the late meeting: Randolph Clark, Stephenville; G. W. Davis, Benjamin; J. E. Chase, Lubbock; G. W. Williams, Austin; J. S. Stockard, Cisco; Wm. Pearn, Snyder; Hilory G. Bedford, Midland; T. F. Weaver, Sweetwater; E. M. Douthit, Spur; S. H. Holmes, Vernon; F. G. Jones, Midland, and I. C. Fifield, Portales, N. M.

Community Work in Indiana Churches.

W. H. Newlin, pastor at Brownsburg, Ind., is engaged in a new community movement. A recent issue of the Brownsburg Record reports as follows: "What may be termed a Triangular Rural Church Chautauqua will be held in the Christian churches at Brownsburg, Jamestown and Advance, from September 25 to 29. Parallel sessions will be held in the three towns, and the program which is now being prepared by Ministers Newlin, Halstead and Kelley, will provide for the talent at the different points, the speakers being shunted back and forth for the different periods. There will be addresses on all different activities of Christian life and church work by specialists. To relate the program to the larger community life there will be addresses by the workers in the extension department of Purdue University, and the closing address on Friday evening, Sept. 29, by Dr. J. N. Hurty on 'Community Sanitation.' The entire program will be of such a nature as will appeal to all persons interested in church work and community uplift, and a large attendance is expected from this and adjoining communities."

* * *

—Joseph A. Serena, president of William Woods College, Fulton, Mo., reports that already the enrollment of the college has reached the capacity of the buildings.

—The Misses Josepha and Stella Franklin of Anderson, Ind., will depart this week for India, to take up their missionary work again. Miss Josepha Franklin, who is supported by Central church, Anderson, will go to Damoh, India, and Miss Stella Franklin will be stationed at Mungeli, India. While on the 10,000-mile journey the two missionaries will stop at Vancouver, British Columbia, and Hongkong, China.

—The Boys' department of Central church, Des Moines, Ia., enjoyed a five days' camping trip "up the river" last month. About twenty-five boys made the trip. Prizes were given the ones keeping the neatest tents.

—Norman Brighton, who has resigned the work at Park Avenue, Des Moines, has entered the evangelistic field.

—H. F. Rector, of Madisonville, O., began his new work at Plainfield, Ind., Sept. 1.

—John S. Zeran, who has taken the work of the state superintendency of missions of Arkansas, asks for the co-operation of all churches of the state in his important task.

—Danville, Ind., is planning large things religiously for this winter. A union campaign is scheduled for November 12 to December 19. Chas. O. Lee, of the First church, reports that Grover C. Little, of Chicago, has been called as recreational director for the year. Community center work will be carried on for eight months this year, rather than six as last year. Much new equipment is being placed in position for the community work, and about four times as much money will be expended upon this feature of the church's activity.

—Linn D. Cartwright, of Fort Collins, Colo., reports five persons added to the membership there at one service.

—Goshen, Ind., First church, will have a new building, to be erected in the spring.

—Charles W. Clark, of Sayre, Pa., has succeeded A. F. Sanderson at Central church, Syracuse, N. Y. The pulpit at Central has been supplied during the summer by D. H. Bradbury.

—F. A. Massey, of South Bend, has been called to take the pulpit at LaPorte, in place of D. L. Berry, resigned.

—Indiana Endeavorers met the last week in August in state convention at Muncie, and the largest attendance in the history of the state organization is reported.. Garry L. Cook gave an address during the session.

—William Oeschger, recently resigned from the chancellorship of Cotner University, Bethany, Neb., spent a brief vacation in Salt Lake City and Seattle. Mr. Oeschger is now president of the state missionary society.

—N. H. Robertson has resigned at Watseka, Ill. During his four years' pastorate the membership of this church has been doubled.

—At the farewell service conducted by H. W. Carpenter at Shelbyville, Ky., over $1,000 was subscribed to pay off a long-standing church debt. Mr. Carpenter becomes Chancellor of Transylvania this autumn.

—J. N. Haymaker, of Wichita, Kan., chairman of the location committee of the international convention of the Church of Christ, reports that four cities have already put in their application for the 1917 meeting: Kansas City, Mo.; Cincinnati, O.; Buffalo, N. Y. and Oklahoma City.

—Dr. Mary Longdon, who has secured a post-graduate medical degree at the University of Pennsylvania, sailed for India August 24. Miss Neva Nicholson, a graduate of Drake University and who has spent two years at the College of Missions, expected to sail with her.

• • •

A Banner Indiana County.

Chas. O. Lee, of the Danville, Ind., church, reports that Hendricks county is now thoroughly organized after the state plan; during the last year quarterly meetings of the board have been held, and a splendid mid-winter conference conducted. The county has become a living-link of the Foreign Society, raising about $750 for the work of Herbert Smith, at Lotumbe, Africa. During the coming year the county will also strive to become a living-link under the American Society. There are 13 churches in Hendricks county, all of them having regular preaching except one which has called a pastor. Three unusually successful meetings have been held in the county this year; at Pittsboro, where Frank Huston ministers; at North Salem, where Lee Tinsley leads, and at Brownsburg, under the leadership of W. H. Newlin, The county meeting will be held at Danville, Sept. 30-Oct. 1. E. E. Snoddy, of Transylvania, will deliver four lectures on this occasion, and a basket dinner in the basement of the church will be an interesting occasion.

Program of the Illinois Convention

Held at Central Church, Peoria, Sept. 11-14.

CHRISTIAN WOMAN'S BOARD OF MISSIONS PROGRAM.

Monday Evening, September 11.

5:00—Young Woman's Circle Conference and Luncheon at Y. W. C. A.. Addresses by Mrs. E. M. Bowman, Chicago; Miss Allena Grafton, Indianapolis; Miss Myrta Pearson, Eureka.

7:30—Central Christian Church.

7:30—Song Service, led by W. E. M. Hackleman. Scripture Reading and Prayer, Mrs Anna Barbre Colegrove, State Vice President, Taylorville. Naming of Convention Committees. Announcements.

8:15—Address—"The Panama Conference and the New Missionary Opportunities for Latin America." Rev. S. G. Inman, Executive Secretary Committee on Co-operation in Latin America. Benediction.

Tuesday Morning, September 12.

9:00—Praise Service, led by Mr. Hackleman.

9:15—President's Message, Mrs. Laura V. Porter, Carthage. Reports: Corresponding Secretary, Miss Jennie Call, Springfield. Treasurer, Miss Henrietta Clark, Jacksonville. Auditor, Miss Lillian Ross, Springfield.

10:15—Report, Young People's Department, Miss Effie L. Gaddis, El Dara. Address, "Our Juniors," by a Junior, Miss Frances Hunter, Chicago.

10:45—Round Table.

11:45—Address, Miss Allena Grafton, International Secretary Circle Work.

12:15—Adjournment.

Afternoon.

2:00—Song and Prayer Service, led by Prof. Hackleman.

2:15—Business Period: Recommendations of State Board, Miss Call. Report of Committees.

3:00—Song. Address, "A Layman's Look-in on India Missions," Mrs. E. M. Bowman, Chicago. Greetings from Jhansi, Illinois' Centennial Station in India.

3:45—"The Neglected Continent." Peoria Auxiliary Quartette. Address, "The Disciples of Christ in Latin America." S. G. Inman.

4:30—Announcements—Closing Service. Adjournment.

ILLINOIS CHRISTIAN MISSIONARY SOCIETY.

Tuesday Evening, September 12.

7:00—Pictures.

7:30—Music.

7:45—Bible Study. Walter S. Rounds.

8:00—Welcome Address. Dr. C. G. Clarke, Peoria.

8:25—Music.

8:30—President's Address. Edgar D. Jones. Adjournment.

Wednesday Morning, September13.

9:00—Bible Study. Walter S. Rounds.

9:15—"The Church That Jesus Started—Its Beginning." Stephen E. Fisher.

9:40—Business and Reports: Report of Board of Directors. Treasurer. Permanent Fund. Bible School Superintendent. Elementary Superintendent.

10:20—State Program—Secretary John R. Golden. Missouri—W. D. Endres. Indiana—E. W. Akeman. Ohio—W. E. Hall.

11:15—Symposium on Church Activities. D. N. Wetzel. 1. Every Member Canvass.—L. G. Huff, 2. Getting a Crowd.—C. C. Carpenter. 3. Mid-Week Meeting.—S. W. Crabtree. 4. Missionary Education.—Charles W. Ross. 5. Saving the Weak Church.—W. W. Vose. 6. Personal Evangelism.—Amelia Gerke.

12:00—Memorial Service.

12:15—Adjournment.

Afternoon.

1:30—Bible Study. Ernest Reed.

1:45—Y. P. S. C. E. Address. B. H. Bruner.

2:15—"The Church That Jesus Started—Its Creed."—Stephen E. Fisher.

2:45—Educational Session. Music by Eureka Department of Music. Address—"Education, the Paramount Issue." F. D. Kershner. Music. Report.—L. O. Lehman. Music. Business Session. Report I. C. E. A.

4:30—Adjournment.

6:00—Eureka Banquet.

Evening.

7:15—Pictures and Music.

7:45—Temperance Address—L. E. Sellers.

8:15—"The Life Worth While."—F. D. Kershner.

Thursday Morning, September 14.

9:00—Bible Study—Ernest Reed.

9:30—Business, etc.

10:30—"The Church that Jesus Started—Its Program."—Stephen E. Fisher.

11:00—Church Extension—George W. Muckley.

11:30—Sectional Conferences: 1. City Redemption—Austin Hunter. 2. Rural Problem.—R. B. Doan.

12:15—Adjournment.

Afternoon.

1:30—Sectional Conference on School Problems: 1. Elementary—Miss May Young. 2. Secondary—Richard Heilbron. 3. Adult—E. W. Thornton.

2:15—Bible Study.—W. G. Winn.

2:30—"The Child."—Miss May Young.

3:00—"Men and the Church."—Prof. A. W. Nolan.

3:30—"The Preacher and His Responsibility to the Church."—Meade E. Dutt.

4:00—Entertainment.

Evening.

7:00—Pictures.

7:30—Bible Study.—W. G. Winn.

7:45—Bible School Address—E. W. Thornton.

8:15—Sermon—"What Must the Church Do to Be Saved?"—M. L. Pontius. Adjournment.

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The present Board is composed of five



Mr. Fletcher Cowherd.

business men and two ordained ministers. The business methods that characterize the Church Extension work are very largely due to the men of affairs on the Board.

The Board meetings begin at 1 P. M. on the first Tuesday of each month and no business of the Board is hurried. No meeting of Bank Directors was ever more deliberative. Meetings often last half a day. The case of every church's need that is applying is carefully considered. The security it offers for the loan is investigated. To this the Board attributes its slight losses of $1,993, in 27 years, during which time the Board handled over $3,000,000 in making 1,823 loans in 44 states.

In getting loans returned to the amount of nearly $2,000,000 the Board appealed to the religious and benevolent side of the church that the money should come back and go out to help the other waiting homeless churches. The Board has also aided the churches by helping them in their business methods. David O. Smart, one of the wisest business men Kansas City ever had was president of the Board for 18 years, when he died in 1906.

The present head of the Church Extension Board is Fletcher Cowherd, one of the best and most highly respected business men of Kansas City. He has been president of the Board for 10 years.

He has given $5,000 to the work, establishing a Home Fund in memory of his brother whom he dearly loved.

Fletcher Cowherd was born on a farm near Waverly, Lafayette County, Missouri, was educated at Missouri State University, graduating from the Law Department of that institution. Located in Kansas City, Missouri, and practiced law for one year and then went into the real estate business, continuing in same ever since.

He is president of the Fletcher Cowherd Real Estate & Mortgage Company. He has operated largely in buying up tracts as raw land, platting same, improving streets, etc., and then building houses on same for sale. His company has also conducted a general real estate and loan business.

He organized the Safety Savings and Loan Association, a mutual savings institution in 1894 and has managed it from the beginning, being first the Secretary and now its President. This institution has assets of two and one-quarter million dollars. He is director of the Commonwealth National Bank and the Kansas City Title & Trust Company..

He takes great interest in Kansas City's civic affairs. He was formerly president of the Kansas City Real Estate Board and is now chairman of its Public Utilities Committee. Last March on his own account he visited Cleveland and Detroit to examine into the public utilities of those cities, the cost of electric lights, city water, street railway fares, etc., and made a report on same to the Kansas City Real Estate Board. He is a member of the special committees of the Commercial Club on a new municipal lighting plant. He was recently appointed by the Mayor of Kansas City as a member on the Charter Commission to frame a new charter for the city.

He is president of the Joint Board of Christian Churches of greater Kansas City, a deacon in the Linwood Boulevard Christian church and teacher of the Men's Bible Class. He is also a member of the City Missions Committee of the Christian Churches of Kansas City and is a director of the Y. M. C. A.

J. C. Hill, vice-president of the Board owns and actively operates the Street Car advertising in Kansas City. He is a bank director and has other large business interests. He managed the building of the Linwood Blvd., church in Kansas City.

Langston Bacon the Attorney of the Board controls large business interests with his law practice. Our Treasurer, Mr. Gray was an active business man and is as accurate in figures as any expert accountant. T. R. Bryan was the former Treasurer for 21 years, W. F. Richardson is pastor of the First Church and John H. Booth and the writer are the Secretaries.

The Board makes its appeal for the September Offering on the basis of its record as the Trustees of this Fund of $1,225,000 and upon the immediate needs. Paul says "It is required of a steward that a man be found faithful." There are no more competent business men than those on the Church Extension Board. Every dollar contributed will go into a permanent fund and will be faithfully handled in building churches for our faithful brethren scattered as sheep without a fold.

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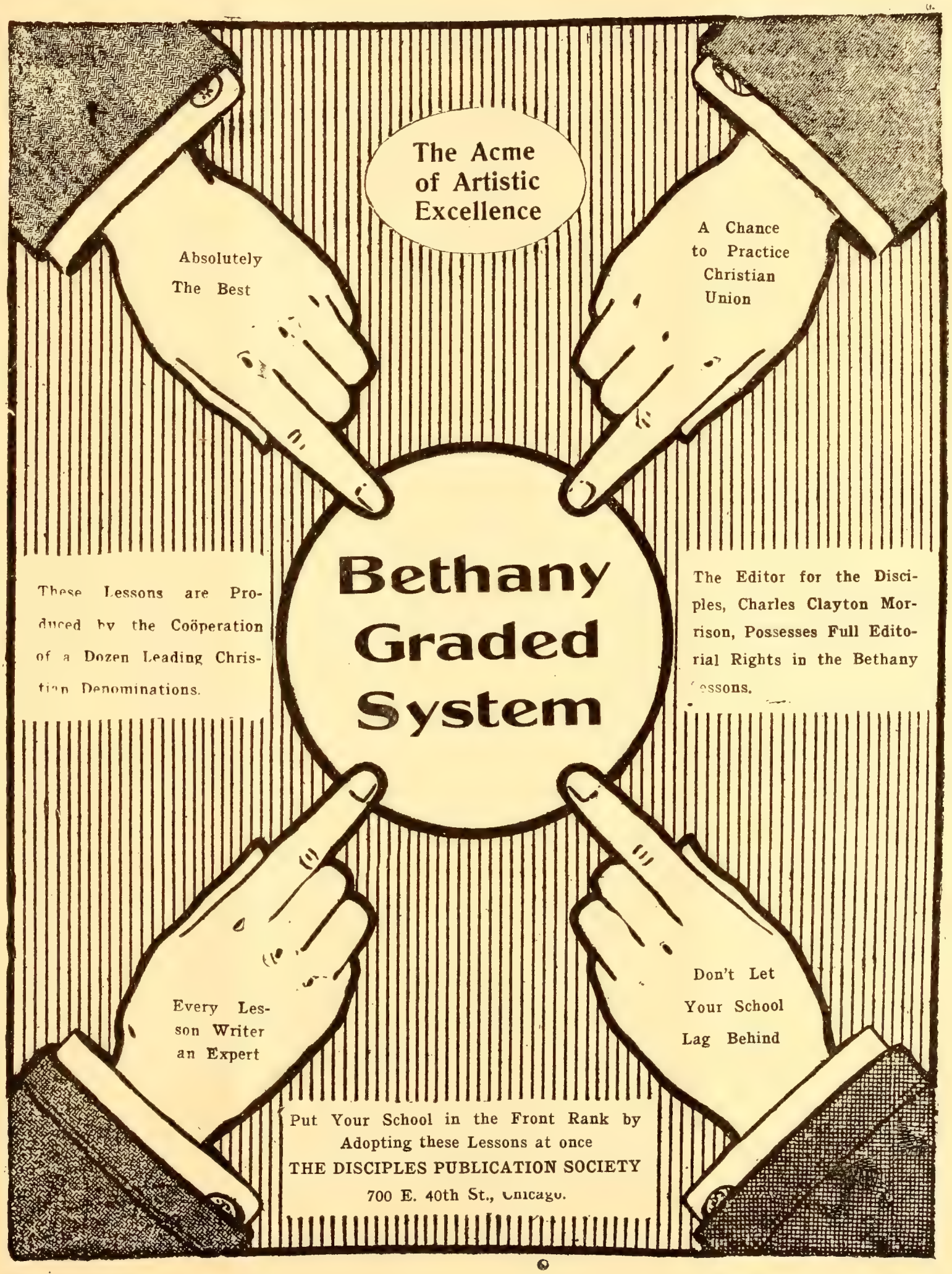
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THE CHRISTIAN CENTURY

Vol. XXXIII September 14, 1916 Number 37

Sitting in the Seat of the Scorner

Editorial

The Educational Status of the Disciples' Ministry

By Alva W. Taylor

Across Turkey

Beginning a Series of Travel Stories

By Herbert L. Willett, Jr.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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Sitting in the Seat of the Scorner

THE SCORNER IS THE ENEMY OF MANKIND.

A sneer has often taken the heart out of an enthusiast or discouraged the ardent student. The scorner is neither productive nor is he willing that others should produce. He is a kind of gangrene on the body of society which is to be given heroic treatment whenever it appears. There are certain reasons why such sick souls are more numerous now than in other times. That they should not make their sickness to appear health, earnest-minded men must see clearly the fallacy and the evil of their state of mind.

The scorner is often begotten of sin. In a bachelor club of Chicago is a man worth more than a million dollars. Unlike many men so fortunate, he is a moral pervert. At the age of seventy, he makes one of his chief occupations the carrying of a camera to make lewd pictures forbidden by law. Surrounded as he is by men of the world with moral standards none too high, he has fallen to a depth abhorrent even to his companions in sin. Such a man affects to be a scorner. He has no faith in humanity or the world or God. His very sin and shame are a forceful expression of his contempt for life. Without courage to die, he commits a living death.

The scorner is an egotist. He lives under the ancient system of astronomy which makes the earth the center of the universe. Worse than this, his own life is the center of the earth. Sun, moon and stars revolve around him. Men, women and children must dance attendance upon his majesty. There is a kind of insanity which is called the exaggerated ego. In a certain sense all egotism involves a faulty mental process. Every teaching of modern knowledge is to show a man his dependence on humanity and on God. Only the scorner and the fool deny this dependence.

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All enthusiasms fall under the ban of the scorner. Yet every great advance of human life has come as an enthusiasm. Reforms must grow the wing feathers of a great passion before they can fly. The emotion of the abolitionist was once the butt of ridicule for the scorner. The prohibitionist succeeded him in the funny papers. The pacifist now provides a target for his cheap wit. On the train of progress the enthusiast is the engine; the scorner is the brakes.

Goodness is a fairy tale to the scorner. He believes that evey man has his price; and what is worse, that every woman has her price. It is easy to hunt for self-seeking motives in every good deed that is done. Perhaps we all act upon a variety of motives. The scorner interprets a good deed always by the worst motive that he can find in the mind of one who has sought for the good. When a man doubts whether there is a disinterested action in the world, he only confesses his moral poverty. There is a color-blindness of the soul. A man we once knew could never find strawberries because they were red and he could not see red. The scorner cannot find goodness because his vision is not adjusted to that kind of reality.

Beauty is an empty word with the scorner. We are well aware that beauty is not altogether an external matter, but lives in the soul of the artist. It is for this reason that two persons in an art gallery may have radical differences of opinion about a picture. There are people in the world who have lost their appreciation of good music. Paintings are only the accumulation of so much pigment, significant because other people are foolish enough to pay large prices for them. Poems are frothy nothings. The house built by married lovers as the expression of their ideals is only so much wood and stone. The scorner has his own reward. He lives in a world where he sees the mud but never the sunshine.

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It is not to be wondered at that the scorner has no use for God. What enthusiasm is to the reformer, goodness to the moral man, beauty to the artist, truth to the thinker, that God is to the soul of the religious man. A pseudo-scientist once declared that he had swept the heavens with a powerful telescope and found no God. He had examined a human brain with a microscope and found no soul. Most of us live unconscious of the wireless messages that agitate the air all around us. We have no ear to hear them. Only the aerial and the instruments can bring them in and translate them into sound which we can hear. Even so, a man can murder his religious consciousness. He then naively declares that there is no God.

Perhaps we are in danger of scorning the scorner. As his mental and moral and spiritual attitude stands as a pitfall, we have a right to make a wide detour around it. We ought to erect danger signals to warn away our fellowmen.

It will be easier to prevent such an attitude than to cure it. We all need to be taught the art of growing old gracefully. The scorner may be said to be a prematurely aged man who has lost interest in life. How to keep our interests alive, means much not in length of years, but in the satisfactions of the every-day.

Two old men of the Congregational fellowship show us how to do this. They are Lyman Abbott and Washington Gladden. We can imagine them looking for the newspaper very early in the morning. They know the Great Adventure is near for them, but they are not daunted. They look forward to it with curiosity and with a sustaining faith. But this interest in eternity, quickened by their years, has by no means obscured their interest in the here and the now. They will care profoundly who is elected for president this fall. The war news is fraught with deep significance for them. The great realities of the soul are not less certain but rather more so after the long years of their pilgrimage here. No accumulation of years and experience will take away their interest in life. They have found the fabled Fountain of Youth and will never grow old.

We cannot despise our world, nor humanity, nor ourselves, for all these things are of God. It is our faith in the Creator, the Father of all Souls, that makes us ever delight in the works of his hands.

The Educational Status of the Disciples' Ministry

By Alva W. Taylor

IN THE two years' time the writer has been working at this survey some 1,200 letters have been sent out to select men, asking their co-operation in filling out schedules of inquiry. Each was asked to select a distinct area, such as a county, a missionary district or a state, and to give the educational equipment of each and every Disciple minister within that area. This was expected to yield a cross-section analysis of the educational status of the ministry of the brotherhood that would be fairly accurate. In the absence of any means in the church's organization to make a complete enumeration, such as the Methodists and Presbyterians possess, this seemed the best that could be done.

SOME CONCLUSIONS ARRIVED AT.

Of the 1,200 men addressed, only about one hundred responded. But the schedules returned covered so wide an area and so considerable an amount of territory that they warranted the drawing of some conclusions. The correspondents were able to procure at least the entire number of college men in areas running from a city or county up to missionary districts and in several instances whole states. The total number of ministers covered in the reports was more than one thousand. The men who attempted inquiries found many difficulties. There was no fund to cover the expense of their inquiries; many refused to answer any questions about their educational preparation, some even resenting it; missionary secretaries, both of state and district, have not the means at hand to discover the facts in regard to the ministry of their fields. The difficulties were not without relief in humor, a striking instance of which was a long letter denouncing the whole attempt as an effort to play the bishop, adopt "Methodistic" ecclesiastical machinery and to steal the liberties of the free-born.

The results are not conclusive. Nothing less than a registry of the entire ministerial staff of the brotherhood would be accurate. But these figures are indicative and formulate, with some degree of trustworthiness, the facts in regard to the educational status of the Disciples' ministry.

DIFFICULTIES TO BE MET.

The computation of results was somewhat complicated, but every effort was made to do it accurately. It would have been easy to have taken the net returns on the number of college men, for instance, as compared with the total number reported upon and to have simply drawn the conclusion that there was that certain percentage of college men; but the results would have been ridiculous for several reasons. One of the most patent faults with such a method is shown by the fact that a correspondent could give easily the whole list of college and graduate men for his district, but would be unable to give any facts regarding a large number of less known men who did not have the privileges of a college education, who thus labor in humble fields and who did not care to relate the facts regarding their educational handicap. Then there are certain sections of the country where college men predominate and others where they are few. In the former reports were easily made complete while in the latter they were inevitably lacking in details. So computations were made to cover homogeneous sections of the brotherhood.

FULL RETURNS FROM SOME STATES.

The statistics of the Year Book were used as the basis for computations. Effort was made to discriminate between city and country districts as it was easy to get urban statistics and the percentage of college men runs high there; but the major portion of the ministers are in towns and villages and the percentage of college men runs much less there. This fact with the one above mentioned, i. e., that college men can practically all be found but others cannot, put it beyond doubt that the figures here given are liberal; there are doubtless fewer rather than more college men in the Disciples' ministry than these findings show.

Complete returns were made on Missouri, Virginia, Colorado and southern California. The western states run high on the percentage of college men and, together with reports covering smaller areas in the West, form a very satisfactory basis for making computations for all that territory. Virginia is representative of that eastern section where Disciples are few, and together with returns

Educational Status of the Disciples' Ministry

Editor's Note: The following table sets forth the results of two years of investigation carried on by Professor Taylor. The lack of statistical data and, more seriously, the lack of a statistical conscience among the Disciples makes the findings of Professor Taylor as important as they were difficult to secure. This is the first time any systematic attempt has been made to obtain such data. We are indebted to the Campbell Institute, which organization furnished the funds whereby Professor Taylor's work was done, for permission to publish his findings. The accompanying article explaining the significance of the figures in this table is worthy of careful study.

Total number of ministers (not including colored) 5,000
(Student preachers not counted.)
Total number ministers who are college graduates, 2,250, or 45 per cent.
Total number who had some college education but did not graduate, 1,150, or 23 per cent.
Total number who have done some post-graduate work, 400, or 8 per cent, (and about 18 per cent of all college graduates.)
Total number who were never in college, 1,600, or 32 per cent. (Of this number one-half were never in high school.)
Total number of ministerial students in colleges, 1,200.

from the territory to the north along the coast and east of Ohio forms a satisfactory basis for computing the results for all that section. Missouri is midway between the middle-western states, where Disciples are strongest, and those more southern states where there is a larger number of non-progressive churches and thus a larger proportion of ministers without a college education. Thus northern Missouri, together with returns covering whole missionary districts in surrounding states, gives very adequate basis for that territory; and southern Missouri, together with the rather inadequate returns from the states of Arkansas, Tennessee and the farther southeastern states (where "Disciples of Christ" are weak and the "Church of Christ" strong), gives a working, though not altogether satisfactory, basis for the findings for that section. From other sections, such as Ohio, Texas and Canada, the estimates are made on the basis of actual returns made from those states. This method seemed the most adequate that could be adopted and yields, we believe, fairly accurate indication of the educational status of the Disciple ministry. At least it is the most pretentious attempt that has been made to get at the facts.

SOME INTERESTING FIGURES.

The Year Book lists 5,600 ministers. Among them it gives the names of a considerable number of students for the ministry, but does not accurately indicate just which are students in all cases. As it was desirable to reckon with ministerial students as a separate class a deduction of six hundred was made from the total ministerial list of the Year Book and computations made on the basis of 5,000 preachers over and above those studying for the ministry. The number of men who have done post-graduate work could no doubt be accurately determined by actual count of men who know each their own state well, but the classification cannot be so satisfactorily made. There are many men who have remained with their alma mater for a master's degree or for a year's graduate work. Ofttimes the college was not equipped for graduate work in any such way as are the larger graduate schools, and the work done could hardly be classed with that done in a regular graduate divinity school or university. Thus again the returns on the number of ministers having had graduate work over-rate rather than under-rate the facts.

The colleges report 1,004 students for the ministry. To this should be added a considerable number for those studying in graduate divinity schools and in other colleges than those of the brotherhood. The total would not fall short of 1,200, granting that all those reported as students for the ministry by the colleges have actually entered upon such preparation and are thus committed to preaching as their life work. There are several colleges, and among them those reporting the larger number of ministerial students, who do not discriminate between preparatory and actual colleges students. Thus the number reported as students for the ministry cannot be all called "college students" and no doubt a considerable number of them will go to the field without a college degree. Thus again the figures given err on the side of liberality rather than conservatism.

The total number of men in the ministry and preparing for it is thus found to be 6,200. Of the 5,000 who are on the field the Year Book lists 448 as men who are in business and preach occasionally and 223 as regular preachers who are also in business. The latter enumeration must be very faulty for correspondents in this inquiry state that from 10 per cent to 100 per cent of the preachers in their areas combine business with their ministerial work. In such states as Missouri, Arkansas and Tennessee, where there are hundreds of small rural and village churches existing on preaching once per month, the overwhelming majority of the men who minister to them are compelled to piece out their incomes with business avocations. Even in such states as Indiana and Illinois whole missionary districts were found where every man preaching for the smaller churches also engaged in a secular occupation. The writer is willing to estimate that from one-fourth to one-third of all the men in the Disciple ministry engage also in some side-line of business or are business men who make preaching an avocation. This is an estimate and not a part of the serious findings of this survey.

A REPORT ON SALARIES TO COME.

The correspondents were also asked to give as nearly as they could the salaries of the men they reported upon. The results are interesting and will furnish material for a separate report.

All figures in this report are given in round numbers. If actual enumeration could be made exact figures to the digit would mean something, but where the findings are by computation through complicated figuring there is nothing gained by giving odd digits. The figures are approximations at the best, and though they are accurate approximations, round numbers serve all purposes and are much more easily used.

Homeward Bound From the Orient

By Herbert L. Willett, Jr.

I. Across Turkey

NO LONGER is leaving Turkey for any other country, or even leaving one city to visit another part of the Empire, merely a matter of packing one's trunks and bribing the customs authorities to let them pass. No, one now starts a couple of months before he hopes to leave, and gently begins to pull the wires terminating in his Excellency, Jamal Pasha, Commander of the Fourth Army, Minister of the Marine, Military Dictator of Turkey, and thirty-two other things, all of which have to be mentioned,—and paid for,—in any telegram he condescends to receive.

Since the policy of mild speaking persistently pursued by our government makes its foreign officials useful as the recipients of requests, but useless when aid for American citizens is necessary, we sent our plea to Jamal Pasha, through informal channels, and were soon the proud possessors of a paper stating that four American teachers would be allowed to travel through Turkey, and were to have the use of all military trains and automobiles. The letter was signed by Jamal himself, and the necessity of permission to use military conveyances was soon made evident.

Having the document safely guarded, we approached the chief of police for permission to leave Beirut, and found that only three visits to the central station were necessary to get the required Vetheka, or local permit, without which no one could buy a train ticket nor cross the city boundaries.

Next we had to have our passports vis-ed by the consuls of the European countries we would have to traverse, and these officials required, in addition to the passport Washington gives, a statement as to our time and place of birth, signed by our consul; pictures corresponding to those on the passports; and a special endorsement of our signatures, also from the American consul. These vis-es completed the governmental requirements.

THE RUSH FOR THE TRAIN.

Food was the next item to be considered. The Turkish military trains are not provided with dining cars, and the country has such trouble providing for the army, that it is unsafe to trust to what one can find at stations. Therefore we bought a stove and saucepan, cups, saucers, spoons, oil, and various sorts of tinned food, completing the list with several dozen cakes of chocolate and enough jam to furnish a British afternoon tea.

These provisions bulged our suit cases and overflowed into two baskets, and we gravely considered leaving all changes of clothing behind because we feared that we might at times have to be our own porters, and a big demijohn of water was absolutely essential to our health in the cholera infested

country between Beirut and Constantinople. But we decided that it was as easy to leave clothing along the way as to give it away before we started, and so we had thirteen pieces of hand baggage when we lined up for final inspection.

Money was another difficulty, for while Turkish five pound notes passing at a face value of about $22.20 are



Mr. Herbert L. Willett, who has recently returned to Chicago after spending three years teaching in the Syrian Protestant College, Beirut, Syria.

easy to get, change is a problem and must be bought slowly and at a considerable loss. So for three weeks I spent all my spare time changing money, getting what silver I could and taking half and one pound paper notes for the rest. The ninety pounds we finally collected made a pretty large and heavy bundle when we came to stow it away in our pockets.

TREASON!

The day before we left we had to go to the station and present our Vethekas and answer innumerable questions before being allowed to purchase our tickets, and then we had to part with some of our precious small money because the government refuses to give change for tickets or stamps. From that time on someone or other wanted to see our papers every half hour day and night, and each put his name on the back to show that he had been attending to business.

On Monday, June 26, we were ready to start and after a five o'clock breakfast we rushed down to get an eight o'clock train. The rush was to prevent the hundred odd persons for whom no cars had been provided from taking the places we wanted, but to which they had an equal right. Tactics which we learned in football won the desired compartment, and the four who were homeward bound allowed seven other college men to help hold places intended for eight and to pile their luggage on top of ours.

When I add that the sun beat down in full warmth on the metal roof of the car, and that the thermometer registered 103 in the shade, the reader may form some opinion as to the temperature and humidity in the car. But we had determined to smile at everything and refrain from all complaint; so we piled the suit-cases for which there was no other room in the aisle of the compartment, put the demijohn and food baskets on top of them, covered the whole with two rug bundles, and set one man on the ridge thus formed. Then we propped the toppling mass with our feet, bought many fans, and broke into melody to cheer the spirits of those left behind.

THREATENED DISASTER.

In view of Beirut as one climbs the foothills of the Lebanons is always a sight to be remembered, but when every hundred feet decreases the heat several degrees, words cannot express the joy with which one feels the cogs slipping past. We took turns at the windows and as one man after another reached his station and left us, we gradually possessed ourselves of as much room as we had paid for, and prepared to enjoy instead of enduring.

Disaster threatened before we had been gone an hour, in the shape of an official who suddenly appeared at one window and demanded our passports. We were prepared for that, but not for the appearance of a letter which fell from one man's pocket and was immediately seized. What! We were carrying letters! A crime! Treason!! Ingratitude!!! We all explained at once—it was a note of farewell handed in just as the train pulled out. It was valueless. It should at once be destroyed,—and the action suited the words. But the soldier was unappeased. He, being the usual type of Turkish official in Syria, knew no Arabic, French, German nor English, and our Turkish was not ready for exhibition.

Things began to look serious when someone got an idea. With elaborate gestures he enacted the story of a person weeping in Beirut, and as a parting token giving to her best beloved this note which now he, poor soul, had been forced to destroy. We all looked sympathetic; the pseudo-lover gave signs of sorrow, and the soldier either understood or considered us hopeless, for he shrugged his shoulders and passed on,—a truly oriental method of solving the difficulty.

SOME APPRECIATED GIFTS.

Stops along the way were very long, because at each place wood had to be taken on in quantities large enough to run us a few miles further, since there is no coal left in Syria. We had railed for two years at the denuding of the Lebanons to provide the railroad, but on that June day we felt reconciled to the vandalism, since it was getting us started home. Several times friends were at the train to give us parting messages and provisions to add to our store.

One lady presented us with salad dressing, paper napkins and a lavender stick, begging us to tell her friends at home how she needed money. Chickens, bread and native cheese were presented, and even a cake made its appearance. At Aley, the military capital of the Lebanons, a former student of mine, now a subaltern in the army, whispered to me that about twenty-five soldiers were dying every day of cholera, and that two German drill-masters had recently been murdered for their severe treatment of the men under them,—a report like others that we had frequently heard from various parts of the country.

Reyak is the point at which the Aleppo branch of the railroad leaves the Damascus line, and is chiefly notable at present for the fact that several hundreds of Armenian refugees were there allowed to starve to death in the sun, for the furtherance of the Turko-German plan of extermination. No signs of any remnants of the unfortunate people met our eyes, but we did fall in with a group of German officers coming from the Suez Canal.

One of these, whom I had known as a school boy in ante-bellum days, rescued me from the crowded compartments of our new train, and allowed me to share with himself and two brother officers a very comfortable compartment set aside for them. From them I learned that the Kaiser is not insane, that Germany would win before October, and that the United States government deserved the worst fate their language could describe. I remembered that I was apt to be considered an enemy in a hostile land, and so reserved comment until music and the stars were mentioned.

AT ALEPPO.

Near Baalbek we met one of the chief army surgeons of the Lebanons, a Beirut friend, and he told us that their hospitals were full, but that there was no medicine of any sort to be had, and that nothing could be done for the soldiers other than cleaning them up before they died.

Morning brought us to Aleppo, and a more unalluring city I can hardly imagine. A glittering sun upon the white houses and yellow sand made a blinding glare, and we disliked the city even before we found no rooms at the hotel, no train out before the next day, and the place little but a concentration camp for Germans. We appealed to the U. S. Consul, and he lived up to his reputation of being the most useless man in the consular service. We camped out on a hotel piazza until late in the afternoon, and finally were grudgingly given a small room in which the four of us could scarcely move around. But true to our plan we grinned, even when ice water had to be passed by as dangerous, though we were parched. And when the vice-consul took pity on us and gave us the freedom of his cold shower bath, we decided to live until morning. Late in the afternoon we saw a deserter shot in the main street and decided that maybe we were not the saddest mortals alive. Nevertheless we voted Aleppo no place to live in, and were glad to get an early train on Wednesday morning.

It was at the Aleppo station that

our Jamal Pasha paper came to our rescue. Health certificates were called for and we had none. Did we have permission to leave the city? Only our Beirut Vethekas, we answered. The officers were deeply desolated to inform us that we must see the local authorities before we could leave, and were gently pushing us out of the station when the guardian of the precious paper produced it. The change of demeanor was immediate. We looked well, health certificates could be dispensed with, and as we had the right to go where we liked, evidently we could leave Aleppo. So we all saluted, bowed cordially, and hustled our baggage into the rapidly filling train.

Two of us got into a compartment with several children who objected to the odor of the naphthaline bands we wore to ward off disagreeable animalculi, but we were hardened to public opinion on that subject and held our ground. We even got quite friendly when we learned that they belonged to a party of twenty-two wealthy Armenians being deported to the interior where any fate might await them. They were very brave about it and thoroughly won our esteem.

APPROPRIATIONS "FOR ARMY USE."

During the six hours we spent on the train, I sat with a Turkish Pasha and his Staff in a first-class coach, and watched them test the contents of a large number of bottles of perfumes and toilet waters that had been confiscated from Syrian merchants. Such wholesale appropriation of whatever appeals to officers has become quite the custom throughout Turkey, and it is said that ladies' silk stockings are among the items most in demand "for army use." This particular Pasha was evidently a devotee of exotic scents, for the combinations of odors that saturated that car, as one bottle after another was opened, was nearly overpowering.

The railroad from the Syrian coast to Constantinople is at present broken into three sections because the tunnelling of the Amanus and Taurus Mountains is not yet complete. Consequently one has to cross the mountains by some other method than by rail, and frequent changes are necessary. Islahiyeh, the end of the first stretch of the road, has no other distinction than that of being a temporary terminal, and boasts nothing but a station and military camps. Turks are encamped on both sides of the station, many of them segregated on account of cholera and typhus, and near them is an Austro-German barrack, the home of some fifty close-cropped Teutons who are in charge of the work of shipping provisions back and forth along this main artery of military strength.

SOME PITIABLE BRITISH PRISONERS.

About a quarter of a mile away are the English survivors of the Kut-el-Amara defense. We were very anxious to talk to the poor fellows, many of whom are seriously ill, but of course British prisoners are not easily approached, and so we had to content ourselves with silently wishing them well and hoping for them a speedy exchange.

We knew that large transport autos ran from Islahiyeh to the next stretch of track, and hoped to find one waiting for the train. But we discovered that one had left just before we got in, and as none of the Turkish officers around the station seemed to know when another might be expected, we hardly knew how to proceed. Dr. Haskins of Beirut and Mrs. Haskins and their two daughters were on the same train, and they stayed in the shelter of the cars, while the rest of us went to search for information and a place to stay. We discovered a distillery run by Austrians, but found that hotels, tents, or even trees were not to be found, and that another automobile was not due for an indefinite time. Even the German officers we had met could do nothing to help us, and so we had a rather gloomy message to take back to the train.

A BIT OF CHEER.

But help was at hand. Miss North, a nurse, on her way to Konia to help in the American hospital, was an accomplished traveler, and had cleared for herself a space on the floor of the filthy station, which was pretty full of native women and children, and there, surrounded by suit-case, provision box and stove, was calmly getting lunch. A hint was all we needed. In short order we had cleared out a corner, lighted our stove, begged some water from the distillery,—we had to prove that we were not English before we got any,—and were serving tea which tasted extremely good. Soup followed, and after our four cups had gone the rounds of the party we felt less gloomy about having to wait for an auto on which to try the value of our Jamal Pasha permit.

Some rash person ventured the opinion that a truck might be in by three o'clock, and so we piled all our baggage in the shade of the station as the crowd which had gathered to watch the train arrive thinned out, and there we set ourselves down, to be ready for instant loading when the longed-for time should arrive.

We scanned the road we could see winding down from the mountain, but no dust cloud arose. By three o'clock our eyes hurt; by four we were rather silent; and by five we four men ungallantly deserted the rest of the party and followed two of the German officers, who had invited us to share their room in the barracks. Even at the pitch of dolefulness we had reached by that time, we were still able to congratulate ourselves that our lot was better than that of the Armenian refugees, who were not permitted to leave the train and had only cold food.

MEMORIES OF ISLAHIYEH.

As Islahiyeh is scarcely a pleasant memory I shall be brief in recalling it. The barrack floor was hard and flies were many; the distilled water was warm while the pump water we did not dare drink was icy; the station agent was churlish and did not allow us to use the station as a camp, until we swept it out without permission and installed ourselves; and we stayed in that spot for forty-seven hours, which seemed a week. Fortunately no more trains came in to disturb us, and we could use the cars of the one which brought us, as dressing rooms. We men did our washing at the pump and used a picket fence for clothesline. Three of our four cups were broken during our stay, so that serving the meals became something of a problem; nevertheless we grinned, as per agreement, and kept our eyes on the winding road.

Friday noon the auto came and the German in command won our hearts.

"There is a train due in ten minutes," he said. "Officers will be on board. If the auto is still here they will take it. If you can leave before they arrive you may use it. Can you hurry?"

We hurried! Lunch, nearly cooked, we gave away. Baggage was packed with the contents hanging out, and literally thrown into the car. We climbed in pell-mell, and adjusted ourselves as the speedometer jumped to twenty, and we were off. I sat on a chain, an umbrella, and the corner of a suit-case, but I did not care. Islahiyeh was behind us!

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THE CHRISTIAN CENTURY

EDITORIAL

WHY CHRISTIANITY LIVED.

THE fact that Christianity has outlived most of the systems of the ancient world has always been a challenging problem for the historian. Gibbon felt this problem all the way through his "Decline and Fall of the Roman Empire." Later historians have made efforts to account for this interesting and for us most significant phenomenon. Looking at religion from the view point of history we must say that of all the religions of antiquity, Christianity was fittest to survive.

Christianity has within it just the opposite of what the Roman Catholic church claims. It has the power of change. Every century of history is full of the story of adaptations that were made to meet some new emergency. Heresies were analyzed and the truth absorbed from them and taken over into catholic doctrine. This is a commonplace to any student of doctrine.

The church is flexible with regard to the social structure. Beginning as a great democratic movement, it became monarchical in the period when there was but little government. With the founding of strong governments which came with the revival of learning, freedom came to the church again in the form of the Protestant reformation. Wherever the church has undertaken to assume the role of immutability, there it has soon grown weak and powerless. Catholicism is dying in Italy where it is conservative, and flourishing in America where it has so many new methods in operation.

The lesson of this history should not be lost on the present generation. Great demands are being made on the church by new ideas and new environment. Even if these new ideas be "heresy," the history of the church shows that heresy must be understood, and that hidden away in it somewhere is truth. The church in these days of new thought and new social organization may find a surer place than ever before in human life; by refusing the lessons of history it will condemn itself to hopeless obscurity.

LIBERTY AND EXPEDIENCY.

PAUL had the most astonishing freedom of mind. Having been born in the trammels of an extreme Phariseeisn, he emancipated himself completely from religion by law and became a convert to the principle of a religion of the spirit. When he was talking the theory of religion, he was opposed to all statutory law. When he faced practical situations, he limited this principle by another principle, that of expediency. The question of eating idol meat was not one that occupied him long on the intellectual side. An idol was nothing and never could spoil good meat. But the effect of eating idol meat on the conscience of the weak brother was another question.

If either of these principles is followed exclusively, religion suffers. An inconsiderate freedom would wreck the church. A slavish expediency would inhibit all progress.

Alexander Campbell faced the same dilemma. As a foundation for his religious attitude, he declared, "In matters of opinion, liberty." Yet when a Universalist brother in the ranks of the Disciples wished to bear witness of what was for him the truth, Alexander Campbell reached the peculiar compromise that it was permissible to believe universalism—contrary to the sentiment of the brotherhood—but it was not permissible to teach it, for it would be divisive.

Many modern problems of the Disciples press for solution. We live in an era of the triumph of the principle of expediency. A state secretary once said in our hearing, "It doesn't matter how much anarchy the young preachers believe in, just so they don't 'anarch' any." From his point of view, the ideal minister is a man who is free in his study but in bondage in his pulpit. Probably the people in the pews would not vote for this kind of preacher.

There is such a thing as a pedagogical method of presenting truth. Not all truth is in season. But to shut the door in the face of new truth continually is treason to the Spirit of God.

CONSISTENT MUSIC.

IT WOULD be a ludicrous situation for a minister to preach a sermon on the moral influence theory of the atonement and then have the choir sing, "There is a fountain filled with blood." Yet something like that happens in most of our churches every Sunday. Religion has grown beyond the current hymnology. The hymn book is full of pictures of a very materialistic kind of heaven. The sermon is full of idealism and moral appeal. Unless this chasm is to be bridged, many a service will be a hodge-podge. Perhaps a good many of the people will remember the hymn more than they do the sermon.

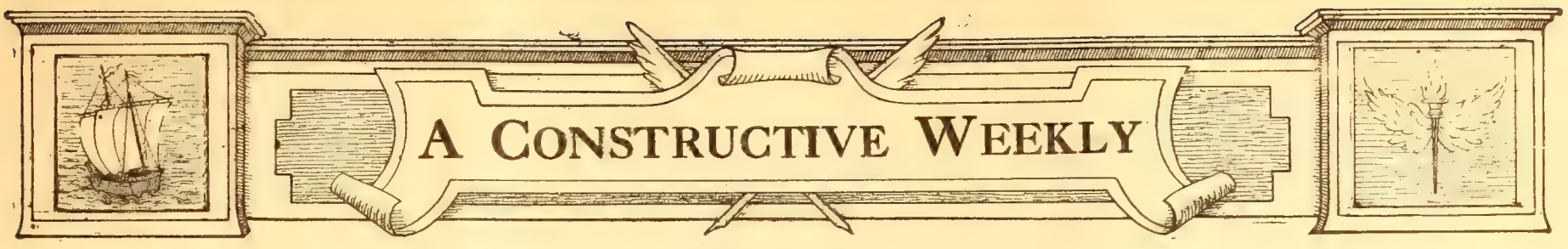
There are several reasons why improper music continues to be used to such an extent in our churches. The first and most potent is the business ambitions of the music publisher. It is more profitable to publish new rag-time songs that can be copyrighted than it is to circulate the older classic hymns which are now the property of the whole church. Great fortunes have been built up by this prostitution of the music of the church.

Even the churches which have begun some reform of their music have often left the Sunday-school to be victimized by cheap doggerel. We have thought that the old hymns were incomprehensible to the mind of a child, while the new ones—we have not seen that they are incomprehensible to everybody! There are some Sunday-schools which have made selections of great hymns fitting the religious experience of childhood. These schools find that the children sing them with deep feeling. The children of the public school are given folk songs and not the latest product of the vaudeville stage. Reverence for childhood will give Sunday-school children uplifting music.

There is an inviting field waiting for the expert in religious education and that is the hymnology of the Sunday-school. When a hymn book is produced to fit the different departments of the schools, it will be hailed with delight everywhere.

A BETTER STATE ORGANIZATION.

THE STATE convention has been in session at Peoria this week and one feature of the program is worthy of special mention. This feature is the testimony of leaders who have formerly lived in other states as to the methods of organization of Disciple work found in these more fortunate sections. It is clear that dissatisfaction with the past methods of organized activity in Illinois is to have a thorough hearing.



The Illinois Christian Missionary Society once rightly conceived itself as an organization for the starting of new churches. In the pioneer days there was real need for aggressive leadership in planting new churches in destitute communities. Long since, however, that work has ceased to be needed in most sections of the state. If there is an occasional community where more churches are needed, there are far more where they need fewer churches.

In recent years there has been a rapid decrease in the number of Disciple churches in Illinois. The few new churches started have been a small fraction of the churches which have died. The loss has often been in country places where changes in the population have rendered the church useless. In too many cases, the churches have died through their unwillingness to co-operate with any reasonable program for supplying a ministry.

It is clear that the state missionary society has some bigger job on its hand than starting new churches, and that is simply keeping alive the ones already started and bringing them up to a condition of efficiency in their communities.

The office of a state missionary society in these days should be a headquarters for efficient methods of church work. It should have agents to organize the churches into co-operation in the calling of ministers. A state society functioning in this kind of way would cease to be a kind of weak imitation of a home missionary society and would have a dignified and worth-while job for all time.

HIGH SCHOOL STUDENTS AND RELIGION.

WITH the opening of the high schools, in many communities a new class will go out of the Sunday-school. The high school age has been notoriously hard to reach. It is worth while examining why.

In the first place, the high school period of development is by nature a skeptical period. The opinions previously held, inherited from society, are given a fresh examination and for a time many of them are put in the discard.

A second fact that needs to give pause to obscurantist preachers is the distinction between the teaching of some churches and the teaching of the high school. When a student hears on Sunday that evolution is now dead and that reputable scientists no longer hold to it, and then that student goes to high school and finds the theory of evolution imbedded in every reference work, and the assumption of every science course which no instructor any longer takes the pains to prove, he naturally wonders.

There is a social fact in the organization of our Sunday-schools which is also significant. There are two classes of pupils which are of the same age. Part of these go to the high school. The remainder go to work. Immediately their thoughts and interests begin to diverge. Yet because of a similarity of age, they are often kept in the same class. This results in teaching and social life for the class that is not adapted to all its members.

The practice adopted by a few cities of arranging for credit work in the Bible, given by Sunday-school teachers who are approved by the public school, is a step in the direction of giving dignity to the study of religion. It is at this time of year that thoughtful church leaders are more than ever impressed with the need of something which will mean a better shepherding of the youth of our churches who are facing life's greatest intellectual crisis.

THE BOYS IN YOUR TOWN.

ANY fair-sized town may find in its town paper most any evening the story of a juvenile burglary or other misdeed. There are things going on which do not appear in the juvenile courts but which insidiously undermine the community life. Boys are more numerous among the juvenile offenders than the girls. What is wrong with the boys?

In an earlier day the boy spent his vacation working by his father's side, learning a trade, or learning how to farm. The factory system, the unionizing of labor, the child labor laws, these and many other innovations have divorced father from son in industry. The boy is idle where once he was usefully occupied.

It may be regarded as inevitable that where a gang of boys play together without supervision there is sure to be some evil spirit tending to corrupt the whole group. The first remedy for safeguarding the boy is the playground and supervised play. It costs money; but it costs less than crime and immorality cost, in the long run.

Some communities are using the remedy of vacation schools.

The Boy Scout movement, with its long hikes, its camping trips, its nature study, has helped to keep boys interested in wholesome things. The "big brother" movement of the Elks is another good thing for delinquent boys.

But the churches, which are supposed to promote higher ideals than these secular organizations, should leave no stone unturned to keep the boys of the community from becoming delinquent.

MUSIC IN THE HOME.

WHAT do you sing in your home? Do you sing at all any more? There are many things that have tended to displace the old-time "sing" of the religious home. The automobile takes the family away. The moving picture allures. And when the family is at home a kind of "canned" music from graphophone or player-piano has displaced the spontaneous musical expression of the past.

The effects of these changes is seen at church. People do not learn very many hymns in the average modern church. For the most part, fifty hymns would exhaust the list used in a given church. The reason it is hard to use more is that the old-time practice of learning hymns in the home has been dying out.

The question of what to do with Sunday was also answered in the old days of the Puritanical spirit by the use of music in the home. There could be no objections to going to the piano and singing the great hymns of the gospel. Today, along with our larger view of the function of the Christian Lord's Day, there is a real opportunity in the gathering of the family to sing the songs of the common religious experience.

Our homes need the ideal element. It is easy to grow crabbed and discourteous in the relations around the family table. The story read aloud in the evening, the music of the home, the reciting of the more beautiful elements in the family tradition help in building up a home spirit that is admirable and good.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Y. M. C. A. Does Good Work.

Mr. Francis B. Sayre, the son-in-law of President Wilson, has been in the Rio Grande region investigating the work of the Y. M. C. A. among the soldiers and gives a very glowing account of it. He says the organization through its buildings gives the men a touch of home and serves their needs in various ways. The Illinois branch alone transmits three thousand letters a day.

Catholics Have Revenues Cut.

The ban of the archbishop on public dances and gambling devices has hit the church bazaar a hard blow in the Roman Catholic fellowship. A church in South Chicago has given up its annual bazaar and the priest will raise the money by direct assessment. He is asking that each person shall give one day's wage each month, for the next three months. It is believed that the churches will be strengthened by the direct giving.

French Protestant Fund Grows.

The Federal Council of the Churches of Christ in America in a recent report to the press states that it has raised sixty thousand dollars of the $150,000 which is needed for the aid of the French Protestant churches. A special request has been sent that money should be turned in during the month of September.

A Day for Armenian Relief.

The President of the United States has set apart October 21 and 22 as days for the relief of suffering among Armenians and Syrians. The Federal Council of Churches of Christ in America will send out material to the pastors on the subject. It is stated that nowhere in the world today is there greater need than in these two stricken countries.

Chicago Has "Night Church."

The Night Church of Chicago under the leadership of Rev. Ernest A. Bell and Rev. Myron E. Adams conducts services in Chicago every evening in opposition to infidel propaganda and vice. This is an interdenominational enterprise and Bishop Anderson of the Episcopal church is one of the vice presidents.

A Public Chapel for "Perpetual Adoration."

The new archbishop of Chicago has ordered a public chapel to be opened in which there shall be perpetual adoration. He states that the business and the pleasure of the city never sleeps and that the worship of the city should not cease. The chapel will be in charge of the Sisterhood of the Poor Clare-Coletines.

May Create Canadian Saint.

The Congregation of Rites at Rome has started the difficult process of creating a saint. The name of Father Isaac Jogues has been introduced for consideration. He died at the hands of the Mohawk Indians in 1652 and in 1903 he was declared to be a martyr of the church. Now that the name of Father Jogues is before the Congregation of Rites, it will be the duty of the "devil's advocate" to appear before the Congregation and show why the canonization should not occur. This "devil's advocate" is some priest appointed for this purpose. Once the priest has been canonized, it will then be lawful to offer him worshipful veneration.

Judge Hughes Goes to Church.

Charles Evans Hughes, republican candidate for the presidency, and Mrs. Hughes, worshiped in the First Baptist church of Spokane recently. After the church service an informal reception was held for the distinguished guests. Baptist newspapers have taken much interest in his candidacy.

Send Commission to Japan.

The Baptist Foreign Mission Society has decided to send three men to Japan to study the educational situation in that country. Professor Frederick L. Anderson, of the Newton Theological Institute, and Secretary James H. Franklin will sail early in September and several months later Professor Ernest D. Burton of the University of Chicago will follow and help put into operation the findings of the other two gentlemen.

Big Evangelistic Drive.

A meeting recently held in Chicago provides for a big evangelistic drive throughout the country with the aid of professional evangelists. The Rev. W. E. Biederwolf, D. D., is the head of a commission of the Federal Council of the Churches of Christ and three district superintendents will work under him. A standard has been set up for judging evangelists and thirty evangelists with their teams will conduct a series of meetings in 731 cities, all of which have more than ten thousand of population. The Chicago Church Federation Council has shown much interest in the project.

Priest Opposed to Hibernians.

The priest of one of the largest Catholic churches in Philadelphia has come into the lime-light through opposition to the Ancient Order of Hibernians which held a national meeting at Pottsville recently. Father McDermott believes the Hibernians are similar to the Molly Maguires and un-American in tendency. When the archbishop issued permission for a corporate communion for the order, the priest protested it and resigned.

The Next Lambeth Conference.

The Archbishop of Canterbury has already sent out tentative announcements of the next Lambeth Conference which will probably be held in 1918. The only interference to this plan will result from a delay of peace. Should the war continue, the conference would probably not be held on the present schedule.

Girls' Class Movement Grows.

The Philathea Bible class movement has made great growth since it was inaugurated in 1895. Over 600,000 young women have been enlisted and the slogan has been raised for a million members in a campaign which will be started soon.

Moving Pictures Will Honor Luther.

The moving picture theaters will soon begin showing many reels of film in honor of Martin Luther and depicting the leading events of the reformation. This is part of the celebration of four hundred years of Protestant history.

Dr. Meyer Suffers Loss.

The many American friends of Dr. F. B. Meyer of England will be troubled to hear that his son who was a soldier in the British army is probably killed. He was last seen going over a German trench with a bayonet. He cannot be located in any of the prison camps. Dr. Meyer, the stricken father, is now eighty years of age and is overcome by his loss.

Professor Athearn Finds Place in Methodist School.

Professor Walter S. Athearn, author of several books in the field of religious education, and formerly an instructor in Drake University, has been engaged by the department of religious education of Boston School of Theology (Methodist) to conduct a model Sunday-school in the local church. He will make use of students of religious education in near-by churches. It is hoped that not only pastors but denominational secretaries and writers may be trained in this laboratory.

Honor Pioneer Preacher.

Peter Cartwright was one of the powerful pioneer preachers of Methodism. Recently the Illinois conference of Methodists in session at Springfield made a pilgrimage to his grave at Pleasant Plains, Ill. An address was delivered by Rev. S. H. Whitlock, D. D., who had had a personal acqaintance with the great preacher.

Speculate About Chinese President's Religion.

There has been much speculation about the religion of the new president of China, Li Yuan Hung. It has been stated he was a Roman Catholic and later this was denied. It has also been reported that he was a Baptist. The truth seems to be that he is not a member of a church unless he has joined very recently, though he is sympathetic with Christianity. His closest Christian friend is a former Jesuit priest, Ma Siang Beh. This man left the priesthood but not the church, that he might devote himself to the aims of the republic. If Li Yuan Hung should join a church, he would doubtless follow his friend into the Roman communion.

Federation of Presbyterians.

Though denominational reunion has not yet come to the Presbyterians, there is the beginning of such a movement in the south where churches of the northern and southern varieties that operate in the same town are federating and thus forming a practical union. Three such federations have been formed in the Ft. Worth presbytery in six months and some other cases are reported from different sections of the south. It is hoped that these federations will lead to a closer fellowship and ultimate reunion of this denomination, which has been divided since the civil war.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

Union Church at Hamilton, Mo.

Rev. F. W. Condit, Disciple pastor at Hamilton, Mo., a railroad town of 2,000 inhabitants, has succeeded in bringing about a remarkable co-operation between the local Disciple and Congregational churches.

The pastor of the Congregational church resigned and left his charge in April, 1915. In looking about for a successor, the thought occurred to one of the deacons of the Congregational church that they might co-operate with the Christian church in the employment of a pastor. A union service of Congregationalists and Disciples was held in the Congregational church, at which Mr. Condit outlined his views on the subject of co-operation. A series of conferences resulted, the outcome of which was the following agreement which was unanimously adopted by the two congregations and put into effect Oct. 1, 1915.

"This agreement witnesseth:

"That, whereas the First Congregational church of Hamilton, Missouri, and the First Christian church, of Hamilton, Missouri, both being desirous of the services of a pastor and minister: And, believing that it is possible for the two said Protestant Christian churches to worship together in peace and amity, without sacrificing any of those tenets or principles which distinguish the two organizations and without impairing the unity of either organization:

"Now, therefore, be it understood between the said two church organizations, and the individual members thereof, as follows:

"1. That the purpose of this agreement is that the said churches shall jointly employ and maintain a pastor and minister, whose duty it shall be to faithfully, impartially and equally serve the said churches and the members thereof, as a pastor and minister, to the best interests of each, not putting the interests of one above that of the other.

"2. That this agreement shall be in force and said pastor shall be employed for a term of six months, beginning October 1, 1915, and ending March 31, 1916, and the Rev. F. W. Condit is hereby employed as said pastor for said term, with notice to him on February 1, 1916, of the intention to renew or cease this agreement on March 31, 1916.

"3. That said pastor shall receive a salary * * * * * one-half of which shall be paid each month by each church.

"4. That the usual morning and evening church services shall be held each Sunday, and such services shall be held one Sunday in the church building of one denomination and the succeeding Sunday in the church building of the other, thus alternating, Sunday by Sunday, between the church buildings of the two denominations.

"5. That the church services held in said Congregational church building shall conform to the order of services which is now or may hereafter be established by the said First Congregational church and the practice generally in Congregational churches; and that the church services held in the said First Christian church building shall conform to the order of services which is now or may hereafter be established by the said First Christian church and the practice generally in churches of that denomination.

"6. That said churches shall conduct their Sunday-schools in their own buildings, separate and independent of each other.

"7. That the weekly Wednesday night meetings shall be held jointly.

"8. That doctrinal sermons or addresses including, or relating to, any proposition, tenet or belief not held in common by said two church organizations, shall not be delivered in either church building, *unless the person delivering it shall be a member of the denomination in whose building it is delivered.*

"9. Each church shall provide for heating, lighting and caring for its own church building, for the meetings herein provided.

"10. That the usual collections or free will offerings taken at the Sunday church services shall go to and belong to the organization in whose building the services at which time the said collections are taken are held.

"It should be the earnest aim of each and every member to so speak and act that this joining of hands shall be a happy event for each church and that the mutual respect and confidence shown by this arrangement shall continue as an example of Brotherly help.

"In witness thereof the said churches have caused these presents to be executed, this July 28, 1915."

* * *

This agreement was continued in force February 1, 1916, without a dissenting vote. In commenting on the agreement Mr. Condit says: "Neither church building is large enough to house both Sunday-schools or we should have but one. We may sell one building and enlarge the other. Should we use the Congregational building the members of that church have asked that we put a baptistry in their church and observe the Lord's Supper every Sunday."

The church's contribution to the enrichment of every phase of community life has been most pronounced. It has taken a leading part in developing the Parent-Teacher Association, the local Chautauqua, and other work of a social and educational nature. More charitable and relief work has been done by the church during the past year than formerly was done in any ten years. The missionary gifts of both congregations have increased. Both Sunday-schools are doing better than ever before in their history. Clear words and telling deeds on behalf of a united church have increased men's respect for the institutions of religion, and many men who have not cared to attend church heretofore have been enlisted in active support of this enterprise. The young people are attending church in unprecedented numbers.

Mr. Condit is actively engaged in furthering similar movments in other sections of his county. He is withal loyal to the historic ideals of the Disciples, and it is as a fitting tribute to his untiring efforts for their realization that he has been elected president of the Caldwell County Christian Missionary Association.

Disciples Table Talk

Points About Des Moines

Twenty milions of people can leave their homes in the afteroon of one day and reach Des Moines within an hour of the rising of the sun the next morning.

One hundred and forty-two passenger trains arrive and depart from the passenger stations of Des Moines daily. This is the regular schedule. With special trains it is possible to handle fifty thousand people through the passenger stations of Des Moines in one day.

Visitors to the convention can reach Des Moines in a night's travel from Chicago, Minneapolis, St. Paul, Lincoln, Kansas City and St. Louis. From most of these cities, it is possible to leave but little before midnight and reach Des Moines in the early hours the next morning.

Des Moines is within the twenty-four zone of travel of all but a very small percentage of the members of the Churches of Christ. In one day's travel it is possible to reach Des Moines from Albany, Philadelphia and Washington on the east; Memphis and Fort Worth on the south; Colorado and Montana points on the west; and Winnipeg on the north.

Des Moines is close to the great automobile highways across the United States. It is thirty-five miles from the Lincoln Highway, the best known auto route east and west, connecting the Atlantic and the Pacific. Good roads connect this highway with Des Moines at Nevada and Ames, the first named being the crossing of the Jefferson Highway. Tourists coming from the west will do well to follow the Lincoln Highway to Omaha, and to cross Iowa from Omaha to Des Moines on either the river to river road or the Great White Way Both of these cross Iowa, are plainly marked and generally are in good condition.

Des Moines is on the Jefferson Highway, the principal north and south road of the central United States. Throughout Iowa it follows the former Inter State Trail and is a well marked and well known highway. In general it runs from the Gulf of Mexico to Winnipeg.

Autoists in those sections of the country not served by the Jefferson or the Lincoln Highways can find well marked trails at all of the corners of the state. From the northwest, trails lead to central Iowa from both Sioux Falls, South Dakota and Sioux City, Iowa. From both of these towns well-marked and most of the time well-traveled, roads lead to Des Moines. From the northeast, Prairie Du Chien and La Crosse, both connect with good State Association roads to Des Moines.

Iowa can be entered from the southeast either from St. Louis, Keokuk or Burlington and the autoist can have his pick of roads to the center of the state. The Jefferson Highway taps the southwest at Kansas City, but travelers farther to the west can enter the state on good roads at a point near St. Joseph, Mo., or Nebraska City, Nebraska. The Lincoln Highway also is available at Lincoln or Omaha.

Auto tourists will find conditions ideal in Iowa during the month of October. Barring excessive rains, the roads are good, the weather is pleasant and the Iowa prairies, now practically all farm land, stretch away, the brownish-green of the ripening corn, the dull tan of the stubble fields and the green of the pastures and meadows being broken by occasional streams and stretches of woodland. The Iowa orchards (and Iowa has more bearing apple trees than any two of the coast or mountain states), each with its windbreak, surround comfortable farmhouses and capacious barns, each in its way telling of the prosperity of this center of the agricultural wealth of the United States.

Death of Mrs. G. W. Muckley.

Disciples everywhere will be grieved to learn of the sudden death of the wife of George W. Muckley, Secretary of the Board of Church Extension. Mrs. Muckley had been spending the summer at Macatawa, Mich., and had not been ill. On Wednesday, September 6, she was taken with a severe pain in the head, and died very soon, from apoplexy. Dr. Vaughn, of one of the St. Louis churches, was in Macatawa at the time, and did all that could be done for Mrs. Muckley. Mr. Muckley had just left St. Louis for Milwaukee to attend the Michigan convention, and while on the train he received a message from Dr. Vaughn reporting that his wife had passed away. The many thousands of friends of Mr. Muckley will feel for him and for his family the deepest sympathy in their time of sorrow.

Los Angeles Training School for Religious Workers.

A unique enterprise was begun last year by the Christian churches of Los Angeles and vicinity. A school was opened at First church known as the Los Angeles Training School for Religious Workers. It has completed its first year's work and will open the second year Tuesday, October 3. The School meets every Tuesday evening and continues for thirty weeks and offers eleven courses of study. The courses to be taught this year include, "The Life of Christ," Rev. Russell F. Thrapp, instructor; "Heroes of Israel," Rev. W. S. Crockett; "Bible Geography," Rev. Otto D. Lee; "Primary and Junior Methods," Mrs. Leonora Harper; "Adult Methods," Rev. Geo. C. Ritchey; "Extension Department," Rev. J. Ellsworth Coombs; "History of the Restoration Movement," Rev. C. F. Hutslar and Mrs. G. M. Anderson; "Story Telling," Mrs. Julia Cunningham; "Church Polity," Rev. F. M. Rogers; "Social Service," Rev. F. G. Tyrrell and Rev. L. M. Timmons. This is the only school of its kind among the Disciples of Christ, and is doing much to stimulate interest in all lines of religious work in Los Angeles, Russell F. Thrapp writes. The school is conducted by Mr. Edgar Lloyd Smith, Director of Religious Education for the Christian Missionary Society of Southern California.

Cotner Elects New Chancellor.

At a board meeting of the Trustees of Cotner, Professor Charles W. Erickson was elected to the position of Chancellor of Cotner University, which position was left vacant by the resignation of William Oeschger last spring. Professor Erickson has been principal of the schools at Detroit, Mich., for the last six years. He is a graduate of the Washington and Jefferson University both in the literature and law departments. Professor Erickson is an educator of no mean ability and the official board of Cotner feel themselves fortunate in being able to secure so excellent a man. Miss Catlin of the University of Minnesota has been called to the chair of Physics and Chemistry.

Mayfield, Ky., Church Appreciates Its Pastor.

For many years a dream of attending an Eastern school for a year has haunted J. J. Castleberry, of Mayfield, Ky., church. Recently he resolved to make his dream come true. He presented the matter to his people, and told them of his purpose. He informed them that the offer of a scholarship in Yale had opened the way for him to carry out his plan, and suggested that perhaps they had better secure another pastor, for the good of the work; he did not feel justified in asking them to grant him a leave of absence. Both church board and congregation at once suggested that resolutions be passed granting their pastor a leave of absence for a year, and arranging for a supply preacher. A series of evangelistic services is now being held at the Mayfield church, at the close of which Mr. Castleberry and family will leave for New Haven. The year just closing is Mr. Castleberry's seventh year of service.

More About the John W. Allen Anniversary Celebration.

In a recent issue mention was made of the celebration in Spokane of the fiftieth anniversary of the entrance upon the ministry of John W. Allen, now living in that city. J. E. Davis, of Central church, sends further facts concerning the unique event. There were over a thousand persons present at the picnic given at Manito Park in honor of Mr. and Mrs. Allen. The hero of the day made the chief speech, and was followed by Dean Hermon P. Williams, of Spokane University. A purse of $445 was given Mr. Allen as a testimonial of appreciation from his friends. Mr. Davis writes that the celebration came none too soon. Two weeks after the event Mr. Allen was stricken with an attack of heart trouble, and is fast failing. Mrs. Allen was stricken with paralysis six weeks before the celebration, and was not able to leave her bed for the exercises. The picnic was followed a few days later by a banquet of all the denominations of the city given in honor of the aged preacher.

• • •

—The Maywood Christian church of Oklahoma City, has called L. H. Otto of Bethany, Mo., to become its minister and it is understood he will accept and begin his work there at once. The Maywood church is just completing an $18,000 church home which they have erected while pastorless. G. W. McQuiddy, former pastor at Maywood, deserves the credit for this good movement, but he was forced to resign because of ill health just as the ambition of his four years' ministry was about to be realized.

—Pres. I. N. McCash and family motored from Spokane, Wash., to Enid, Okla., during the month of July. Dr. McCash is now actively at work in his new position of responsibility among the Disciples of the southwest at the head of Phillips University at Enid.

HAVE YOU FORGOTTEN The Aged Minister? The Disabled Missionary The Preacher's Widow and Orphans

Our year ends Sept. 30. Don't wait till then. Remit today.

Board of Ministerial Relief, 120 E. Market St. Indianapolis, Ind.

—Frank H. Lash, of El Reno, spent his vacation motoring through Oklahoma, Kansas, and Missouri renewing old acquaintances and visiting en route. He reports one addition to his congregation Sept. 3, the first Lord's Day after his arrival home.

—Galen L. Rose, of Cimarron, Kan., has been called to Chico, Cal., and has accepted, to begin the new task in October.

—J. C. Richards has resigned the work at Lancaster, O., after a pastorate of eighteen months.

—H. H. Peters, recently resigned at Paris, Ill., to accept the leadership of the state Missionary Society, writes that his work is starting off in good shape, and that he believes a splendid campaign lies before him.

—Prof. Colby D. Hall, of the Brite Bible College, Ft. Worth, Tex., has returned to his work there after spending the summer studying in Columbia University, New York City.

—The death is reported of Judge W. A. Evans, of Bonham, Tex. Judge Evans was a most useful citizen of Texas, and a well-known Disciple. He came from Kentucky to the Lone Star state in 1857. He was eighty-seven years of age at the time of his demise.

—The chief speaker at the yearly meeting of the Steuben county, Ind., churches of Christ was O. E. Tomes, who gave several addresses. Some of his topics were, "What Is a Christian?" "The Church of Christ Today," and "The Man Christ Jesus." Other speakers were Cecil Sharpe of Hammond, Ind., C. R. Scoville, and Miss Bertha Clowson, just returned from Tokio, Japan, where she serves as living-link missionary for the Steuben county churches.

—Grant W. Speer, of Toledo, O., Central, gave the leading address at the yearly meeting of the DeKalb county, Ind., Christian churches. The date was August 26 and 27. More than a thousand people were in attendance at the meetings.

—The Board of Ministerial Relief reports total receipts of $31;211 for the eleven months to Sept. 1. This is a gain of nearly $10,000 over the same period last year. But the advance of the Pension roll from 124 to 144 leaves the work under the same stress that has marked every year of its progress. The year ends Sept. 30, and this month is expected to bring in $15,000 besides the $6,000 of the 20 per cent proposition, which is already assured.

—W. Vernon Lytle closed his work with the West Union, W. Va., church August 27, in a union service with the other churches of the town. The large attendance at this service bespoke the high esteem and respect held for this spendid young man and his charming wife. Mr. and Mrs. Lytle leave to complete their work for the Ph.D degree at Yale University. J. R. Sloan of Bethany, West Va., has accepted a call to this church.

—Bruce Brown lectured at Surprise, Neb., recently and there was a total of $3,480 in paid admissions to the Chautauqua to hear him.

—State Secretary A. R. Spicer of Oklahoma, who suffered a serious breakdown in health, is improving slowly, but will not be able to resume his work for several months. Frank H. Lash, pastor at El Reno, sends this report.

—G. Lyle Smith, formerly pastor of the church at Chickasaw, Okla., has accepted a call to minister for the congregation at Bentonville, Ark.

—Charles D. Priest, pastor at Blockton, Ia., and Miss Wilma Waldrip, one of the young ladies of the church, were married on Sept. 3 at the home of the bride, Arthur Dillinger, pastor at Altoona, Ia., a classmate of Mr. Priest, officiating. Mr. Priest has been pastor at Blockton for two years and has been successful. Miss Waldrip was a member of his church. After a honeymoon spent in western Nebraska, where Mr. Priest will hold a meeting for one of our frontier churches. Mr. and Mrs. Priest will attend Drake University. Mr. Priest will finish the work for a B.D. degree this year. Mrs. Priest will take further work in music and art, in which she is already accomplished.

—A contract has been awarded to a construction company for the erection of a new church building by First church, Enid, Okla., where A. G. Smith ministers. The building will be a modern church and Bible-school workshop costing $34,700.

—Frank H. Lash, pastor of First church, El Reno, Okla., addressed the Hydro, Okla., Chautauqua, August 6, on "The Divine Philosophy of Life." Mr. Nash was recently elected president of the Ministerial Alliance of his city.

—R. N. Robertson, recently resigned at Watseka, Ill., has been called to the work at Shelbyville, Ill, to succeed W. G. McColley, who has taken the pastorate at Maplewood, Mo.

—M. E. Chatley, of Memorial church, Rock Island, Ill., spent the month of August in Ohio and Pennsylvania, preaching on one Sunday at Ravenna, O., where he spent several years of his ministry.

—The Lawrence county, Ind., churches gave a great picnic dinner as a feature of their annual meeting, and W. H. Smith, of Bloomington, Ind., and L. H. Graham, of Bedford, gave the addresses. The work at Bedford and in the other churches of Lawrence county, is reported in fine condition.

—The young people of the Disciples' churches of Buffalo, N. Y., recently held a union rally at Delaware Park. Over 125 persons were present. Japanese lanterns and an address by Austin Long were features. Another rally is planned for November.

—The plans for the new $100,000 building of Broadway church, Lexington, Ky., provide for a structure of four stories, including basement. Mark Collis leads at Broadway.

—Mr. Kalane, a young negro from the east cost of Africa, who has attended the Disciples' school in Edwards, Miss., talked recently at First church, Lincoln, Neb. The pastor explained that he was a native of Africa and lived there till after the outbreak of the Boer war when he fell in with a Christian man who influenced him to become a Christian and to seek an education. W. H. Book, pastor of Tabernacle Church, Columbus, Ind., is backing Mr. Kalane. It is reported that Mr. Kalane gave an interesting talk, showing the effects of education and Christian thinking. A free will offering was taken for him.

Education Contributions

Should reach the office of the Board of Education on or before

September 30, 1916

Credit in the Year Book

Will be given churches for contributions made between July 1, 1915, and September 30, 1916, and these reports will hereafter conform to the missionary year.

Board of Education
of the
Disciples of Christ.

CHARLES E. UNDERWOOD, Treasurer
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THAT $500,000.

For some time the Foreign Society has been laboring for $500,000 within one year with which to evangelize the world. The prospects of success are now brighter than at any time in the past.

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8. They are a monument to the modern spirit of unity —several leading denominations have co-operated to produce them and are now using them.
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10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

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700 EAST FORTIETH STREET CHICAGO

gain is more than the total receipts of the society in 1891.

August was a great month—the greatest for August in our history. The receipts amounted to more than $90,000. There were several most encouraging gains.

The present situation, briefly stated, is this: If the receipts during September are as large as they were in September, 1915, the $500,000 is assured. That means the income for the month must be about $149,000.

However, some receipts were received in August this year that were entered in September last year. These must be overcome to insure the $500,000.

We believe the friends will not permit this great opportunity to go by default. There is too much involved.

No one victory will count for more by our people just now than to reach $500,000 for Foreign Missions. We are almost sure never to give less again if we reach this mark.

Please let no church or Sunday-school, or Endeavor Society, or personal friend fail in this crucial hour.

The Living-link churches can be counted upon to do their duty.

Now that great host of churches that have not given anything this year ought to be heard from, and many will be heard from before September 30.

Will not the clear notes from the workers pierce our dull ears these closing days of the missionary year? Tibet cries from the roof of the world. The Congo cries from the submerged continent. India asks with a tenderness and grace to touch the dullest of us who abideth at home. The teeming millions of China call out of their darkness, long and loud. All the missionary force, in all the fields, are over-worked. The children and wives of the missionary wonder why we are so tardy in sending reinforcements when the opportunities are so great.

Please forward to the undersigned at once and he will return a proper receipt, promptly and gladly.

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The American Society's Contribution to the Convention

At the coming International Convention of Churches of Christ in Des Moines the American Christian Missionary Society will present its past year's work covering nine great departments, as follows:

1. Evangelism; showing the results of the labors of its corps of Evangelists in cities, states and provinces throughout North America, including work in the far South along the Mexican border; in the far North in the Provinces of Canada and the states of the Northwest. This will be a splendid record of meetings held, of converts made and of new churches established.

2. Conservation; showing the fields in which the Society has rendered assistance in bringing mission churches toward self support and in conserving the results of evangelism. Strong churches in more than forty of our larger cities have thus been developed.

3. Educational. In its Bible school session the American Christian Missionary Society will set forth the work of its twenty-three field workers in twenty-five states; its trained specialists in departmental Bible-school efficiency and its schools of methods and labors of its Commission on Standardization.

4. Supervisory. It will exhibit an array of experts, otherwise known as National, State, Provincial and City Secretaries, covering practically every state and province of North America with men who have upon their hearts, as successors of St. Paul, "the care of all the churches."

5. Immigrant Missions. Half of Thursday afternoon will be devoted to the work of the Commission on Immigration, in a conference covering the field of immigrant missions, the equipment of the Disciples of Christ for immigrant work, the classes of immigrants most accessible to this religious body, the character of training required for leadership among immigrant forces and the equipment of our colleges for the preparation of such leaders. This great session will be under the leadership of Finis S. Idleman of New York.

6. The Commission on Foreign Relations will set forth the situation in the lands from which our immigrants come.

7. The Rural Church. Another half of Thursday afternoon's program will be devoted to a conference on the Rural Church under the leadership of Alva W. Taylor of Columbia, Mo. Eighty-two per cent of the churches of our brotherhood are in rural communities. This will be a great session.

8. Co-operation. The reports will show the fields of co-operative efforts in which our Communion, throught the Home Missions Council, labors with other religious bodies in America for bringing in the Kingdom of God.

9. Statistical. As statistician for the Disciples of Christ, the Society will show the growth of our people, indicating the fields of our comparative strength and those of our greatest opportunity.

The American Christian Missionary Society will report the opening of Alaska as a Home Mission field, the sending of its first missionary, Harry Munro, into that field in June. In the sessions of this Society the pioneers of our religious movement will be introduced, missionaries presented from the various fields of our frontier and from the great cities. Secretary Grant K. Lewis, in a map survey of the American field will use one of the largest and finest maps of North America, showing the distribution of the Disciples, which has ever been made. The address of President Burnham will set forth the present strategic needs and opportunities and outline the policy which should be pursued for the next five years. The day will be crowned by an evening address by one of our greatest evangelists, Brother E. E. Violett, who will speak on "America and the Next Religious Awakening."

No finer program was ever prepared for the American Christian Missionary Society than that which is in preparation for Des Moines. Thursday will be a high day at this Convention.

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The welcome that has been given by the leaders in the churches and Sunday schools to the little book just issued by the Disciples Publication Society:

"The Training of Church Members"

is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, "The Training of Church Members," and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

FROM REV. L. J. MARSHALL, Wabash Ave. Church, Kansas City, Mo.:

"This is a timely piece of work. Its clear and simple presentations of the lessons to be taught should make it popular among Christian workers."

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DISCIPLES AT THE UNIVERSITY OF CHICAGO SUMMER SESSION.

The University of Chicago has maintained its reputation for attracting an increasingly large number of Disciples at its summer sessions. During the quarter just completed, in which the attendance was approximately five thousand, a very large number of teachers, ministers, missionaries and others of our own communion enrolled for work. This fact is testifies more eloquently than words to the wide opportunities offered by the University, and to the increasing appreciation of the value of graduate work. Many of those in residence this summer have had wide experience in their various fields, but have either returned to the University in candidacy for higher degrees, or else have come for a brief time without thought of taking a degree, but merely for the intellectual stimulus of a few weeks in an academic atmosphere.

* * *

Among the Disciple members of the faculty in residence this summer were Prof. McClintock, Prof. Willett, Prof. Clark, Dr. Ames, Dr. Sharp, Dr. Kitson, Mr. Carr, and Mr. Henry. Among the visiting faculty members was Prof. W. A. Parker of Pomona College, California.

Our missionaries were represented by Mr. and Mrs. W. C. MacDougall, and W. E. Gordon, of India; A. F. Hensey and H. C. Hobgood of Africa; and Mr. and Mrs. C. E. Robinson of Japan.

Among the teachers in residence may be mentioned: J. C. Caldwell and T. J. Golightly who are beginning their work at the Drake Bible College the former as dean and the latter in the department of Religious Education; Miss Pearl Ruby, instructor in Domestic Science at Drake; Carl Taylor of the University of Missouri; E. W. Delcamp of the department of Latin, at Transylvaia; Ralph L. Records, also of Transylvania; R. L. McQuary, recently called to the chair of Biblical literature at Eureka; W. O. Lappin, of Atantic Christian College; and Miss Louise O'Neill of the Lexington, Ky., High School. Mrs. Norton, Librarian at Transylvania and Miss Rae Stockham, Assistant Librarian at Drake, were also in residence.

Many of the ministers spent either one term or both at the university, including: A. L. Huff, Geo. F. Chandler, John L. Imhof, Howard E. Jensen, Mart Gary Smith, Jewel Mathews, Alvin E. Hottell, Robert C. Lemon, E. S. Bledsoe, Clay Trusty, C. R. Stauffer, and J. Leslie Lobingier.

* * *

Other summer students included: Charles J. Ritchey, Fellow in the New Testament department; Dr. E. T. Murphy of Chicago; Miss Estella Saunders, a student volunteer; Mr. Wiggins and Miss Zazel Lent of Eureka; W. B. Bodenhafer and William A. Crowley, both doing Doctor of Philosophy work; B. E. Holcolyd; H. B. Kilgour; Mrs. Harbison; Mrs. A. L. Huff; Misses Stella Buchanan, Jessica Spencer, Annie Fillmore, Bertha L. Merrill, Bessie E. Beckett, Nell Rice; Mrs. Records; Mrs. Phoebe F. Mathews, and Mrs. Bledsoe.

The Disciples' Club of the university offers an opportunity for fellowship and acquaintance. Under its auspices two outings were planned for the Lake Shore in Jackson Park. One was held to the delight of all who attended. The night set for the other was rainy and disagreeable, but more than thirty people met at the Hyde Park church, hurriedly set up tables, and tried to enjoy the picnic lunch and the extemporaneous speeches as much as they might have done in moonlight by the shores of Lake Michigan.

Two most interesting meetings of the club were held in Haskell Hall during the second term, Dr. Herbert L. Willett addressing the first, and Dr. Willis A. Parker of Pomona College the second. It is customary to hold similar meetings during the year at frequent intervals.

The officers of the Disciples' Club for the present year are: President W .C. MacDougall; vice-president, H. E. Jensen; secretary, Bertha Merrill; treasurer, Mart Gary Smith.

J. Leslie Lobingier.

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The General Convention in Des Moines

BY GRAHAM FRANK.

As I came home from my vacation at Macatawa, Michigan, I spent a day in Des Moines and had a conference with the Executive Committee and the Chairmen of several of the local Des Moines committees. I am sure it will be gratifying to all the churches to know that the preparations for the convention are going forward in the most promising manner. Under the direction of President Hill M Bell, chairman of the Des Moines committee, all the local committees are working harmoniously and joyfully in preparation for the coming of a great host of Disciples to Des Moines, October 9 to 15. From all that I could see and find out, there will be nothing left undone to receive and care for the convention in the best possible way. They are expecting a great attendance. Counting on the fact that Des Moines is centrally located in reference to the great body of our people, they confidently expect one of the largest conventions of recent years.

There are many good hotels and comfortable homes where the attendants of the convention may stay. I suggest that those who expect to attend write soon to the Chairman of the Entertainment Committee, Mr. B. D. Van Meter, Drake University, Des Moines, telling him what accommodations they wish and asking him to make reservations for them.

As the time for the convention approaches the churches should be planning to select their representatives. If we are ever to have any real co-operative life, it will come only by having the local churches take a vital part in it. It can never come by having the churches feel that they have discharged their

obligations when they have given their money to the Missionary Societies. As well expect to have strong local churches when the members content themselves by meeting the financial obligations while they absent themselves from all services of the church. We should have representatives from at least two thousand churches at the Des Moines convention.

* * *

Another interesting matter that has recently come to my attention is that of the reports sent in answer to the request in the first letter of the Attendance Committee for names of those with whom the committee might correspond in regard to the Des Moines Convention. Great numbers of preachers responded. The Attendance Committee will correspond with all those whose names were sent. On the card provided for sending in these names was a line "Suggestions for the good of the Convention." I have gone over these cards and give here some of the suggestions. Each one is from a representative preacher. The ones I have selected are as follows:

"Provide time for discussion of business, secure participation of largest possible number, under proper control."

"Advertise every good feature thoroughly. Get information to the churches as well as to the ministers."

"Don't stress the General Convention too much—I believe you 'Gen. Con.' fellows are honest, dependable fellows, but a lot of us don't agree with you. We hope it won't be made a test of fellowship."

"Let us have fewer speeches and more conferences. It is a weariness to the flesh to try to listen to three long-winded addresses in one evening."

"You are hitting the nail on the head in the effort for a more general attendance."

"Do not have speaking and business sessions in such proximity. Whole days or parts of days exclusively for business."

"Put as many new speakers on the program as possible, men whom we have not had the privilege of hearing."

"Insist on a delegate convention. Make it a delegate convention. Less oratory—more business."

"Let brotherly love continue."

"A more democratic convention. Cut out fifty per cent of the big speeches—more discussion from the floor. A more strict delegate convention."

"Give more time for discussion from the floor. I think it is important. We always have to hurry too much."

"Try hard for a representative gathering. There is no plan as likely as the delegate plan."

"Shorter sessions. More time for discussion of business, more time for prayer. Unity."

"Urge that every church be represented. Give adequate time for business. Seek for spiritual values. Make us feel the seriousness of our task."

As I have gone over these suggestions, I have been greatly impressed with the deep interest our preachers have in our organized life and work and with their ability to help develop it and direct it. We have great unused power in our local churches and in our preachers. The General Convention was organized with the view of discovering and using this power for the progress of the kingdom.

Everything that I see now indicates that the Des Moines Convention will be both good and great.

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DISCIPLES PUBLICATION SOCIETY

700 E. 40th St., CHICAGO

THE CHRISTIAN CENTURY

Vol. XXXIII September 21, 1916 Number 38

Standards of Church Success
Editorial

The Modern Church School
By Frank Waller Allen

Train and Auto-Truck in Asia Minor
By Herbert L. Willett, Jr.

The Illinois Convention

CHICAGO

Subscription—Subscription price, $2. If paid strictly in advance $1.50 will be accepted. To ministers, if paid strictly in advance, $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST IN THE INTEREST OF THE KINGDOM OF GOD

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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Standards of Church Success

WHAT IS SUCCESS FOR A CHURCH?

As soon as we ask one of our friends to name a successful church, we get in his answer his estimate with regard to the worth-while things in religion. Unconsciously he bares his soul to us.

It is at this time of year when a new season's work is being projected that we are most likely to ask questions as to what program our church shall adopt. Many churches will drift on aimlessly without a program, but it is better to consciously undertake something in religion and thus test its value in experience.

The time was when a Disciple would point to the church that had successfully managed a big evangelistic meeting as the outstanding example of church success. A pastor wrote us many years ago, "As the result of the blessed work of Evangelist Blank, things will be forever different with our church." Two years later he wrote, "I am resigning my church and would like to be commended to a new field. No one can ever do anything in our town until everybody forgets that Evangelist Blank was ever here." It is not thus with all evangelists nor with all revival meetings, perhaps, but we have no infallible criterion of success in the number of people that may be gotten forward to the front seat in church.

There have been waves of interest in many perfectly excellent movements. Once teacher-training was on everyone's lips. Short course manuals sold into the hundreds of thousands under the good advertising of publishing houses, and some congregations had about all the members studying these booklets. Then somebody discovered one day that the so-called teacher-training did not really produce good Sunday-school teachers, and the bubble burst. Teacher-training is a great idea but it now operates under some handicap from that mob movement of the past.

Right now many Disciple churches are very hesitant and many preachers have the blues. No one seems to give us a slogan this year. This very hesitation challenges us all to deeper thinking about the verities of religion and the standards of church success.

Before we can say what church success is, we must ask what the church ideally is. We will only succeed when we reproduce something like the ideal church of Jesus Christ.

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The early church began in a school, where the dearest of all human friendships were formed. The students in this school were trained for the ministry by the greatest of all teachers. When the teacher was taken away, they were dazed by their loss for a few days but very soon his Spirit fell upon them with such power that they became an invincible force.

Soon the school-like structure of the church developed into a proselyting agency of the greatest efficiency the world has ever seen. Jesus was preached as the fulfilment of both Jewish and Gentile hopes. He was set forth as the goal of humanity's struggle and people everywhere turned to him.

The very success of the church added new functions to it. The needs of the poor produced for a time a near-communism in the Jerusalem church. The needs of Jerusalem's poor became a bond of fellowship when Paul brought the offerings of Greek-speaking churches to relieve their necessities.

This early church was not lacking in world vision. Long before the work in Asia was done, Barnabas and Saul were ordained as missionaries to an island of the sea and when the great missionary Paul returned with his new name and new leadership, he saw the vision of the man of Macedonia pleading the cause of an unredeemed continent.

As the church grew, its leaders recognized the imperative need of the deeper spiritual experiences. Religion had still some unexplored continents and there was danger that speaking in tongues should usurp the place of true communion with God. Worship came to be interpreted in a deeper way. The weekly communion became more than a feast of memory. It became the bond of unity in the spiritual fellowship and the symbol of the presence of the ever-living Christ.

Thus, in a single generation, there were religious standards erected which roughly correspond to our modern religious tasks of Education, Evangelism, Social Service, Missions and Worship. In these forms of activity the church found her glory and her success.

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May not the modern church be losing her glory by erecting smaller and less glorious standards? Can the money of the budget, or the bricks in the building, or any other kind of mere mechanics of church life be compared to the five great and outstanding activities by which the church went forward when she was a conquering army?

If the church of this hour is to have success, it must have statesmanship.

We are living in an epoch that is more significant historically than that of the French revolution or of the Cromwellian movement of England. Whether the events of tomorrow spell reaction or progress is not yet certain, but they seem to portend a forward movement the most stupendous in the world's history.

What has the church to say in a time like this? When hatreds are burning up the world, how shall our holy religion preach love? When sectional loyalties obscure vision, how shall we preach the bigger loyalties?

It is clear that the church can deliver no convincing testimony against sectional loyalty while she herself is divided into sects. It will be hard for us to preach the spirit of love given us by our Master unless our theological hatreds shall cease. The church must take the beam out of her own eye.

But if we could go to our stricken world, which has crepe upon every door, with a confident message of life eternal; if we could speak to weary souls with the message of peace, there would come to religion such an increment of power as has not been since the days of the apostles.

The Modern Church School

By Frank Waller Allen

HOW would you like to have your Bible School, which has been your despair for years, made over into a human, alert educational institution? How would you like to see the leakage stopped; the teachers enthused over a program that is both scientific and religious; the pupils aware that the class room work is actually meeting a paramount need in their lives? How would you like to have this done quietly, without fuss or furor, enlisting the intelligent efforts of your people to such an extent that after this miracle worker has left your city for other parts, your home workers will keep right on about their task with confidence and hope? In other words: How would you like to feel that the Church School of which you are a part is faithfully and intelligently teaching people how to live every day in the terms of the best and truest? This is the program and the ideal which Miss Eva Lemert will bring to every church working with her to institute the modern Church School.

First of all, Miss Lemert possesses that rare and indefinable quality known as charm, and which Dr. Frank Crane defines as "personality plus." Second, she has high and intelligent ideals of both individual and social life that are thoroughly Christian. Again, she brings to her work the point of view of modern education and, as nearly as conditions will permit, makes an educational institution out of the old-fashioned Sunday-school.

EDUCATIONAL METHODS CHANGING

Science and the modern test of service for all our programs and institutions are changing the purpose and the method of education. The ultimate aim of education is no longer "learning," but fitness for life. Fifty-seven varieties of diplomas plus the lore of the ages does not mean education unless competency and the ability to apply it to life are there. "Book-learning," to use the old and yet easily understood expression, is worth while only as it promotes life. Education is directing the growing human being toward fitness for life. This means individual independency and social competency. It means the expression of a personality in the terms of self-maintenance and the co-operation of all in those things which make for beauty and brotherliness. It means "for each shall bear his own burden," and "bear ye one another's burdens, and so fulfill the law of Christ."

Education for life must first of all recognize the difference not only in capacity but in tendency on the part of the individual. People are not all alike and to force a "machine made" education impersonally on a group of children is not only to rob them of personality but it is to develop some of them by sacrificing others. The old system had a tendency to "turn out" a lot of "dead-level" minds that must begin over again both to learn how to live and to develop whatever tendencies toward a distinct personality with which they were potential. Now democracy does not mean universal mediocrity. Democracy and the new education for freedom give opportunity for growth in that direction in which there is the greatest need and ability. (Undoubtedly the very best statement of this ideal of modern education is to be found in Dr. Dewey's "Democracy and Education.")

WHAT IS RELIGIOUS EDUCATION?

The best definition of religious education that I have seen is by Dr. Henry H. Meyer, Secretary of the Commission on Christian Education of the Federal Council of Churches. Says he:

"The purpose of religious instruction, the goal which is to be achieved through the curriculum, consists in the formation of life habits and the establishment of life attitudes. Religion is not a matter of obedience to certain rules of conduct, but it does imply an ordered life in which the mechanism of body and mind is the disciplined servant of a high ideal. Religion is not the accumulation of individual virtues; but its perfection presupposes virtue in the sense of a life attitude of sympathy, appreciation and good will, and the consciousness of thus bringing itself into harmony with the eternal purpose of the Infinite Father. Neither does religion consist of creeds, although its intellectual interpretation demands a clear statement of God's relation to the world and to the human soul. Nor is it a matter of ritual, though worship and communion demand forms of expression, as thoughts demand words.

"Religion is something much more fundamental than creed, ritual or rules of conduct. It is a matter of life—it is life itself in relation to other lives and to God, the Infinite Source of all life. Considered as a personal experience it is the response of the individual human life in its totality and as a unit to the touch and the challenge of the Divine. And the aim of religious education is to bring about in every individual pupil a full and strong response to this touch and call of God in terms of clear intellectual understanding of what it means to be a Christian, in a passionate heart devotion and loyalty, and in tireless activity in unselfish service."

WHAT WAS DONE FOR THE SPRINGFIELD CHURCH.

Now Miss Lemert thoroughly understands this ideal and has worked out a program for its attainment. Of course the success of this program largely depends upon the spirit and material in the church which she is serving. Fortunately the Springfield church was already in sympathy with such an ideal, giving Miss Lemert a free hand in so far as it was not limited by the lack of material, to institute the program which she loves profoundly and to which she is giving her life. Of course it must be understood that in so short a period as eight or ten weeks nothing more can be done than to give the Church School the point of view, the ideal, and the program with a hope that sufficient inspiration and vision have been created to carry on the work through the four or five years it is bound to take to bring it to a thorough and scientific basis. Miss Lemert did four distinctive things for the Church School at Springfield:

First, she organized the School along the lines of modern pedagagy as best set forth in that remarkable little volume "The Church School" by Dr. Walter S. Athearn. To those who are not familiar with this program no better service could be done them than to cite Dr. Athearn's book which sets forth the practical program and ideal a little bit better than any other work that the movement for modern religious education has produced.

Second, Miss Lemert won the entire school to her program and ideal, changing the point of view from that of hit-and-miss instruction to that of nurturing and developing of personality. Today the question is not, "What have you taught the pupil to know?" but "What sort of a person have you helped him to become?"

AN EDUCATIONAL CONSCIENCE CREATED.

Third, Miss Lemert created an appreciation and a conscience in the congregation itself concerning religious education. From a to-be-tolerated side-issue for women and children the Church School has become one of the paramount interests of the institution. An especial interest has been created among the adults for the study of modern social problems in the light of the teachings of Christianity. That the home may co-ordinate with the school, a class for mothers was instituted, meeting during the week, for the study of all problems relating to home and church, using as a text, "Religious Education and the Family," by Henry F. Cope.

Fourth, and of fundamental importance in forwarding and making permanent the program, "The School of Religious Education and Social Service" was organized. This is a night school meeting weekly for nine months in the year, the primary purpose of which is to give the teaching force a scientific training and background for their work. This is the type of school first organized by Walter S. Athearn in Des Moines, the work of which is outlined in his little book "The City Institute for Religious Teachers."

The school offers a three years' course in Biblical, Professional and Departmental work, after which a diploma is issued to those who have maintained the required standard. It may be of interest to know the text

books and the qualifications of the teachers in the school organized under the auspices of First Christian Church, Springfield. In the Biblical department the courses offered are as follows: A Survey Course in the Bible and Old Testament, instructor, Rev. T. N. Ewing, pastor of First Methodist Church, text books, "The Bible, Its Origin and Nature" by Marcus Dods, "The Origin and Permanent Value of the Old Testament" by Charles Foster Kent; Life of Christ, instructor, Rev. W. J. Johnson, pastor First Congregational Church, text, "The Life of Jesus of Nazareth," by Rush Rhees; The Message of Jesus to Our Modern Life, instructor, Rev. F. W. Allen, text, "The Message of Jesus to Our Modern Life" by Shailer Mathews.

PROFESSIONAL TRAINING.

Professional: Sociology, instructor, H. S. Magill, Superintendent of Schools of Springfield, text, "Sociology," by John M. Gillette; Boy Training, instructor, Prof. F. O. Edwards, supervisor of Manual Training in the Springfield Public Schools, text, "Boy Life and Self-Government" by George W. Fiske; Supervision and Management, instructor, Prof. I. M. Allen, who is also Educational Director of the school, Principal of the Springfield High School, text, "The Church School" by Walter S. Athearn; Story Telling, instructor, Miss Emma B. Grant, Principal of the Teachers' Training School of the Springfield City Schools, text, "Stories and Story Telling," by Edward St. John; Psychology, instructor, F. W. Allen, texts, "The Pupil and the Teacher" by Luther A. Weigle, and "The Mind and Its Education" by George H. Betts. These instructors represent the Methodist, Congregational, Episcopal and Disciple churches.

Departmental: Beginners, Mrs. John O. Rames; Primary, Miss Bertha Kimble; Junior, Miss Carolyn L. Coffey; Intermediate, Miss Elizabeth Shaver; Senior, Hon. John A. Barber. These five departmental teachers represent the Baptist, Methodist and Congregational churches. The text in each instance is that portion of Dr. Athearn's book, "The Church School," which treats these respective departments. In the Adult Department the instructor is Miss Susan S. Wilcox, head of the English department of the Springfield High School, text, "The Religion of a Mature Mind" by George A. Coe.

MISS LEMERT'S HIGH QUALITIES.

Some two hundred pupils have already matriculated in this school which will meet each Monday evening from the first of October until the middle of June. It promises to do a unique and remarkable work in its field.

In conclusion, too much cannot be said of the high order of Miss Lemert's work. She is indefatigable, tactful and no one is more difficult to satisfy than she when it comes to thoroughness and the securing of the fittest individual to do the work. It is the opinion of the writer that if our churches would turn the money and time and attention which they have been giving to evangelistic meetings to the installation of the program and ideal which such people as Miss Lemert and Dr. Athearn stand for, the work of our churches would be much more permanent and of a higher spiritual order than we have ever known.

Train and Auto-Truck in Asia Minor

Continuing the Travel Stories of the War-Country.

By Herbert L. Willett, Jr.

WE LEFT Islahiyeh, the terminal of the Syria-Palestine railroad, about eleven o'clock on Friday, June 30, in a military truck which had brought several Red Cross nurses bound for Beersheba, the headquarters of the Turko-Teutonic army fighting at the Suez Canal. We were whirled away from the station at a good rate and in a few minutes were climbing the foothills of the Amanus range of mountains. As we reached the higher levels the grade constantly increased, because the road has been constructed by the Germans for temporary use until the tunnel, now in course of construction, shall be finished, and, being made solely for the tremendously powerful auto trucks, is far steeper than an ordinary mountain road would be.

Often as we looked ahead and saw the angle that the car had to climb, or noted the sharp turn where there was not an extra foot of solid ground between the outer wheels and a precipitous cliff, we felt strongly inclined to jump out of the auto and take our chances at walking; but the chauffeur and mechanician were evidently accustomed to timid passengers, for they laughed at us and took the next turn by a six-inch margin. So we quickly learned to trust to their skill, which is evidently very great, and enjoy the novel experience. We were badly jostled and shaken, it is true, for the road is far from smooth, but so glad were we to escape the dust and heat of the Syrian plain that we had no desire to complain of minor discomforts.

We broke the journey at a mountain spring whose water was deliciously cold, and, after the tepid water we had been drinking for the past days, water which we carried with us because all that we could get on the way was likely to be infected with cholera, we all were quick to kneel down, like those whom Gideon could not trust, and take long draughts to make up for the thirsty days we had spent. Sardines, olives, jam, and bread made up for the cooked luncheon we had had to leave at Islahiyeh in our desire to get away quickly.

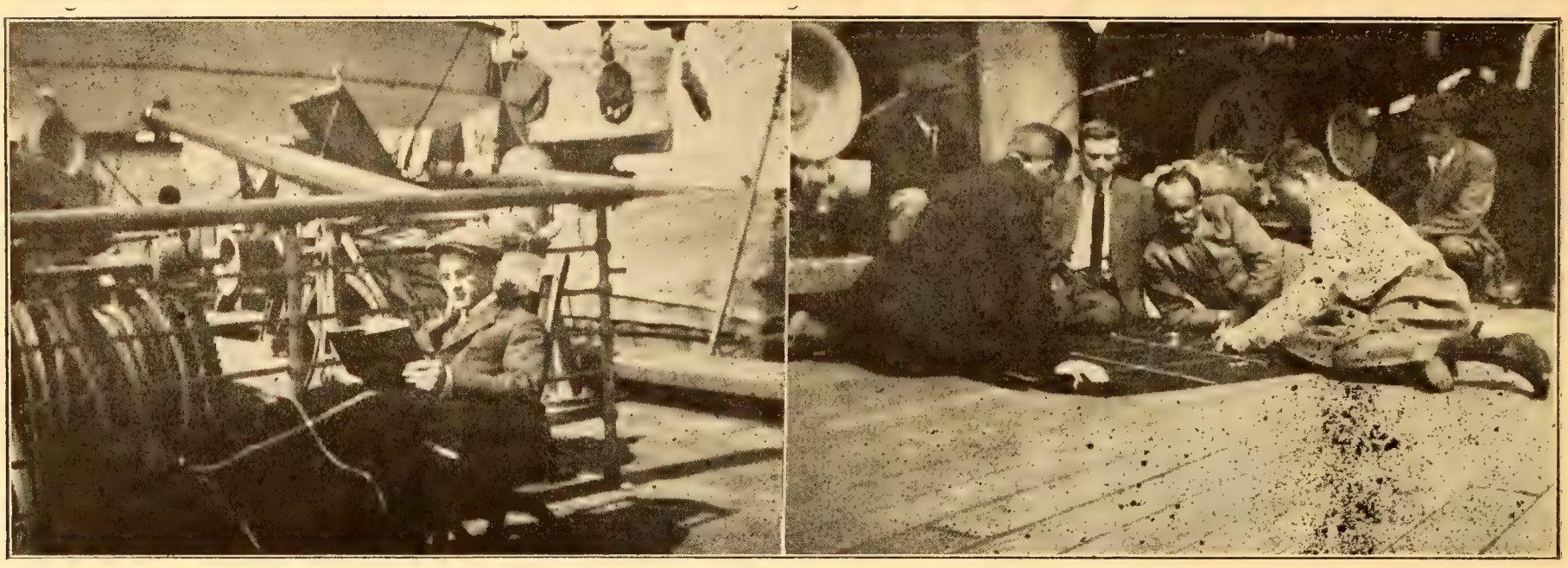
On the top of the Amanus mountains we saw many camps of Turkish soldiers, most of them men sent from the fighting fronts to recover from illness due to the severe strain of the war, or to the lack of sanitary arrangements in the camps where they had been stationed. A disreputable and pitiful spectacle they were, many of them half clothed, barefooted, filthy, and covered with the vermin that carry the typhus from one part of the country to another with devastating effect.

AN OASIS IN THE DESERT.

knew that, ill provided and ill led as they are, these same Turks are mighty good fighting men.

The dust on the western side of the mountains was very thick, since the rainless summer of the region was well advanced, and we were scarcely able to distinguish one another when we arrived at our destination, Mamure. This place, like Islahiyeh, is simply a railroad terminal at which the Germans have located a camp, and has no facilities for the entertainment of guests. But we gave no thought to the possibility of having to sleep out of doors until we had discovered a pump which we quickly turned into a washroom. We kept quite a line of soldiers, both German and Turkish, waiting while we took turns pumping for each other. In a few minutes the men of the party were in a condition to seek a lodging for the night, as we had learned that no train would leave before morning. The ladies guarded the baggage in the shadow of the station, while Dr. Hoskins and I went to the barracks to see what the commander would do for us. We found the major in command most affable, and he said that a room provided for the wives of officers was at the disposal of the ladies, while the rest of us could take possession of the mess-room of the petty officers who would be glad to dine outside that evening. A young orderly who spoke perfect English and told us that he had spent three years at Oxford, showed us the rooms, and it did not take us long to carry in our luggage, water bottle and all. Supper was a matter of a very short time, and we were all glad to make up our beds on the floor soon after it was finished.

The train that we found the next morning seemed as though it had been ordered especially for us, as we were alone in our car, until we found that it was to go only as far as Adana, and that from there on there would be no further train until the following day. We were anxious to get on as fast as possible, but saw no way to increase our mileage for that day, and so decided to make the best of it and visit the Adana mission school. But arrived there, a difficulty arose in the fact that no railroad official could or would tell when a train would pull



When Mr. Willett went three years ago to teach in Syrian Protestant College, Beirut, Syria, the world was not wrapt in war. The above peaceful scenes picture the voyage over. Mr. Willett in the left-hand picture.

out. As the schedules are all made with reference to the military necessities, they are not published, probably not known, from day to day. There was nothing to do but be on hand early the next morning and trust to luck. So the baggage that we could dispense with was checked, and after sending ahead word that we were coming, we drove across a half-mile of glaring dust and up several of the worst streets that a carriage ever had to traverse, to the school, where we were cordially made welcome and soon provided with tubs of hot water. How good they looked!

STUDYING THE ARMENIANS.

Adana is one of the large cities of the Cilician plain, about an hour's ride from Tarsus. It contains a large Armenian population (or did before the war began), and was the scene of a terrible massacre in 1912, at which time an American missionary was shot to death in the streets as he tried to carry aid to some of those in peril. The race hatred against the Armenians is to a large extent due to the fact that they are excellent merchants, so skilful that they have taken most of the trade of the region into their own hands and thus made themselves unpopular with the less gifted Turks. Many of them perished in the massacres to which I have referred; others are constantly being drafted for the war, and those who are left live in constant fear of another outbreak against them. Even the girls in the mission school are not out of danger, because the sale of Armenian women and girls driven from their homes during the past eighteen months was so profitable to the ruffians who conducted it that it may at any time be repeated. We could not banish from our minds, as we watched the hundred or more girls in the school yard playing and singing at sunset, the fear that they might shortly be sent to the fate already suffered by so many thousands of their countrywomen.

Two good meals enjoyed at a table with a real tablecloth made Adana a stop to be remembered. But along with that I cannot forget that I sent all my traveling clothes to the wash, and when they came back, late in the evening, they had not been dried. We hung them out in the porches, and by morning a few were no longer wringing wet, but my coat and khaki trousers felt as if they had but a moment before been taken from the tub, and as a result I steamed for several hours after we started away.

A REAL TABLECLOTH.

In accordance with our plan we arrived at the station before seven, prepared to wait until fate, in the shape of an official with some soldiers to move, was kind to us. But when we reached the station and had concluded the inevitable fight with the drivers over the fare we were to pay them, we almost gave up the trip for that day. For on the street in front of the building, in the baggage room where our suitcases were checked, on the stairs leading to the platforms, and all over the tracks swarmed the dirtiest, most evil smelling crowd of men that I ever saw. There must have been nearly a thousand of them, poor farmers, beggars, woodcutters, charcoal burners, men of all types found in the country, being dragged away from their homes and families to fight for a power they hated. Each man had the clothes he had been in when he was taken, as most of them had not been allowed to go home after being called, and many of them had had no food for two or three days. Very wretched they looked. But no matter how much we pitied them, it was no pleasant matter to thread one's way among them at imminent hazard of picking up vermin of all sorts. We debated the question of going back to the school and waiting, in the hope that the next day the station would be more inviting. But when a porter told me that similar crowds had been sent out every day for over a week, and that probably there would be batches sent daily until the whole country was denuded of men, we held our noses and hastened to a corner of the platform where we would not have to be near them. Probably our naphthaline bags were as unpleasant to them as their various odors were to us. We hoped that we were not hurting their feelings by being so exclusive.

No train was due to leave for over an hour, and it probably was a good thing, because three of our bags were lost and we were told that we could not leave the city without an order from the governor. Our first concern was for the baggage, and in a quarter of an hour we located the missing pieces in the ticket-seller's booth. I presume that he thought we would never miss it in our haste to get away. But we thanked him for guarding it for us, and were so polite that he suggested that we ask the station master about the question of getting away without going back for the governor's vis-e. We had already decided upon that course, hoping that the Jamal Pasha permission would be sufficient, though he is not the dictator of that part of the empire. But when we asked for the official in question we found that he was still in bed and generally did not get up until after the train left. At once we decided that his habit was a bad one and must be broken. So we located the room in which he lived and opened the door as noisily as possible. Luck was with us. Instead of having us arrested or refusing point blank to talk to us, he opened one eye just wide enough to see Jamal Pasha's signature, and then jumped out of bed as though his Excellency were there in person, signed our vethetkas, (the police permission to travel), and health certificates, and ordered a porter to give us the best places on the train which was just being made up. We were mighty glad to get on board and away from that station, and I found that the excitement of rushing from one part of the place to another had almost dried my coat. So I was doubly thankful.

IN THE FOOTSTEPS OF PAUL.

As we crossed the Cilician plain and looked out over its fertile fields we thought of how often Paul must have seen those same fields and the mountain ranges almost surrounding them, and counted the armies that had traversed them, the soldiers of Assyria, of the Hittites, of Cyrus, of Alexander, of the warring successors of that great leader, of the Seleucid

kings of Syria, and then of Pompey when he broke the power of the pirates who had their strongholds there. As we were talking a young man who had been sitting near us leaned over and asked:

"Can you name the last army that went this way?"

"Tell us," we urged.

"Well, a month ago eleven thousand Armenians from the interior were brought here to work on this railway. The men fixed the tracks under the direction of German officers, and the women and children carried materials for them. Three days ago the work was finished and the whole crowd was sent north under the guard of Turkish soldiers, supposedly to work on the tunnels dug under the Amanus mountains. Yesterday I saw the bodies of over fifty of the men, hacked to pieces, in a valley not ten miles from here. Who knows what became of the rest? They have not been seen, and Turkish soldiers are not noted for their kindness to women who fall into their hands."

GHASTLY TALES.

Such tales we had heard for over a year, but a butchery of the sort had never taken place so near to us. It was ghastly to think of what must even at that moment be taking place almost within calling distance, and we were as powerless to help as though it were on the other side of the world.

Because of the fear of cholera, Tarsus for some time has been quarantined against all who do not carry health certificates. To aid the authorities in enforcing this law, the trains no longer run into the city, but stop at Kulak, where the Germans have located a large military camp. These camps are the stations along the road from Constantinople to the Suez Canal and the Euphrates over which the Teutons throw the supplies of men, provision and ammunition needed in their Asiatic campaigns, and are models of perfection in equipment. As we drew into Kulak we saw numerous auto trucks like the one in which we had already ridden, running in and out of the camp, and we congratulated ourselves that we would have no delay here, but could go on at once.

ANOTHER DELAY.

But alas for our cross-country record. When one of the German officers who were traveling with us asked the commandant how soon we could leave, the latter said that the morning auto, which made the run to the other side of the Taurus Mountains without stopping, had left, and that we could not take the afternoon truck because it stopped for the night at a camp in the mountains that no non-Germans were allowed to see. Hence we must wait until the morrow and hope that their day's truck would not be full. The delay was bad enough, but in addition we were informed that it was against the rules for us to stay at Kulak, and that we must go on into Tarsus if the guards at the gates would let us, and if they would not, that we could camp any place that we liked on the road—cheerful permission.

Two of the party hired a very much weather-beaten cart and started for town to find lodgings for us and to get carriages to carry us in, and the rest stayed in the train and consoled ourselves with meat balls and bread brought along from Adana. An hour passed and then the explorers came back. They had been turned back, but wanted all the health certificates, Jamal Pasha's paper, and any other documents there happened to be in the party, with which they hoped to overawe the authorities. Another hour we waited, and then there appeared three antique carriages whose drivers said that they had been sent for us. We put naphthaline all over the seats, dusted out the vehicles as best we could, and gingerly took our places, the baggage being piled on a cart that was handy.

VARIOUS ADVENTURES.

That ride was a nightmare. One horse tried to die before we had gotten a hundred yards, and the driver got down and led him while one of the party drove. The second carriage went gaily ahead and paid no attention to the rest of us. Our driver wanted to gallop in, but the baggage had to be watched, and suddenly the dying horse decided running was better than double driving, and off he went at full speed, leaving the two of us in the last carriage to see that all our possessions were not lost. It took just two hours to get into the city, and all that time we were under a blazing sun, coaxing, threatening, forcing our driver and a friend he picked up to help persuade us to hurry, to stop at short intervals and let the baggage cart catch up with us. Our Turkish did not exist as a spoken language, though we understood what our tormentors were saying, and that made the argument seem all the harder. We were not at all sorry to stop at last at the signal of those who had gone ahead and found us a place to stay.

It was our good fortune that Mrs. Christy of the American Mission, was at home and has a large house. With the true hospitality of the missionary she welcomed us, though she already had five visitors, and even made room for the two German officers who, I was surprised to find, had decided to stay over rather than make the broken auto trip that afternoon. Extra cots and beds were set up for us, and I for one was glad to make up for the night before spent on the hard floor of the Mamure barracks.

Rector Against Episcopalian Exclusiveness.

A heresy cry has been raised against a prominent New York rector that he has broken his ordination vows in declaiming against the exclusive fellowship practiced by Episcopalian rectors. He does not mince words in his statement of attitude.

"This is the fact," says Dr. Reiland, "and it is amusing. From our official point of view therefore the ministers of other Communions (Roman Catholic excepted) are not in our class; they exercise no valid ministry; they cannot preach in our pulpits; we may preach in theirs—at least I think so. A Protestant Episcopal paper published in the West and called The Living Church would object to this and deceive many. I would like to know just where the official claim of the Episcopal Chuch justifies itself. What are the evidences of it? . . . This is the reason Lyman Abbott, Hugh Black, Dr. Jowett, and Dr. Coffin have not been invited to the pulpit of St. George's; and yet we all agree that St. Paul was the greatest apostle, read him, preach him, teach him as the chief exponent of Christianity, and he was ordained, not by the apostles, but by laymen, if he was ordained at all."

Ten Big Reasons Why

Bethany Graded Lessons are being adopted by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of international reputation.
8. They are a monument to the modern spirit of unity —several leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

SEND FOR RETURNABLE SAMPLES.

Disciples Publication Society
700 EAST FORTIETH STREET CHICAGO

THE CHRISTIAN CENTURY

EDITORIAL

SHALL RELIGION BE NARROW?

THE man outside the church in many communities makes his chief complaint against that organization that it is too narrow. In some cases he means by this the restriction which comes from the preaching of an ideal life. In such cases, we can feel no sympathy with his plaint. It is to be sadly confessed, however, that there is some ground for a charge of narrowness.

The ethical teaching of many churches is so out of proportion that peccadillos are made into monstrous sins and the real evil of the community goes unrebuked. Our puritan tradition has given us all a squint when we look at the amusement question. We are always nervous lest our amusements should prove to be sinful. When the Young Men's Christian Association puts in a billiard table, there is sure to be found some timid soul who fears that the Association has become a side-door of the gambling hell. The church that provides socials for its young people is suspected of being worldly.

In the doctrinal attitudes of many churches there is also a certain narrowness of outlook which is hindering their development. Our world is but little tolerant of dogmatism anywhere. It is especially antagonistic to dogmatism in religion.

Yet churches seem prone to develop little "isms." Preachers sometimes have fads which are presented in season and out of season. Whether it is the second coming, or faith healing, or any other kind of special interest, there is lack of balance and proportion in the witness of that pulpit. Such preaching is called narrow.

It is to be admitted that there is intensity in narrowness. The smaller the bottom an inverted pyramid rests on, the greater the pressure to the square inch, but also the greater the danger of its being upset by any chance gust of wind. Religion cannot afford to gain intensity at the expense of solidity.

Religion is the broadest of all human interests. It undertakes to give meaning to them all. To interpret it otherwise is to misinterpret it.

A MISSIONARY CHALLENGE.

NEVER in the history of the Disciples have we been given a missionary challenge like that coming from the committee continuing the work of the Panama Congress. We are asked to take charge of important sections of Latin America and to that end we are to furnish in the near future a force of forty missionaries.

It has been wise for the Christian Woman's Board of Missions to invite the Foreign Christian Missionary Society to co-operate in carrying out this assignment. It will tax the present resources of the Disciples heavily to make good in covering the great field that has been given to them.

The situation calls for the very best trained men and women among us. The missionaries who are to be sent out will sometimes be the advisers of presidents and government officials. They will be called on to direct educational enterprises. They must have a vision of what the proper evolution of Latin America is. No individualist in religion with a program of saving souls entirely as individuals, can hope to succeed.

Probably the men and women will be found before the funds are secured. This is not because we are poor. It is because we are still in the infancy of our missionary interest. Older communions are showing us how to give, by marvelous exhibitions of self-sacrifice. The Disciples of Christ have not many first rank capitalists but they have thousands and thousands of people who in their communities are known as well-to-do. These are to be taught to consecrate their resources to the building up of a better world.

Meanwhile we can all help by making this great challenge the topic of our religious conversation, and the interest which we take to God in prayer. We can only hope to succeed in this great forward movement when the rank and file of the church are well instructed in the new duty which is laid upon us.

THE MISTAKES OF MOSES.

ONCE religious people were being challenged by a lecture of Robert G. Ingersoll on "The Mistakes of Moses." No one is delivering that lecture now. The much-abused higher criticism has taken all the wind out of that bubble.

Of course Moses made mistakes. If the Old Testament means anything at all, it is the record of the religious development of a section of the race. That development is the more interesting because in many ways it outlines the path of progress for every race of men in the world.

A theologian with no sense of historic development, no sense of religious evolution, has every kind of trouble defending the Old Testament. A man that recognizes progress in religious knowledge, is rid at once of his troubles. Suppose we do find human sacrifice in the Bible. It stands at the beginning of the process, not at the end. Men are "hung up before the Lord" under the mistaken idea that Jahweh would be pleased and placated by such actions. We know now that the Father of our Lord Jesus Christ was never pleased with such methods of dealing with offenders.

The trouble the Bible has had in the past is that a definition was imposed upon it from without. Theologians had argued a priori that God ought to have given us such and such a book. Since he should have done so, he did. With certain theories of inspiration, with certain notions about a level Bible, the theologian exposed the faith of a generation to the merciless shafts of the unbeliever. Perhaps Ingersoll wrought better than he knew. We may come to see at last that he has been used to scourge us out of the untenable absurdities of an outgrown theological system.

Seen from the juster angle of universal history, the Old Testament men with their seeming faults (judged from our modern viewpoint) become noble souls which aspired ever to new light and truth. What they failed to do is not so important as what they accomplished.

THE PILGRIM TERCENTENARY.

NEXT year there will be a celebration of three hundred years of history since the landing of the Pilgrims on Plymouth Rock. There is to be a proper recognition of this by the Congregational denomination and in addition the state of Massachusetts has taken in hand the matter of a proper celebration.

Perhaps we were in danger for a while of having another world's fair. It has been characteristic of American life that we have chosen to celebrate our big na-

tional events by an exhibition of the biggest pumpkins we can raise! This danger in Massachusetts will be averted, for New England is the home of the traditions of idealism.

Of course there are some things to be said for the material things of New England. While the farms are poor, the inventive genius of that section has contributed much to the history of the race. It is not thus, however, that we best honor the Pilgrims.

The Pilgrims were men and women who came here with no illusions as to the kind of country they entered. They were not seeking corn, but the opportunity to pray. Their first winter would have convinced them all of the difficult industrial task ahead. In spite of famine and death, the brave company persevered in their quest.

New England's greatest contribution to the world has been in its thinkers. It seems impossible to recognize properly the brilliant men who have brought glory to Puritan history. The poets such as Lowell, Longfellow and Whittier have wrought to give America a place in universal literature. Novelists such as Hawthorne have given permanent form to New England tradition and depicted faithfully the New England conscience. Thinkers such as Emerson and Channing have made their contribution to religion and life.

If there is to be a tercentenary, let it be a celebration of the spiritual heroes of this great section of our country. It is in their achievements that the Pilgrim fathers have been most honored.

THE PRIMARY ELECTION.

A PRIMARY election has just been held in Illinois. The primary law which was passed a few years ago was regarded as a great step forward in the cleansing of politics. Perhaps every man in Illinois would admit a measure of disappointment with reference to its actual operation.

It is commonly rumored that the contest for governor of this great state has cost two millions of dollars and there is still another contest ahead before any man has won. How is such expenditure justified? The citizen who looks up the expenses of the state will find special appropriations of three thousand dollars per annum to house-clean the governor's house of forty rooms. He will find that it costs similarly absurd sums for mowing the lawn and doing the other jobs around the place. The co-operation of venal politicians makes the position of governor one which justifies a two million dollar primary campaign.

In the recent campaign, the church has shown its political inefficiency by a divided testimony. An acceptable candidate for governor pledged himself to the dry cause and was so announced by the Anti-Saloon League. The Rev. Johnston Myers circularized the state with a letter in behalf of a candidate who was admittedly the wettest aspirant for the office in his party. The wet man won.

In a fight against the Hon. Mr. Mann, minority leader of the House of Representatives, a preacher, Rev. Melbourne P. Boynton, was made a candidate. The vote recorded against the preacher candidate was overwhelming.

The lesson of the primary election is that the uplift forces of the community are badly organized and badly led. It is not a preacher's job to lead in the fight against undesirable political leaders. It is a job for [illegible] politicians with Christian ideals. Preachers have something to do with the process of giving such men to the world. We need to make politics a respectable profession for men with ideals.

MAKING RELIGION ATTRACTIVE.

WITHOUT taking away the sanctity of religion, it may be made more interesting. Sermons are often unspeakably dull, although not because of that any more truthful or biblical. The writers on our great magazines have mastered the art of securing and holding the attention of the reader. Why should the sermon not have a "surprise finish" for which the hearers will wait with deep interest?

There is something slipshod about some churches. We do not refer chiefly to their ill-kept grounds and dusty pews. We are not thinking of the window-light which should have been put in last year. We are thinking of the weary way in which the pastor makes his calls, in no house seeming like an apostle of a conquering faith. We speak of the finances always being behind. There is the music that drags, and the Sunday-school ever operating with supply teachers.

Religion really has a right to a better presentation. It need not ever be dressed in the somber black. Give it all the bright colors that God has given his world.

A GOOD TURN EVERY DAY.

THE Boy Scouts have as a part of their fundamental law the obligation "to do a good turn every day."

At first a boy finds this difficult to remember, and more difficult still to discover the good turn. He sometimes comes to older people for advice and suggestions. When he has caught the spirit of the practice, the world is full of good turns waiting to be done.

He soon discovers that doing a good turn is like charity, it is thrice blest. He receives more joy in conferring a kindness than any one possibly could in receiving it.

The idea is essentially religious. It breathes the delicate aroma of the Golden Rule. It is saturated with the concentrated essence of "thou shalt love thy neighbor as thyself." If everyone in our world could with "Polyanna" "play the game," live gladly and happily and scatter kind deeds along life's pathway, our world might soon lose half her sorrows.

CHAIN PRAYER AGAIN.

A NEW epidemic of chain prayer has broken out. The thing comes through the mail with poor hand-writing and miserable spelling. Sometimes there is a threat in it for those who fail to conform to the request. These are being thrown out of the mail by the postal authorities when detected. Others promise some kind of peculiar blessing if the prayer is persisted in for a time and sent to others.

From the standpoint of religion, this descends to the level of magic. The hoodoos of the negroes are not different from the threat that comes with the chain prayer. A negro maiden asserted that a certain colored swain had stolen her handkerchief. When asked for the basis of her charge she stated that if a negro man stole a girl's handkerchief and wrapped it around a rooster and buried him alive the girl would never be able to resist his courtship [illegible] irresistibly drawn to the young man [illegible]

Union Churches

Christian Union in a Baptist Church

DISCIPLES of Christ, who recognize spiritual kinship with all who are seeking the practice of Christian Union, will be interested in the efforts of the First Baptist Church of Marley, Ill., to harmonize the traditional Baptist practice with the modern demand for a more comprehensive Christian fellowship. This church was organized in 1832 as a regular Baptist church. In 1914 it found itself in that lethargic condition which is so common to rural and village churches. For many years it had manifested no vital religious life. No baptisms had been recorded since 1908. The resident membership had decreased through death and removal until there were left in the community only about thirty members, several of whom were inactive. A canvass of the community showed that of its 97 families, 92 were of the Protestant faith, many of whom had no local church relations, whatsoever. The greater part of these unattached Christians were members of the Lutheran church, although Methodists and Congregationalists were largely represented. Many of these people, especially of the younger generation, attended the Baptist church, supporting it financially as well as taking active part in its Sunday-school, Young People's Society and Missionary classes.

Facing the above facts, this church, through its official board, set itself to the task of finding some way whereby the spiritual interests of the entire community might be provided for. It was generally known that a number of people would unite with the church provided they might do so by presenting letters from their respective churches, but they were not ready to unite with any church which would not heartily recognize their status as Christians.. A pamphlet issued by the official board in explanation of its action states the matter succinctly as follows:

"As a church we believed that the Christian life, in its essentials, is nothing less than the human expression of the Divine life in character and conduct. That the Divine life was expressing itself as fully in the character and conduct of many of our neighbors as in the membership of our own church was perfectly evident, even though some of them had never been immersed. Nor did we believe that the church was ever intended to be an end in itself. Our conception of the church is that it is a means to a greater end than itself, viz., the Kingdom of God. And no intelligent Baptist would for a moment claim that baptism is the door of entrance into the Kingdom of God. After much discussion the official board voted to recommend to the church the following propositions: (1) To receive members from other denominational churches upon their letters or Christian experience just as we do from churches of our own denomination. But as a church we would practice immersion only. (2) To extend an invitation to all Christians of whatever name to the communion table. (3) To grant letters of dismission from our church to any Christian church. (4) To adopt a beautiful ceremony of infant dedication whereby the mother may bring her child to the Master's feet and seek his blessing upon it as did the mothers of old. These recommendations were read to the church the following Sunday and announcement made that a month would be given for their consideration and for prayer for Divine leadership in the matter of adopting them or rejecting them as the case might be. Each measure was voted on separately and with the result that no more than two votes were cast against any one of the propositions. In other words, it was practically unanimous—the two dissenting voices being non-resident members.

* * *

"A month later a Membership Day was held and twelve of the best people of the community came asking for membership—three for baptism and nine by letter and statement. From time to time other membership days were announced and during the next few months twenty-six members in all were received—more than 80 per cent increase in membership. But the increase in membership tells only a part of the story. Interest along every line was awakened. Congregations grew. Interest in religious and social duties was increased. The missionary society enjoyed its share of renewed interest, as did also the Brotherhood, the Sunday-school and the Christian Endeavor. A sound, healthful, life-giving Christian spirit grew up throughout the community and manifested itself in various ways. More personal work was done in a few months' time than had been done in years before."

Here follows an interesting account of the way in which the earnest effort of this Baptist church to realize the prayer of Jesus, "that they all may be one" was received by sister churches of the Baptist denomination. "Our associational letter was prepared as usual—with a much better report than ever before—and sent to the association, only to be rejected—rejected because we had followed the Divine leadership as the Spirit led us to see our duty. We believe that we have done the only wise thing for our community and church. We have not sought to impose our views of church membership upon other churches. We have regarded the entire matter as one of internal and local concern. It is to be regretted that some of the brethren in the association are too short-sighted to distinguish between the letter and the spirit of Jesus. We do not question the right of the association (even though we do question its wisdom) to exclude our church. The thing against which we protest is the undemocratic and unchristian way in which our church was treated. It was perfectly evident (and so admitted by one opposed to us) that even the moderator himself was unwilling to give us a 'square deal.' For forty minutes the association debated in separate factions as to whether the Marley church should have five minutes in which to defend itself. This being declined for very evident reasons, twenty minutes more were spent in discussion as to whether Marley should be heard at all. Finally, the pitiful allowance of fifteen minutes was reluctantly granted or acquiesced in. All too inadequately a few of the many facts were touched upon in the brief time allotted. It was really ridiculous to see the disorder and the lack of correct parliamentary usage prevail in a meeting where both intelligence and Godliness were supposed to sit enthroned.

"Our church, after hearing the action of the association, is more convinced than ever that we are more Baptistic than some of the leaders. Whether these brethren were afraid for the rank and file of the Baptists to hear an open discussion of the action of our church to take back to their churches is, of course, unknown, but that impression was certainly left upon more than one who was. present. When one member of the committee on counsel presented a minority report, recommending that our church have the privilege of presenting its point of view to specially appointed messengers who should come in the name of the association and report to the association at its next meeting, it was voted down. But still, another motion was passed which amounts practically to the same thing after our church had been excluded. We shall be glad to have any intelligent, unbiased committee of Christian men come to our church at any time that may be agreed upon to ascertain the facts—all the facts—in the situation. But that our church can be coerced into a conformity that means death for itself and stagnation for our entire community is inconceivable. When the association is ready to re-admit us on our present policy we shall be glad to return. Until such a time, we have pledged ourselves anew and unanimously to stand by what the church has done and to continue to follow the Divine leadership, as in the past. It was a beautiful sight to see the unanimity of our people when the church had heard a full and fair pres-

(Continued on page 16.)

Disciples Table Talk

General Convention of the Disciples of Christ

Des Moines, Iowa, October 9-15

Monday, October 9.

Evening.

Devotional Service—First Vice-President, Edgar DeWitt Jones, presiding.

Prayer—Peter Ainslie.

Address of Welcome—Governor George W. Clarke, Iowa.

Response and President's Address—W. F. Richardson, Kansas City.

* * *

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Tuesday, October 10.

Morning.

Opening Service—Mrs. A. M. Haggard.

Review and Outlook:

President's Message—Mrs. Anna Robinson Atwater.

Our Literature; Interdenominational Interests—Mrs. Effie L. Cunningham.

Development and Finance—Mrs. J. McDaniel Stearns.

Treasurer's Report—Miss Mary J. Judson.

Young People's Work—Mrs. Ellie K. Payne.

Devotional Period—Dr. Arthur Braden.

Address—"Results of Our Negro Work," J. B. Lehman.

Address—"India," W. E. Gordon.

Afternoon.

Symposium: Woman's Privilege and Duty as Related:

1. To Self-Development—Mrs. Louise Loos Campbell, Kentucky.
2. To the Home—Mrs. O. W. Lawrence, Missouri.
3. To the Home Church—Miss Mary A. Lyons, Ohio.
4. To the World's Womanhood—Mrs. Lowell C. McPherson, New York.
5. To World Evangelism—Mrs. C. G. Titus, California.

Report of Nominating Committee.

Devotional Period—Dr. W. C. Morro.

Messages from the Missionaries.

"Iowa's Hour."

Evening.

Address—"The Panama Conference," S. G. Inman.

Address—"The Regional Conference in South America," President C. T. Paul.

* * *

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Wednesday, October 11.

Morning.

Address—"The World Situation," W. A. Shullenberger, Iowa.

Address—"Our Increasing Resources," L. E. Brown, Indiana.

Address—"Our Responsibility Growing Out of the Work Already Done," W. C. Bower, Kentucky.

Address—"The Life and Work of F. E. Meigs, Mrs. Frank Garrett, James Ware and Dr. James Butchart," Earle Wilfley, District of Columbia.

Period of Intercession—Led by J. E. Pounds, Ohio.

Afternoon.

Addresses on "Medical Missions," Dr. E. I. Osgood, China; Dr. W. N. Lemmon, Philippines, Dr. L. F. Jaggard, Africa.

Symposium on "Laymen and Foreign Missions."—Led by R. A. Doan.

Evening.

Moving Pictures Showing the Work on the Field.

An Hour with the Missionaries.

* * *

AMERICAN CHRISTIAN MISSIONARY SOCIETY AND BOARD OF CHURCH EXTENSION.

Thursday October 12.

Morning.

Devotional Period—Led by W. M. Baker, Marshalltown.

A. C. M. S. Business—Reports of Committees on Time and Place, Prayer Meeting Topics for 1917, etc.

Introduction of Pioneers, Missionaries and Workers.

Report of Board of Church Extension—Geo. W. Muckley, Secretary.

Church Extension Address—"The House Made With Hands," A. B. Philputt, Indianapolis.

Report of Board of A. C. M. S.

Map Survey of American Fields—Grant K. Lewis, Secretary.

The Look Forward—F. W. Burnham, President.

Afternoon.

Devotional Period—Led by John Christopherson, Kentucky.

Conference on the Rural Church—Alva W. Taylor, Secretary.

"Social and Rural Life Problems of the Disciples of Christ," Alva W. Taylor, Columbia, Mo.

Five Minute Messages:

1. "The Rural Church's Contribution to the Ministry and Missionary Force," O. L. Smith, Wellington, Kan.
2. "The Rural Church's Contribution to the City Church," O. F. Jordan, Evanston, Ill.
3. "The Rural Church and the Resident Pastor," J. H. Jones, Springfield, Mo.
4. "Financing the Rural Church," H. H. Peters, Bloomington, Ill.
5. "The Rural Church and Neighborhood Welfare," Arthur Dillinger, Altoona, Ia.

Summary.

Afternoon.

Conference on Immigration—Finis S. Idleman, Secretary.

Report of Commission on Foreign Relation—M. M. Amunson, Secretary.

Ten Minute Addresses:

1. "The Problem Stated," Dr. P. L. Prentice, Chicago.
2. "The Factors at Work," Prof. F. E. Lumley, Indianapolis.
3. "The Immediate Duty of the Disciples," F. D. Butchart, Cleveland.

Report of the Commission on Immigration.

Evening.

Devotional Period—Led by H. H. Harmon, Lincoln, Neb.

Address, "America and the Next Religious Awakening," Evangelist E. E. Violett.

National Benevolent Association Address—"The Fate of the Fatherless in the Faith of the Fathers," Milo Atkinson, Memphis, Tenn.

* * *

BIBLE-SCHOOL AND BOARD OF MINISTERIAL RELIEF.

Friday, October 13.

Morning.

Devotional—Leader, W. H. McLain, Ohio.

The Work of the Year:

Elementary—Miss Lewis.

Secondary—Miss Maus.

Adult—Mr Clark.

General Report—Mr. Hopkins.

A Symposium of Church Service Through the Bible-school:

"Serving a Community," C. M. Fillmore, Indiana.

"Serving a Country," C. L. Goodnight, Pennsylvania.

"Serving a State," David H. Owen, Kansas.

"Serving a Neglected Race," P. H. Moss, Mississippi.

"Serving the Last Frontier," W. A. Moore, Washington.

Supplemental Reports and Business Session.

"The Work of the Department," C. R. Stauffer, Ohio.

Ministerial Relief Address, W. H. Book, Columbus, Ohio.

Afternoon.

Board of Ministerial Relief, Annual Report, W. R. Warren, Secretary.

MEN AND MILLIONS SESSION.

Addresses: Adequate Giving. Stewardship. An Adequate Budget. Outstanding Features of the Every Member Canvass Achievements. Conference on Essentials of Every Member Canvass.

Evening.

A. McLean, Presiding.

Achievements of the Movement—A. E. Cory.

The Men and Millions Movement and the Disciples of Christ—Judge F. A. Henry.

The Men and Millions Movement and the World—J. Campbell White.

Closing Period of Intercession—R. H. Miller.

Business Session.

* * *

Saturday, October 14.

Morning.

NATIONAL BENEVOLENT ASSOCIATION.

R. A. Long, presiding.

The Treasurer's Report—Lee W. Grant.

Report of the Board—J. H. Mohorter.

Report of the Nominating Committee.

THE AMERICAN TEMPERANCE BOARD.

David H. Shields, president of the Board, presiding.

Report of National Secretary, L. E. Sellers.

Address—Rev. P. A. Baker, D.D., Superintendent Anti-Saloon League of America.

Afternoon.

THE BOARD OF EDUCATION.

President's Report—R. H. Crossfield.

Financial Status and Needs of our Colleges—Prof. Charles E. Underwood.

"The Student Situation in Our Colleges"—Pres. J. S. Serena.

"An Educational Conscience Among the Disciples."—Prof. Herbert Martin.

CHRISTIAN ENDEAVOR AND BIBLE SCHOOL.

Evening.

Claude E. Hill, National President, presiding.

Devotional Service—Frank Lowe, Jr., Kansas City, Mo.

QUICK! Year Ends September 30th. $8,508 For God's Veterans Must Be Received By Then Board of Ministerial Relief, 120 E. Market Street Indianapolis Ind.

Report of National Board of Christian Endeavor—Austin Hunter, President, Chicago, Ill.

Address—Dr Ira E. Landrith, Boston, Mass.

Bible-school Address—"The Sunday School as an Asset of the Church," Dr. Edward Blake, Cor. Secy. of the Board of Sunday Schools of the M. E. Church.

* * *

SUNDAY, OCTOBER 15.

Morning.

Demonstration Bible-school at the Coliseum.

Lesson taught, "The Appeal of Caesar," Acts 25. Fred D. Kershner, Missouri.

Worship and Preaching at the Coliseum.

The Convention Sermon—B. A. Abbott, St. Louis, Mo.

Afternoon.

Communion Service. Conducted by Ministers and Elders and Deacons of Des Moines.

The Lord's Supper.

Offering for Ministerial Relief.

(The doors will be closed at 3:10 and remain closed until the end of the service.)

Evening.

Great Christian Endeavor Prayer Meeting—Led by Frank M. Lowe, Jr., and participated in by all Christian Endeavor Societies of Des Moines.

COMMISSION OF CHRISTIAN UNION.

A Statement of the Work Peter Ainslie.

Address—"Christian Union"—Dr. Shailer Mathews, President of the Federal Council of the Churches of Christ in America.

Evening.

GENERAL CONVENTION OF CHURCHES OF CHRIST.

Closing Session.

W. F. Richardson, President, Presiding.

1. Introduction of Chairmen of Des Moines Committee.
2. Introduction of officers elect of the Convention.
3. "World Voices" uttered through,

The American Christian Missionary Society.

The Foreign Christian Missionary Society, Bert Wilson.

The Christian Woman's Board of Missions, Mrs. Anna R. Atwater.

The National Benevolent Association, J. H. Mohorter.

The Board of Ministerial Relief, W. R. Warren.

The American Temperance Board, Robert Sellers.

The Board of Church Extension, G. W. Muckley.

The Board of Education, H. O. Pritchard.

The National Board of Christian Endeavor.

The Council of Christian Union, Peter Ainslie.

The Men and Millions Movement, R. H Miller.

4. Response from the General Convention, W. F. Richardson.
5. Closing Song, "God Be With You Till We Meet Again."
6. Prayer of Consecration and Appeal, Charles S. Medbury.

The Disciples Churches of Des Moines

THE CENTRAL CHURCH OF CHRIST.

A Mission of the A. C. M. S. Up to 1865.

The Central church is the Mother Church in Des Moines It was organized in 1860 with a membership of twenty. However, previous to this for some three years, services had been held in Des Moines by our pioneer preachers: Peter T. Russell, Aaron Chatterton, James P. Roach, George T. Carpenter and others. Peter T. Russell and George T. Carpenter were both in the employ of the American Christian Missionary Society. Peter T. Russell organized the church and he and James P. Roach preached for it occasionally until May, 1864, when James E. Gaston was called as the first



Rev. W. A. Shullenberger.

regular pastor. Even then it was a mission point, and the brethren throughout the state assisted us in building our first church building which stood on Cherry Street, south of the Court House, (where now stands the Union Station) which was finished in 1865.

The Central church has had a splendid line of pastors: James E. Gaston, A. I. Hobbs, John Encel, John C. Hay, John W. Monsor, D. R. Lucas, B. J. Radford, A. P. Cobb, H. O, Breeden, Finis Idleman and now W. A. Shullenberger.

The present church building was dedicated in 1890 and was at the time considered the best one in our Brotherhood. The National Convention met with us that year.

The Central church has had some very remarkable evangelistic meetings. The first one was held by D. R. Lucas in 1875, before his coming as our pastor: then Prof. Black in 1888 with 246 additions; then Updike and Easton with 550 additions and Scoville with 306 additions. The Central Church has always been evangelistic, and especially during the pastorate of D. R. Lucas, H. O. Breeden and Finis Idleman the growth has been steady. During Brother Idleman's pastorate there were accessions at nearly every service.

Central Church established a record for long pastorates when Dr. H. O. Breeden remained with us over twenty-one years.

The Central Church was the first church among us to organize an auxiliary of the C. W. B. M. This was during Brother John C. Hay's pastorate.

The Central Church established a church paper, the Christian Worker, in 1887 which has been published regularly every since, being now in its 30th volume.

The Central Church was the first to adopt the Living Link idea, when they sent H. H. Guy as their "pastor in Japan" in 1893.

In 1885 a church was organized in East Des Moines taking eighty-five members of Central. In 1888 over three hundred took their membership from Central to organize University Church; and in addition to this it has helped to establish the nine other churches in Des Moines. It has seen the small band of charter members of twenty away back in 1860 grow to near 12,000 members with twelve well equipped churches.

Members of the Central Church were among the prime movers in the establishing of Drake University, and have always had its interests at heart and have had a voice in its management.

During the last nine years of Dr. Idleman's pastorate, Central Church has undergone some changes. Realizing that we were face to face with the down-town proposition, we have endeavored to make it institutional in many ways, working especially with the young people until it has perhaps the largest body of young people of any church in the country. We have Mrs. Dessa Carlton, our Assistant Pastor, a most efficient worker, with these young folks.

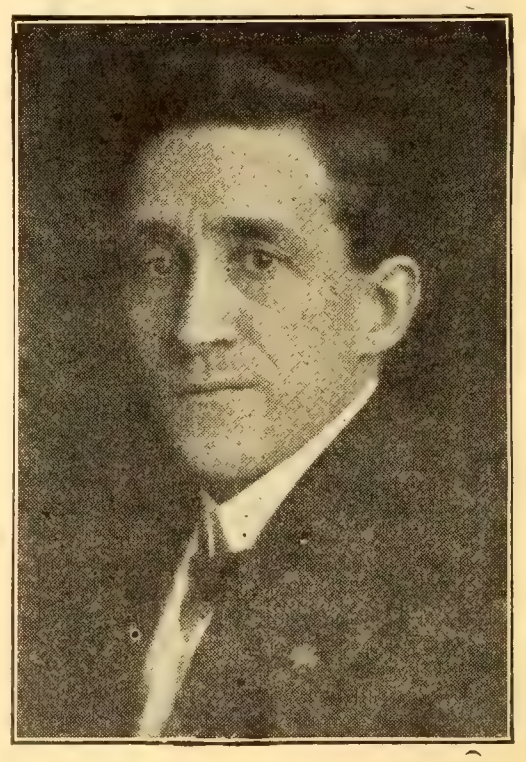
Realizing the need of more room, Central Church is now undergoing a remodeling, and will be in splendid condition to receive the Disciples when they come to Des Moines to attend the great International Convention.

We now have in Brother W. A. Shullenberger a rare leader, a hard worker, a brilliant young man and a product of Iowa, having graduated from Drake University with honors in 1904, and after several years of successful work in Missouri he returns to the scenes of his schooldays, and we predict for the Central Church remarkable growth under his pastorate, and one that will reflect credit upon the Brotherhood at large and especially upon Drake Uuniversity, his Alma Mater.

* * *

UNIVERSITY PLACE CHURCH

The University Place Church of Christ is the outgrowth of a Sunday-school organized in the Chapel of Drake University in 1881. Later the organization held evening service in the chapel and the Sunday-school and evening service culminated in 1888 in the organization of the present church. The church from the beginning was a large organization as three hundred and four members withdrew their letters from the Central Church and placed them with the new venture. More than a score of these charter members still are active in the work of the organiza-



Rev. Charles S. Medbury.

tion. In the days before the organization of the church the men who served the congregation as pastors or leaders were Chancellor Carpenter, of the University, and Brethren Gaston, Dunshee, McCannon and Dungan.

D. R. Dungan, of the teaching force of the University was the first pastor of the new organization. He was followed by H. B. Davis, J. B. Vawter, E. M. Todd, I. N. McCash, while the present pastor, enjoying his eleventh year as the leader of the church, is Charles S. Medbury. It is interesting to note that the four men whose combined pastorates almost complete the life of the church still are alive; D. R. Dungan, at Lomita, Cal., Earl M. Todd, as President of Christian University at Canton, and I. N. McCash, as President of Phillips University at Enid. Mr. Davis and Mr. Vawter served but a short time, the combined pastorate being less than a year.

The pastorates of Dr. I. N. McCash and of Dr. Charles S. Medbury extend over more than twenty-one years of the life of the church, and it is in this time that the church has taken its large place not only in the life of Des Moines but in the life of the brotherhood in the United States. Dr. McCash brought to the church exceptional pastoral qualifications. The membership increased by leaps and bounds, the church raised money to pay off its indebtedness and to complete the structure, which towards the close of his pastorate proved inadequate for the membership of the church. Dr. McCash presented his resignation in 1903 because of physical inability to continue the work he had been doing. The name of Charles S. Medbury was laid before the official board as the man most likely to make a success of the leadership of the church, and a call was extended before the end of the year.

Dr. Medbury commenced his work in 1904, and under his ministry the large auditorium has been builded, and a mammoth organ in-

stalled; while the life of the church in every way has kept pace with the physical advancement. Dr. Medbury in the almost twelve years he has been pastor of the church has become one of the leaders of the thought of the brotherhood, was president of the Centennial Convention at Pittsburg, the largest church gathering of recent years, while each summer he finds time to go out in the chautauqua field preaching a higher life and a higher level of living to all the people. During the last year Clarence N. Bigelow was called to the position of associate pastor, a position he is filling with exceptional ability.

* * *

Following his return from the chautauqua field this summer Dr. Medbury wrote a characteristic statement of the attitude of the University Church toward the Convention, an invitation in reality for the interest of every visitor to the Convention. The statement follows:

"The University Church is enthusiastically committed to the Convention plans. I have special joy in the thought of the Brotherhood noting the work of Drake University, around which great institution our people have colonized in the recent years. By no manner of means all has been attained that could be wished, and yet for the few years of the history of the Church and University it is felt that the showing will be to the joy of all visitors.

"The Church itself extends to all of our people its greeting of heartfelt welcome. It wants to be used. We are happy in our great auditorium and want it to be a thing of joy to those within our gates. We are sorry that we have not yet the great neighborhood house that provides for institutional and Bible School work, standing on the corner where the old building is. But we have the dream of that and invite suggestions as to the best possible equipment for work along the lines of religious education. It is in our hearts to establish here finally an experiment station or laboratory of Christian activity. With these lines of Church activity linked with what the University itself is doing, we believe an almost ideal condition can be worked out ultimately. Visitors are urged to give us suggestions as to the very best way to build the plant of which we are dreaming across from the campus and immediately adjoining our ideal auditorium.

"The hearts and homes of our people are opened cordially to the incoming delegates. We earnestly hope and pray that there may be joyful uplift for every life in the coming Convention in Des Moines."

(Other churches will be treated next week.)

CHEER FOR THE SUPREME EFFORT.

September 12 the receipts for Ministerial Pensions to a total of $34,787.34, of which $3,361.91 is interest on the Permanent Fund and $31,425.43 applies on the 20 per cent proposition. This wins the last $6,000 of that magnificent gift and makes a total of $27,377.51 which the one man will have given within the five years.

There is yet time for every church and individual to have a share in this sacred fellowship. Everything mailed on or before the 30th of September will be counted on this year's record.

Not by the restrictions of the donors in all cases, but by the wise custom of the Board, receipts from estates and annuities are added to the Permanent Fund. So over $12,000 of the splendid total receipts to date must go into perpetual service for God's Veterans and are not available for immediate use. This leaves us in absolute and present need of $8,508 from churches, Bible-schools and individuals to square up the accounts for the year.

Every one who takes a part in this supreme effort of this supreme fellowship may count himself honored by the linking of himself with those who are nearest the Throne. Whether one dollar or one thousand is your share, do not deny yourself by forgetting Christ's Heroes. Join the chorus of the brotherhood, "WE WILL NOT FORGET."

Board of Ministerial Relief,
120 E. Market St., W. R. Warren.
Indianapolis, Ind. Secretary.

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There is no alum nor phosphate in Royal Baking Powder.

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New York

Impressions of the Illinois Convention

By Orvis Fairlee Jordan.

PEORIA is a city of contrasts. The leading whisky city of the United States is also the home of some leading prohibitionists. This city was once the home of Robert Ingersoll, the agnostic orator, and his secularist attitude toward life is written on many things. Yet it is said that a Y. M. C. A. was built on the site of Ingersoll's old home, and the city has an abundance of churches. On the river banks are huts hardly to be matched for squalor. Yet the social spirit seems abroad for there are numerous beautiful parks and conveniences for the people. There are hellholes full of nameless sin and there are reformers who hunt the beast day and night. Peoria is proud to be the former home of some great men, prominent among whom is President Hibben of Princeton University.

The Disciples have two churches and a mission in Peoria, Central church, Howett Street church and West Bluff chapel. The convention was held in Central church.

The difficulties of doing church work in such a city were well illustrated by the small attendance of local people at the convention. College presidents, famous missionaries, eloquent preachers alike failed to draw the blasé city dweller to the sanctuary in large numbers even in the evening sessions.

The church has not lost its sense of good old Illinois hospitality, however, for more homes were opened than were needed for the occasion. The generous hospitality of these people had a shadow cast over it by an unusual piece of exploitation. For the first time in Illinois history the space for booths in the basement was rented at a round figure and the money collected from Eureka College, the C. W. B. M. and the publishing houses by the pastor for the local church, after these organizations had spent money generously in other ways to make the convention interesting. Even the college banquet was announced as an occasion to help out the local Aid Society, much to the annoyance of those good ladies. Officials of the missionary society will endeavor to discourage any such practice in the future, should it by any chance develop again.

The convention opened with an address by Rev. S. G. Inman, former Disciple missionary in Mexico, and now secretary of the Continuation Committee of the Latin America Congress. He spoke the first evening on the whole task from an interdenominational viewpoint and the next afternoon on the Disciples' part in Latin America. I would go to Peoria again to hear two more such addresses. They helped to determine the atmosphere of the whole convention. When one remembers that a few years ago Mr. Inman was an obscure missionary hidden away in a forgotten country, and was there discovered by great interdenominational leaders, it is apparent that genius will find its reward under any conditions.

Mr. Inman pointed out the sin of failing to co-operate in Christian work. He did not fail to show to his Disciple audience that an interdenominational exchange of members on the foreign field was demanded. He went further and expressed a hope that such comity might at last prevail in Home missions. If there was no applause, there was no protest. He stirred something too deep in our souls for applause.

He told of the slogan once on a Methodist Home mission letter-head. "A Methodist church in every hamlet in the United States." The new spirit has removed this slogan.

* * *

The Disciples were challenged by a demand for forty new missionaries for Latin America. Four states of northeastern Mexico are assigned to the exclusive care of the Disciples, the southern Presbyterians retiring to make this possible. Northern Argentina and Paraguay are also assigned to the Disciples exclusively. This territory has eighty-five per cent of Indian population which is still mostly heathen. The F. C. M. S. is being invited to join the C. W. B. M. in cultivating the territory, but in any case the women will go forward heroically to meet the needs of their assignment.

Chicago people were delighted to see Mrs. E. M. Bowman honored with a place on the program. She reported her trip to India where she visited our missions. The Bowmans have been the tireless patrons of all good

things in Chicago and their new enterprises in mission work, so unostentatiously begun, will make them known and loved throughout Discipledom.

Dr. C. G. Clark, pastor of the First Congregational church of Peoria, delivered the welcome address to the convention of the I. C. M. S. on Tuesday night. He has been leading the reform forces of the city in a fight for law enforcement. He told us that he did not care how people were baptized or how often they observed the communion, but he could join us in our missionary interest which he declared to be of the very essence of Christianity.

Rev. Edgar D. Jones delivered the president's address. His gracious presence and his beautiful literary style helped to adorn a plea for "togetherness" among the Disciples of Illinois.

The business sessions of the I. C. M. S. showed how incompetent has been the management of state affairs. A history of Illinois churches written at the request of a state convention has been published by the Standard Publishing Company. The society has a small warehouse full of unsold books and a debt of thirteen hundred dollars on the deal. Three thousand more is a debt on general administration. But for the Bondurant legacy, the society would be a hopeless bankrupt.

* * *

Into this situation comes Rev. Harry H. Peters as the new secretary. He has held good pastorates in various sections of the state. He did a great work in getting Eureka College on the up-grade. He comes now to another debt-ridden situation. He declares himself a theological independent. He proposes to visit every church in the state as fast as time will permit. No one has ever driven him with a blind bridle. He will either have his chance to make good or he will quit. He seems providentially raised up for a time like this.

The business of the convention was quiet and routine but for one exception. A nominating committee of five, recognized by all as predominantly conservative in character, brought in a unanimous report for Dr. E. S. Ames as president. Rev. N. S. Haynes, retired pastor of Decatur, and author of "Jesus as a Controversialist," got up and spoke his mind on "The Chicago Contingent." Rev. A. P. Cobb, staff writer on the Christian Standard, another retired pastor, seconded a motion of Mr. Haynes to substitute the name of Rev. Homer E. Sala, of Central church, Peoria, for that of Dr. Ames. Rev. Hale made a speech praising Dr. Ames fulsomely, but advising the convention not to accept the report of the committee. A standing vote showed seventy in favor of the substitution and a much smaller number opposed. The majority of a convention with over 500 enrolment did not vote at all.

After the session, there was loud indignation around the corridors, while Dr. Ames sat on his front porch at Pentwater enjoying a well-earned vacation and unconscious of the little tempest over his personality. He has honors enough in the big world not to miss any. It was the convention which failed to honor itself by choosing one of the foremost scholars the Disciples have ever produced.

It is of no use to be indignant. This is the sheep ethics that has been taught us by a certain type of leader among us. Let us have peace and pleasantness at no matter what cost!

The convention next year goes to Taylorville. Two years hence there will be a centennial celebration of Illinois' admission as a state.

One noon a lot of the delegates went over to Howett Street church where a new $25,000 institutional building is being erected. The pastor is an outstanding character. He is an ex-reporter, a labor unionist, and Grand Chaplain of the Odd Fellows. Few Disciple pastors in Illinois make as many special addresses in a year outside the home city. Rev. F. Lewis Starbuck has proven to be a people's man and everybody was interested in the struggle of his church to come into its own. He was prominent on the reception committee of the convention and was toastmaster of a Eureka banquet that rattled the shingles with college spirit.

Mrs. J. H. Gilliland came to my booth. It is her first convention since the death of her husband, the well-loved leader of Bloomington. "Where are my friends," she asked. "I don't seem to know these people." Then I remembered that in five years nearly every leading pulpit in Illinois had changed its pastor. New voices are heard on every hand. Only a few tall trees of the old landscape have survived.

Who are the new men? I found Union Seminary men who had village charges. The big churches are only beginning to estimate justly the worth of these alert young fellows. Of course, their day is coming soon.

They know the good books. They are ready for Christian union. They are preaching the gospel of our Lord in the language of moderns. As some of us begin to grow older, we take new courage. The progress of the Disciples is real. It is more. It is stupendous. Considering where we were twenty years ago, it excels that of any Christian body in America. I thank God for these men and take courage.

Illinois is one of the best states of our Discipledom. She has proven her abounding liberality in the Men and Millions Movement. She will soon prove she has a head as well as a heart.

BRIEF NEWS NOTES.

—H. A. Denton writes that the Chapman-Alexander evangelistic company has been engaged for a union evangelistic effort by eleven Protestant churches of Galesburg, to be held during the month of October. The new Armory, which is the largest auditorium in the city, will be used for the first time during these meetings. First church, of which Mr. Denton is pastor, is actively in co-operation with the other churches in this movement. This church will begin a follow-up meeting November 1 with R. H. Fife doing the preaching. Mr. Denton is chairman of the publicity work of the union effort.

—W. F. Richardson, of First church, Kansas City, Mo., writes that word has been received in Kansas City of the death of William Bayard Craig, beloved Disciple preacher for many years. His death occurred at San Bernardino, Cal. Further particulars will be published later.

—G. W. Morton, pastor at Beardstown, Ill., was nominated in last week's primaries as the candidate of the Republican party for State Senator. Mr. Morton defeated his opponent by a good majority. The liquor interests fought him fiercely, but he carried the city by nearly 2 to 1. He ran far ahead of any other "dry" candidate.

—The Herbert Moninger Memorial enterprise has been completed, and this endowed Chair of Bible School Pedagogy will be dedicated at Bethany College, September 28 and 29. Among those on the program are: E. A. Cole, E. W. Thornton, P. H. Welshimer, R. M. Hopkins, H. Newton Miller and President T. E. Cramblet, of Bethany. All are cordially invited to attend these exercises.

—Will H. Brown, well known in the Sunday-school field, has been elected president of the California State Sunday-school board.

—H. A. Van Winkle, recently called from Tillamook, Ore., to Oakland, Cal., is a graduate of Eugene Bible University.

—The Young Men's Bible-class of the church at Greensburg, Pa., made the excavation for the foundati n of the new building to be erected there.

—Claude J. Miller and wife, of the church at Greeley, Colo., spent their vacation autoing to Yellowstone Park.

—E. L. Powell, of First church, Louisville, preaches the convention sermon at the Kentucky state convention held at Winchester this week. His subject will be "Method and Life."

—About a thousand persons have been added to the membership of Jackson Boulevard church, Chicago, during the seven years' pastorate of Austin Hunter. Mr. Hunter has begun his eighth year in this difficult down-town field. His work has proved remarkably successful at Jackson Boulevard. The Sunday-school has an average attendance of about 500, reaching high water mark a few weeks ago with 1,220 present.

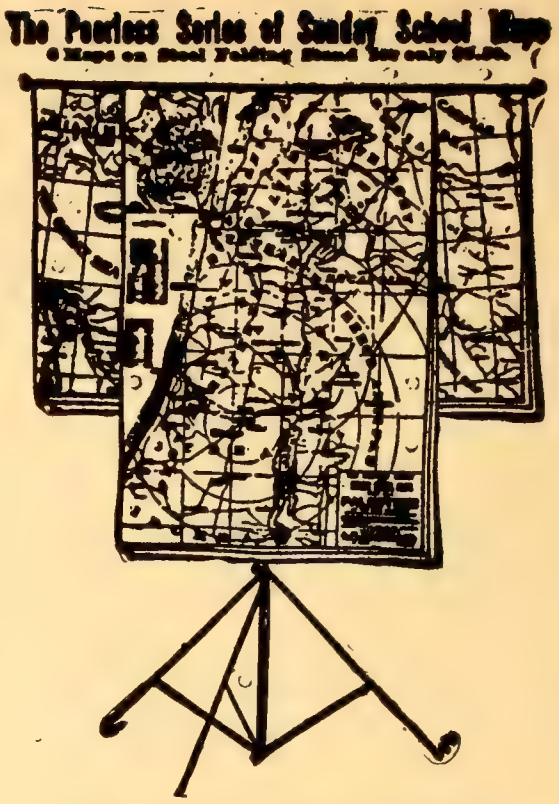
—Frank W. Lynch, minister at Sharon, Kan., was united in marriage on August 30 to Catherine C. James, of Morgantown, Ky. The ceremony was performed at Bowling Green, Ky., by LeRoy M. Anderson, of the church there.

—W. H. Hendershot, of Huntington, W. Va., has been chosen to succeed W. H. Boden in the pastorate at Nelsonville, O.

—M. C. Hutchinson, of the church at Fulton, Mo., took his family for a vacation jaunt of 3,000 miles through Iowa and to the Dakotas. It was a Ford.

—James Small, of Hyde Park church, Kansas City, Mo., has received word of the death of another of his eight nephews serving in the British army. A nephew was killed a few weeks ago.

—Ernest N. Elliott, of Eustis, Fla., has accepted a call to the work at Glasgow, Ky. Mr. Elliott was for some time president of the Florida state society. He is a brother of H. W. Elliott, who has spent over a score of



The special feature of this excellent set of maps, are, their clearness. The names of places in large print, feint mountains, various styles of lettering so as to be pleasing to the eye and the tone of the colors, which are both attraactive and harmonious. From the latest explorations and discoveries

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DISCIPLES PUBLICATION SOCIETY.
700 E. 40th Street, Chicago.

years as leader of the state work in Kentucky.

—E. T. Cornelius, who has served as pastor at Princeton, Mo., has tendered his resignation. Mr. Cornelius, with his wife, will go to Indianapolis, where they will become students in the College of Missions.

—Over two hundred men greeted R. T. Nooe, in his Bible class upon his return from his vacation trip to his work at Frankfort, Ky. Mr. Nooe has had unusual success in working with men.

—M. B. Ainsworth has resigned from the pulpit at Georgetown, Ky., and Dr. Bower, of Transylvania University, has been called to succeed him, according to a local newspaper.

—Over $10,000 has been spent during the summer on refinishings, at Independence Boulevard church, Kansas City, Mo.

—E. E. Elliott has resigned his position as circulation manager of the Christian-Evangelist, St. Louis. Mr. Elliott will devote his time to business in Kansas City, Mo.

—W. G. Smith, who recently left the work at Edinburg, Ind., has been called to the pastorate at Monticello, Ind.

—The proposed $75,000 structure for First church, St. Joseph, Mo., will be erected at once, beginning this autumn. The auditorium is to have a seating capacity of 800.

—John S. Hill, evangelist of Paola, Kan., added 77 persons to the Christian church at Holt, Mo., and 13 to other churches, in a three weeks' meeting just closed.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Dr. Frank W. Gunsaulus, Chicago's most famous preacher, will deliver an address at the next union ministers' meeting in Chicago, which will be held Monday, September 25, at 10:30 a. m., in the First Methodist church, on the corner of Clark and Washington streets.

—J. J. Smith, of Cadiz, O., will be a professor in the College of Education at Drake University, and has already removed to Des Moines.

—State S. S. Superintendent W. H. McLain, of Ohio, addressed the workers of the Norwood, Cincinnati, Sunday-school on September 21, his theme being "The Task of a Church School."

—Fred S. Nichols, who accepted the chaplaincy of the First Iowa infantry at Brownsville, Tex., has tendered his resignation and will be back in his pulpit at Iowa City, Ia., at the close of the month.

* * *

THE LAST CALL.

Churches and individuals should hasten to send their offerings to the American Temperance Board before the books close on September 30. Nothing more vital is before our Brotherhood than the cause advanced by the American Temperance Board.

Brethren, please do not delay. We prayerfully await this assurance of your confidence and co-operation. Every church among us should have a part in voicing the convictions of our church in this time of national crisis.

Please take an offering at once and forward it to the American Temperance Board.

L. E. Sellers, National Secy.,
Indianapolis, Ind.

* * *

Fall Missionary Programs.

Rally Day and Promotion Day may slightly interrupt the missionary instruction of the Bible-school, but the first Sunday in October should see it freshly instituted in the program. The lessons in "Seeing America" planned for October are full of interesting things about the Canadian Northwest.

Some schools have not found it advisable to use the lessons during the summer months because of the absence of so many of their pupils. In such cases it will be well to combine the material, giving one Sunday to the "Cities' Coke Region," "Negroes," "Sunday School Missionary," and the "Northwest" in order that none of the fields of work may be left out. Every one deserves a place in the hearts of Bible-school people. This will put the school in readiness for the great "Alaska" lesson during November.

The "Seeing America" material (book, pictures and map) may be secured from the American Christian Missionary Society, 108 Carew Bldg., Cincinnati, Ohio, for ten cents. Additional copies of the Prayer Topics are furnished upon request.

* * *

THE ILLINOIS LETTER.

The people of Illinois read with interest the news-letters that go out over the signature of the State Secretary of the Illinois Christian Missionary Society. The writer of this introductory has himself been a diligent reader of the Illinois Notes for a number of years. These shall be continued the best we can, but for the present there is a personal word I wish to speak.

On September 1, after a pastorate of four years with the church at Paris, Illinois, I accepted the duties and joys of the office of State Secretary of the Illinois Christian Missionary Society. I am beginning this work with the feeling that it is to be the most delightful work of all my experience. If this letter should be somewhat personal I am sure my readers will pardon me for this time.

Twenty-five years ago this fall I began my service as a public school teacher in Illinois. After three years I entered the ministry and have held several pastorates in the State. All my work has been in Illinois. My life has been blessed by the gospel ministry in these, among other towns: Fairfield, Greenville, Rantoul, Rossville, Dixon, Washington, Mackinaw and Paris. For five years I was Endowment Secretary of Eureka College and during that time visited more than half our churches in Illinois. If there is any advantage in knowing the people of Illinois my work ought to be worth while. There have been many changes during the past four years, but at the end of my campaign for Eureka College I enjoyed the distinction of knowing as many people in Illinois as any other man in the State. I want to state here most emphatically, that all that I am and have shall be unreservedly dedicated to the program of the Illinois Christian Missionary Society.

I wish to take occasion, also, at this time to express my appreciation of both my predecessors. I was on intimate terms with J. Fred Jones for the eighteen years of his term as State Secretary; and during the two years Mr. Golden has held the office I have worked with him as a member of the Board and

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deeply appreciate all that he has done. No man was ever succeeded by more honorable and efficient servants of our Lord than myself.

The office is very fortunate in the assistant to the State Secretary. Miss Leta C. Davis of Paris, is the office stenographer and has general supervision of the office work. She has had an unusual training for work of this kind. For several years she was active in the First Christian church of Paris, being Superintendent of the Cradle Roll, a teacher of a young ladies' class in the Sunday-school and an aggressive leader in the work of Christian Endeavor. Professionally she has had a splendid training. After graduating from high school she was supply teacher and secretary to the Superintendent of the Paris Public Schools for two years. She then became assistant to County Superintendent of Schools Geo. W. Brown, now Professor of Rural Sociology in the State Normal at Peru, Nebraska. Following her service in the County Superintendent's office she had charge of a building and loan office for one year. During all of this time she did secretarial work for the pastor of the church and served as an officer in both township and Sunday-school associations. There is scarcely a phase of church activity with which she is not intimately acquainted. For three or four years Miss Davis has been anxious to devote all her time and energy to some phase of church work. This is her opportunity and six weeks' training under John R. Golden before he closed his administration put her in touch with the office before my arrival. Miss Davis with her mother and sister will reside in Bloomington.

There are many duties devolving upon the Secretary of the Illinois Missionary Society but one of the biggest things seems to be the bringing together of preachers and churches. I am frank to say that this is the only part of the work, so far, that has caused me any particular anxiety. If the brethren will remember that our churches are gracious in receiving advice from the Secretary and in many cases, just as gracious in rejecting it, it will help the situation somewhat. At any rate we shall be glad to hear from churches that want preachers and from preachers who are seeking a change of location. H. H. Peters, State Secretary.

Baptists and Christian Unity.

(Continued from page 10.)

entation of the action of the association. It was truly a spiritual service when our people crowded to the altar for reconsecration and to take a new pledge of loyalty."

This church's relations to the Baptist State and National Boards is in no wise affected by the action of the district association. Its loyalty to all really vital Baptist interests is attested by its gifts of $3.33 per capita to Baptist Missions and Benevolences. It remains loyal to the New Testament practice of baptism by immersion only. Its single heresy is the recognition of unimmersed Christians bringing letters from other churches.

The new program has been in successful operation for two years. During that time the Sunday-school attendance has been doubled. There has been a marked increase in the proportion of young people and men who are active in the church's work. No small amount of credit for the success of this experiment in the practice of Christian unity is due to the tact and consecration of the pastor, Rev. O. T. Anderson.

To Our Readers: The delay in mailing the "Century" this week was due to a broken press. Office Manager.

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DISCIPLES PUBLICATION SOCIETY
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THE CHRISTIAN CENTURY

Vol. XXXIII September 28, 1916 Number 39

An Appreciation of Alexander Campbell

Editorial

At Eleven O'clock Sunday Morning

By J. A. Adams

In the Country of St. Paul

By Herbert L. Willett, Jr.

What Are Christians For?

By L. O. Bricker

CHICAGO

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII SEPTEMBER 28, 1916 Number 39

An Appreciation of Alexander Campbell

ALEXANDER CAMPBELL'S BIRTHDAY WAS SEPTEMBER 12.

Had he belonged to some other communion, this day would not have gone unobserved. It is a part of the penalty of his broad and catholic position that he is today unremembered on the great anniversaries of his life. He did not wish his followers to be called by his name. He did not even wish them to live in bondage to his ideas. Had he foreseen our neglect in respect to celebrating his birthday, he might have rejoiced in it.

But have we not overdone the neglect of our great leaders? Is it not possible to remember them gratefully without leading ourselves into any slavish subserviency to the past? We have often talked of the doctrinal contributions of the great leaders of our movement. Do we not need to see them as human figures, great in many other ways than in the development of doctrine?

Alexander Campbell was a man of sound learning, interested in education. Though his course at the University of Glasgow was a short one, it left the very deepest impressions upon his life and the university spirit remained with him to the end.

It was the spirit of an educated man that led him to accumulate in the wilderness a large and respectable library in which were gathered together the books which he needed for the investigation of the problems which came before him. Those who opposed him on platform or in the press always had reason to acknowledge the soundness of his learning and the carefulness of his scholarship.

One of his earliest projects in the new world was the founding of a school which grew into Bethany college. To this enterprise he devoted more time probably than to any single enterprise of his life.

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Alexander Campbell was a journalist of power and vision. One wonders how a printing plant was transported into the hills of his beloved Bethany under the conditions that prevailed there a hundred years ago. First he was editor of the Christian Baptist, which circulated among the Baptists in large numbers. This was a history making publication. It defined clearly the issues for which the "Reformers" stood. The printed page was made to serve as the missionary of a propaganda which at last spread over a wide area. Later came the more pacific and spiritually minded "Millennial Harbinger."

As a preacher and home missionary, Alexander Campbell would have deserved eminence in American church history. The only surviving son still cherishes the old saddle bags which accompanied his father on long journeys through the states of the middle west. Alexander Campbell never received a cent for preaching as long as he lived, not because of any disbelief in such practice, but because he was fortunate enough not to need it and generous enough to refuse it.

In those days large numbers of pioneers heard no regular preaching of the gospel. They were scattered and lived away from the accustomed means of grace. This home missionary opportunity brought to the heart of Alexander Campbell a compelling appeal. He delighted to hunt up isolated communities and without money and without price deliver to them the word of life. The Christian Association as first organized was in reality a kind of home missionary society. Disciples can never afford to lose out of their life the inspiration of the apostolic zeal of one of the great leaders.

The title of "defender of the faith" has often been placed upon unworthy heads. If it could be given to Alexander Campbell, it would not be misplaced. He lived in times when religious conditions in America were chaotic. Tom Paine was then an American hero and his ridicule of religion was widely circulated. The French Revolution was giving us a back wash of infidelity and materialism. The time demanded an able defender of the Christian faith.

The debate of Alexander Campbell and Robert Owen takes on, therefore, a new significance in the light of this history. The great preacher made it once more intellectually respectable to be a Christian! Had he not accomplished this, it is hard to see now who would have stepped into the breach.

✣ ✣

The power of Alexander Campbell as a public speaker has never been properly appreciated. There are still living a few men who heard him preach. The experience is burned into their memories.

Nor are we to forget that Alexander Campbell was also a statesman with ideas upon the questions of his day. He was too good a biblical scholar to allow it to be said that the Bible explicitly taught anything against slavery. He was too good a Christian to be in favor of slavery. As a scholar he did his duty by showing what the Bible did really teach. As a Christian, he did his duty by ceasing to own slaves and by declaring himself to be an anti-slavery man, though not an abolitionist. Had his sane counsels in favor of gradual emancipation prevailed, our country would have been spared a terrible conflict.

That his ideas on public matters were respected, is to be seen in the fact that he became a member of the constitutional convention for the state of Virginia. He might have had an opportunity for political preferment in the democratic party, of which he was a loyal adherent. He chose, however, not to take his time away from the strictly religious activities of his life.

It is as a man of religion that we shall at last speak of the great reformer. It is a pity that the Disciples of Christ have loved his logic but have so little shared his piety. Every step in his life was Divinely guided. In the storm on board ship, he vowed his life to the service of the living God. He was faithful to pay this vow. In the reading of the Bible, in the practice of prayer, in the public worship of God, in the deeper experiences of communion with God, he was a man of the spirit. His ideas may in some cases be modified by new phases of thought. His spirit should be the imperishable heritage of the Disciples of Christ.

At Eleven O'clock Sunday Morning

J. A. Adams in the Congregationalist

"WHAT happens at eleven o'clock Sunday morning?" exclaimed an evangelist. The question startled me, for it was sprung upon us in a tone which implied that it was the wrong thing which happened, and in church. Then I began to search my memory for things of this kind. I found there a painful recollection of a service in which the power presiding in the pulpit made us stand up and sit down so often during the opening part of the service that I nearly lost my equilibrium. It was a chilly morning and I had surrounded myself with various articles which could not be worn in church but had to be hung, laid or disposed of somewhere. Some of them were in my lap, others wedged in beside me.

STANDING UP AND SITTING DOWN.

When the commanding officer in the pulpit ordered us to stand up I had to struggle through the impedimenta. My hat was in a vacant part of the pew, but when a stout woman was shown into the seat I had to snatch it from the impending peril. I wished that the preacher would let up, but he kept us on the move until sermon time. I don't like a preacher who makes a congregation stand up and sit down and then do it some more. I don't see the need of it, outside of a Catholic or Episcopal church. Nor do I see the need of so many small parts in the opening services of our Protestant churches. It is my observation that the preacher too often gets at his sermon rather late in the hour for the best effect. There would be more sparkle in the interest if all the dew had not been brushed off the grass.

In my further search for things which happen at eleven o'clock Sunday morning I remembered some very long prayers. Nearly all ministers pray too long. Why do they think it necessary to go over the universe and then slowly come back home? Why do they start up some new line as if they were afraid of leaving it out? I also remembered considerable tiresome talk in making the announcements. Can't a minister say what it is and stop? And then I had some painful recollections of rather trying performances in the choir, not that the singing in the churches is not good, for it seems to me that it never before was better or even as good as it is now. But I remembered the soprano with a weak voice and a high note dangling above her head. She had to creep where she was expected to fly. Some members of the choir ought to come in at a window of the tower above and alight on top of that elusive upper note or use a flying machine.

WHAT HAPPENS WHEN THE SERMON COMES.

And the sermon! A variety of things happen then. There are preachers and preachers. A little while ago a writer in discussing Liebknecht, the noted German socialist who has just been put in a cooler for thirty months, remarked that the agitator seemed to be more in love with his theories than with the people whom he professed to want to help. I do not know how much truth there is in this criticism, but it is a weakness or danger which sometimes gets into the sermon. A man may stand in the pulpit with more interest in his theories or his latest views than in the men and women before him. He may be fascinated by an intellectual proposition and be indifferent to people. His preaching is a mental process, not a message to the fear and hope and up and down of the daily struggle. It is not difficult for such a preacher to make spectators of his congregation instead of hearers who want to be helped in their moral and religious life. When they have had enough of the exhibition they thin out, and the congregation weakens, and his friends wonder why so fine a thinker does not draw better. It often has happened.

THE DULL PREACHER.

The dull preacher also happens. He does not need to happen; he is a college graduate, a finished product of the seminary, a member of a live community and living in very stirring times. The air of these warring days is enough to make his blood tingle, his heart burn and his mind flash. The swell of the great restless human sea should lift him high, but he does not lift. You would think that he had come out of a deserted village. What ails him? He does not work hard enough on his job. He may not be lazy, he may even be very busy with a lot of little things, but he does not realize the importance of that engagement at eleven o'clock Sunday morning. He does not keep his forces marshaled toward it; his mind is not gathering suggestions, hints and helps for it as he comes and goes. Henry Ward Beecher so often remarked that he was always gathering sermon material. I may be mistaken, but I somehow have a feeling that a man who wants a hearing will have to do some thinking at night for it. A good deal can be done about the time the clock strikes the small hours of the morning. Anyhow, in the flood of speech which is now poured from platform and press a preacher must work hard to hold attention and make an impression. It is a man's job which he has on hand at eleven o'clock Sunday morning.

THE GREATER THINGS.

But I do not like this side of the subject, let us turn to the other side of it. Great things happen at eleven o'clock Sunday morning. There would not be any Sunday at all if it were not for the gospel which is preached at that hour. Sunday comes once every week, and yet it seems to me that there are few things so impressive as the pause which is puts upon the world, and the change in the whole human attitude. Christendom is the best part of the world, and Christendom is in its best clothes, its best frame of mind, its best tone of feeling and in the best path to its highest aspirations on the great day which its religion has made sacred to rest and worship. Take the preaching out of the day and how long would it be able to maintain its commanding authority over this toiling, struggling world?

Again, the human kind must come together. The process of civilization must mean growing unity. The progress, prosperity, peace and security of the race demand it. And at eleven o'clock Sunday morning there is a more striking exhibit of the come-together spirit than is found anywhere else. From end to end of the land men and women come together in the house of God. It matters not that there are different denominations, underneath is the great get-together principle. It rests on the deep unity of human existence; of moral and spiritual fellowship; it is down where man is brother and God is Father. The superstructure is incomplete, faulty, but the basis is fundamental, eternal. "The people are going to church;" yes, the human kind are on the way to final unity. And they will keep on going until the fellowship and the brotherhood reach the rim of the earth. Don't think it a light thing when you go to church; you are in the greatest of all processions. It will make the world its own by and by.

ORGANIZING POWER OF THE CHURCH.

"We must organize," is the word which men are continually passing along the line. But have you stopped to think what an illustration of organization you can see at eleven o'clock on any Sunday morning? Do you know of anything else which compares with this organizing tendency of believers in the Christian religion in its power to gather up moral and spiritual forces and put them into every important movement for the uplift of mankind? And the fine thing about it is that it is the organization of life. There is a good deal of organization which is like the assembling of sticks or stones. There is no throb of life in it, no heart or soul. In nature life organizes. In the church spiritual life organizes. There can be nothing better than that, nothing more responsive to the touch of the world's needs, or more obedient to the wisdom which directs to the expected end. You will not see it in its perfection at any one church, but you will see sufficient proofs of its presence and power to realize how unparalleled it is in the stupendous work of making this a better world.

THE PROGRESSIVE SPIRIT.

A new Methodist bishop has just told his people in Chicago that the church is very much behind other pro-

gressive agencies. But did the bishop carefully consider his statements? Of course, the Church does not chase off with every new thing which is sprung upon a harassed public. But if there is anything more progressive in the moral improvements of the world than the Church has been during the last hundred years, I do not know where it keeps itself.

What has been the awakening power in India? The Church. What awakened Japan? The Church. What started all the stir that there has been in China? The Church. Who gave the impulse and push to the great temperance movement which is now making the water wagon the band wagon? Members of the Church. When the sisters organized the Women's Christian Temperance Union there was something doing. Prohibition was a far-off hope until they put the power of their passion into it. Now the warring nations of Europe have been compelled to adopt it in order to make stronger men for the terrific strain of the great struggle. Does any good movement start up in any community that you do not find church members at the front end of it? Puncture the tire of one of these movements and you have to call in the Church to fix it. It makes one tired to hear the Church criticised as too slow and not up-to-date, when it is anywhere from ten years to a thousand years ahead of its generation, and when everybody who starts a reform either borrows his ideas from the Church or begs for its money to pay the bills. It is where the church bells are ringing that you hear the sound of the going.

There are other things which happen at eleven o'clock Sunday morning. There are men in the pulpit with tears in their hearts and great convictions on their lips pleading with their fellowmen to turn from the evil way and be reconciled to God. There are preachers of a glorious gospel presenting a wonderful Saviour to sin-sick souls. There are messages of comfort and blessing spoken to hearts of sorrow. God is there wiping away tears. It is all so sacred, so near to the tenderest and divinest feelings of the human soul that one hesitates to speak of it. Heaven alone could tell the full story of the stubborn hearts won to God, of the strengthened faith, of the holy resolutions, of the purposes which become power in this world and destiny in another world. Surely great things happen at eleven o'clock Sunday morning.

What are We Christians For?

By L. O. Bricker

"THE Passing of the Third Floor Back" is a profound and powerful sermon on redemption through understanding, on conversion, by expectation, and regeneration by appreciation. Into a boarding house in a crowded center of a great city—containing the usual heterogeneous mass of men and women likely to find lodging in such a place—came a new boarder, called "The Stranger," who is the Christ—come to show how his work of redemption can be carried on today, not only in boarding houses, but in offices, stores, shops, homes and everywhere. The drama is the story of how "The Stranger" influenced, lifted, transformed and redeemed as unpromising a lot of people as were ever gathered in a boarding house, or anywhere else.

In the conversations which "The Stranger" holds with each person in the boarding house, we see souls in the process of salvation, putting off the vulgarity and vanity and trickery they had mistaken for themselves, and putting on their Better Selves which "The Stranger" discovers and reveals to them.

HOW JESUS REDEEMED PEOPLE.

The method of "The Stranger" was the favorite method of Jesus, and here lies the whole science of human redemption. This is the way Jesus redeemed men and women; and the supreme need of today is for men and women who will adopt the method, assume the attitude, and take the part of Jesus in the midst of the human life by which they are surrounded. Why can't you do that in your little circle of human lives—in your boarding house, your store, office, shop, your little world of men and women?

The fundamental fact with which to begin such a redeeming mission is this: that goodness and generosity, virtue and chastity, honor and honesty, nobility and truth are the natural and inherent qualities of every human being. Whenever you find the opposite of these qualities manifested in any human life, know assuredly that those things are veneer, assumed, counterfeit and opposed to the real qualities that are for the time-being buried and inactive. No matter how wild and reckless, how drunken and depraved, how hardened and headstrong, how base and bad a man may appear to be, you can say to him: "You are really a gentleman, a fine, true, manly man; you are only acting a part now, you are not expressing your real, true self."

This is the first fact to hold in mind about anybody; and the second fact is that redemption must always come through Self Respect. The foundation of character is Self Respect. The only saving appeal that can ever be addressed to any human being is the appeal to Self Respect. No one was ever morally helped in his weakness, nor cured of his perversions by any method save one alone—appreciation. To see the good in a fellow human being, and love and appreciate that good, and then appeal to it—reaches a hand of healing help down into the soul and raises the prostrate will.

FINDING PEOPLE'S BETTER SELVES.

We must not stop with the possibility and the privilege of this, but we must lay the duty of it upon our hearts. What is going to become of the people all around us unless we discover and reveal their better selves to them? The nasty way of the devil is to get people to lose faith in themselves, to despair of themselves, and to believe the worst about themselves. Presently they take it for granted that their worst self is after all their natural self, their inevitable and fundamental self, and act accordingly. What is going to become of them if there is nobody to take the part and attitude of the Christ toward them, and follow the method of Jesus with them? Is the devil to have his foul and evil way with all the thousands of lonely and discouraged men and women in the world? Is he to have his way with all the boys and girls, with all the men and women, who are beginning to lose their ideals and are living today below the level of their better selves? What are we Christians for? Ah, fellow Christian, go out into your little world tomorrow as a living representative of the love and faith and spirit and methods of Jesus Christ. This is what your fellow men need of you, and this is what your Lord wants you to do and be.

WHAT DR. AKED LEARNED.

With commendable frankness the Rev. Charles F. Aked, D. D., pastor of Central Congregational Church, San Francisco, and one of the leaders of the Ford Peace Expedition, which last fall created a sensation and diversion amidst the world confusion—only that and nothing more—Dr. Aked has set forth in a somewhat lengthy statement in the Congregationalist the things he learned through his manifestly not altogether pleasant experience. The following is a convenient summary of his main points and contains food for thought at this time:

There is no short cut to the millennium.

A good "movement" must be steeped in prayer and saturated with devotion.

The tree whose very leaves are for the healing of the nations grows from the seed which fell in an Empty Tomb.

That in my life of which I have least reason to be ashamed is my devotion to the cause of peace.

There was too much money in the Ford Expedition. There was too much money in the Neutral Conference.

I have learned what I knew before, only I have learned it better, that the business of a preacher of the gospel is to preach the gospel.

* * *

You cannot teach the Fatherhood of God and not teach social opportunity. Jesus Christ is the great disturber of foundations that are wrongly laid.—Bishop W. F. Oldham.

In the Country of St. Paul

Continuing the Travel Stories of the War-Country

By Herbert L. Willett, Jr.

WE LEFT Beirut on June 26, going across country because of the fact that the Allies allow no ship to approach the Syrian coast, and the Turks allow no ships to land. We had hoped all the year that we could get away on a United States battleship sent out with relief to the people of Syria. But a double series of mines guards the coast in addition to the double blockade, and so we had to leave as best we could.

I have told of our dislike for barren Aleppo, of the delay in Islahiyeh, of the automobile trip across the Amanus mountains, and of our visit to Adana. At every point we lost time, and when we found at Kulak, the railway terminal of Tarsus, that we must stay until the next day, we were sure that the fates were averse to our making a speedy trip. Nevertheless we were glad of the opportunity to visit Tarsus and to see the conditions under which Mrs. Christy is carrying on the mission work in these times of stress.

TARSUS IN DECAY.

Tarsus at the present time bears little resemblance to the brilliant city that rivalled Antioch, Alexandria, and Ephesus in the days of Roman dominion. It is not very clean, the streets are narrow, the houses are far from imposing, and the whole place has an air of poverty and squalor. But when one climbs a hill in the center of the city and looks out over a wide plain entirely circled by trees, with the Mediterranean toward the south and mountains in all other directions, he can to some extent understand why Tarsus was so famed for beauty.

A part of the mission compound in which the Christys live has been taken during the war for barracks. So when we reached the main gate which leads to the house and the boys' school we found a number of Turkish soldiers sitting and lying in the sunny roadway. They evinced no interest in us as we passed, and we learned that they were being cared for in the boys' dormitory, which has been converted into a temporary hospital. They were a sorry looking lot, but nothing to the crowd that lined the road a few steps further along. These men, some five hundred in number, were conscripts being taken to the army, and in many cases their wives and children were still with them, taking the farewells that were so likely to be the last. It is hard to see any body of men marched away to possible death, but when one is sure, as he generally is in the case of the Turkish forces, that if the men are not shot they will die of disease due to the improper provision for their needs, the sight is doubly harrowing.

RELIEF WORK AMONG THE TURKS.

The value of the work done by the school under the direction of Dr. Christy is so well recognized by the authorities that it has not been entirely stopped, as has been the case in some places. Indeed, there are still some students about the compound, and the school room itself has not been molested. Mrs. Christy, in the absence of her husband, is doing considerable relief work, such as is permitted by the officials, and stands high in the esteem of the Turks who are acquainted with her activities.

There are drawbacks to being on good terms with the officials, however. Mrs. Christy lives directly across the street from the governor of the province who often gives dinners or receptions for his political friends. Upon such occasions he almost invariably sends an officer to borrow something that the house he has commandeered does not contain. Of course, Mrs. Christy does not consider it good policy to refuse such requests, but in time they have become a burden. While we were in Tarsus the governor asked for a tablecloth, six glasses, a tray and two candlesticks, and as none of the articles is ever returned it is a rather unpleasant arrangement.

TRYING TO GET AWAY.

It was Sunday when we reached Tarsus, and our first care was to see the German officer in command to find out whether we could get away in the auto the next day. The Commandant assured us that he would do his best to send us on our way, but reminded us that the cars were for the use of the army, and that any officers, soldiers, or provisions that needed to leave would have first choice. We asked about carriages, and were told that only the auto trucks were allowed to cross the Tarsus mountains, and we could only muster patience and hope that we would be the only travelers.

The service at the school was in Turkish and so I did not attend. We walked about the city, repacked our baggage in an endeavor to discard one piece and so make ourselves less liable to the decision: "No room," which seemed to be ever on the lips of the automobile officers. In the evening we had a song service in the library, while the governor's private band made the night hideous outside the window. Turkish bands do not understand nor appreciate European music, and the reverse of the rule is equally true. So we were glad when the concert ended and we could hear our own efforts.

One of the German officers who had attached themselves to our party had been rather quiet during the evening, and I started to play "Ein Feste Burg" in the hope of rousing him to sing, as he had told us that he sang a little. I was successful and soon the most powerful and one of the sweetest baritone voices that I have ever had the good fortune to hear was rolling through the majestic strains of that great choral. It is no wonder that German soldiers singing in the field are renowned in this war, if such voices lead them, and they all put into the songs as much sentiment and passion as Feldwebel Selig put into Luther's song.

FURTHER DELAY.

Early Monday morning we piled the baggage into a cart and hastened to the office from which the auto was to start. But our hearts all sank as we saw that there were already several men in the car and that all of them were evidently very sick. Four could go and we were nine. It took quite a bit of discussion to decide whether it was better for the ladies to run the risk of riding with sick men or the risk of being held in Tarsus for an indefinite period. The nurse who was bound for Konia was eager to get away, and if she went Dr. Hoskins' family or the quartette of teachers who made up my party must be broken. The matter settled itself when the commander gave the word that the auto must start, and the four nearest threw in their baggage and climbed in over the back as the car started. The Hoskinses and I were left in the road, and sadly we retraced our steps to the mission to wait another twenty-four hours.

Perhaps it was providential that the party was so divided, for two of us were far from well, owing to the hours that we had been in the sun, and were glad of an extra day's rest. So we rested all day, and after dusk Dr. Hoskins and I called up the Major in command ostensibly to ask him about our chances for the morrow, really in the hope that he would get tired of the sight of us and so find a way to make room for us in spite of crowded cars. We asked about his family, and found that he had a wife and three children whom he had not seen for three years, and that he was very homesick. He has one German assistant in Tarsus, and except for him sees nobody to interest him. His relations with the Turkish officials are of the most formal character, for, like many of the German officers, he evidently has small regard for his allies, and so his time hangs rather heavily on his hands. We also mentioned our ailments, and he offered quinine, which is one of the hardest things to get in Turkey.

IN SEARCH OF QUININE.

Evidently we made a good impression, for when we arrived at the office the next morning, the young lieutenant beckoned us mysteriously to the back of the house, and there we found the auto—empty. Speedily we took the four seats just behind the driver and put the chief invalid into the front seat between the chauffeur and the

mechanician, which is ordinarily forbidden. Then the car drove around to the front of the office and quite a group of Turkish officers and soldiers crowded in. Several had to stand, and one or two were left behind. We certainly felt deep gratitude to the Major who had apparently set aside the strict interpretation of the rules in our favor.

ACROSS THE MOUNTAINS.

That trip over the Taurus mountains was not at all the pleasure that the former one had been. The car was covered and we could not see out; we had to sit on benches rather than on our much softer baggage; and there were no stops for lunch. When we came to a camp in the saddle of the range, said to be one of the best that the Germans have, we were not allowed to get out; and the frequency with which the officers lost patience with the soldiers for some trifling fault and struck them across the face, nearly got me into more than one argument. But we remembered that it was all in the cause of getting further on our way, and tried to look pleasant.

About 2 o'clock Tuesday afternoon we reached Bozante, where the railroad again starts, and there for the first time were asked for our American passports. Up to this time we had used only health certificates, vethekas, and Jamal Pasha's permit. Now the influence of European methods began to be felt, and as a result our passports received the first of a long list of stamps and signatures that now cover them. The formalities of baggage checking and vises attended to, we looked around for some place to spend the afternoon, as the train did not leave until 8 o'clock. Up on the hill, about half a mile away, we saw a small building flying a Red Cross flag, and were told that it is a rest room for Germans and Austrians who are stationed in Bozante. So we trudged up the hill to see what we could get to eat, and whether we could wash. The latter was impossible because the place was only partially completed and there were no rooms aside from the lunch room, but we were told that we could have supper at six. That hardly suited people who had not lunched, and so while some of us rested, the others went down to the baggage room and rescued bouillon cubes, tea, jam, and bread from the food bag. Then I collected a few shavings from outside the house, borrowed a stew pan, and soon had some rather smoky hot water. Our meal was hot and filling, but hardly tasty.

A GERMAN PREACHER'S GOOD WORK.

The man in charge of the rest room is a German preacher, who was captured at the beginning of the war. Being badly wounded he was exchanged, and since he can fight no longer he is taking this way to help his countrymen. When he learned that Dr. Hoskins is also a minister, he told us a good deal of his plans for the welfare of the camp, and spoke of his attempts to get the soldiers to services which he leads. His was something of the spirit which one finds in the relief work and Y. M. C. A. aid found throughout the camps of all the armies, and has a great deal to do with the morale and morals of the men.

The train was rather full, but I managed to preempt a section of four seats in a car filled with wounded or sick Austrian and Turkish soldiers from Beersheba, and held it successfully. The Hoskinses were in a first-class compartment in the same car, and we used that as a dining car where bread, jam, and sardines were to be had. The stove and the demijohn of water had gone ahead with the rest of the party, and so we could get nothing hot and the supply of drinking water was very low. To add to my discomfort, I had thoughtlessly checked my steamer rug and pillow, and the baggage wagon was so full that I could not get at my roll. So I got along without them, and had a pretty cold first night.

We wondered often, as we passed near the sites of Derbe, Lystra, Antioch of Pisidia, and other of the localities mentioned in connection with Paul's journeys, whether he had not many times touched the same ground that we were covering in so different a way. It was a temptation to get out of the train and visit some of the villages in the hope of finding some record or tradition of the Pauline activities, but of course such a thing was out of the question.

AT ICONIUM.

Wednesday afternoon we reached Konia, the ancient Iconium, Paul's visit to which is recorded in the thirteenth and fourteenth chapters of Acts. It has retained much of its early importance, and now ranks as perhaps the chief city of Asia Minor. During the war it has been the scene of violent persecutions of the Armenians, many of whom have been deported or put out of the way, because the governor is a despotic and very bigoted Turk who lets nothing stand in the way of his carrying out the silent as well as the spoken orders from Constantinople to destroy entirely those most unfortunate people. The cholera epidemic has been so bad in the Konia region that the city is quarantined against all outsiders, and we were not allowed to leave the station. But we found a very nice inn kept by a French woman who has not been able to leave, and there we made up to some extent for the short rations of the preceding day. There we saw Dr. Post, a medical missionary, who is bravely holding the fort in Konia against considerable opposition and in the face of no little danger. He brought us water and gave us what news he could of the situation. As in the case of so many people that we met, the chief note was loneliness for his family, sent away for fear of trouble.

CONTANTINOPLE REACHED.

The rest of the journey to Constantinople centers itself in my mind around one item—the fact that I caught cold, thought that I had cholera, and feared, more than the disease itself, that the inspector of health at the end of the line would suspect me and put me into the deadly Turkish quarantine. At every station the soldiers and other passengers would get out and drink the well water that I knew was ice cold, but I did not dare trust its cleanliness; beautiful cherries and fine, green apples made a most tempting appearance, but we had been warned to touch no fruit. So I ate nothing in preference to bread, jam, and tepid water. Every few minutes we stopped for an hour or so, and once we had three hours to get what we could to eat at a dirty restaurant with one waiter. But halfway through a very inferior meal we found that all our baggage was being put out of the car so that all compartments could be sprayed with insect destroyer. That ended the repast, for we trusted no one but ourselves to guard the valuable possessions in our bags, and so we guarded for an hour and then had to fight to get our places back.

A WELCOME SIGHT AT LAST.

To make a long story short, we reached Constantinople on Friday afternoon, after three days on that train, and twelve days after we left Beirut. Even then the delays were not at an end, for we had to wait over two hours to get a boat from the Asiatic side of the city into Europe. But when we got to the hotel and found the three men who had left us at Tarsus, our troubles seemed to vanish, and I, for one, was ready to do ample justice to a good bill of fare.

ADMIRAL BEATTY URGES BRITAIN TO TURN TO GOD

Vice-Admiral Beatty, Commander of the First British Battle Cruiser Squadron, whose ships defeated the Germans in the North Sea, has made a stirring appeal for a great religious revival in England as a necessary step to victory in the war. In a letter read at the annual convention of the Society for the Propagation of Christian Knowledge he writes:

"Surely Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it. Improvement must come out of it.

"In what direction? France has already shown us the way and has risen out of her ruined cities with a revival of religion that is wonderful. Russia has been welded into a whole, and religion plays a great part. England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue.

"When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end. Your society is helping to bring the war to a successful end."

THE CHRISTIAN CENTURY

EDITORIAL

THE DEAD LINE FOR MINISTERS.

THERE has been much complaint that the churches discriminate unjustly against gray hair. Perhaps there is some truth in it. There have undoubtedly been cases where perfectly competent men have been rejected by churches on the theory that a young man would be more useful. In the long run, the churches must base this predilection for young men on experience.

The reason some men have reached the dead line in the ministry is that they have ceased to read. One minister of fifty remarked in our presence once, "I have reached the time of life when I do not buy books. I have enough to last me for the rest of my ministry." It is needless to say that he was one who complained of the dead line not a great while afterwards.

It is interesting, too, to note that the progressive men in any denomination retain their usefulness much longer than the conservatives. A forward-looking man adjusts himself to change as it comes. The man who reaches the dead line is out of adjustment with his environment. This never happens to a truly progressive man. There are preachers past eighty in America who influence religious opinion more powerfully than most younger men.

Experience counts in most professions. The engineers who are in positions of greatest responsibility in construction are not usually men just out of college. It takes time to season a physician and make his counsel most valuable. Experience counts in the ministry as well. The older minister has more tact. He is less likely to act precipitately. He has seen tried most of the things which the young college man imagines are brand new, and knows their value. It is for this reason and many others that the old minister is more useful when he has taken pains to keep himself in touch with the life of his day.

A DIVIDED CHURCH.

THE First Congregational church of San Francisco is suffering just now from a division of sentiment all too common among the churches. Dr. Aked has been pastor in recent years and he resigned to become a member of the Ford Peace party going to Europe. After the expedition ended in failure, Dr. Aked returned to this country and is now in New York City.

Meanwhile Dr. Henry Stiles Bradley supplied the pulpit of the church for four Sundays. A unanimous call was extended to him by the trustees, but the congregation failed to give a two-thirds vote in confirmation of the call, although a majority vote was given. A popular movement was then projected for the recall of Dr. Aked, but that also resulted in a failure to secure a two-thirds vote, although a majority vote was given him.

Both preachers have kept away from the scene of the misunderstanding and Dr. Bradley promptly withdrew his name from consideration. It would seem that the congregation will have to find its unity in considering some other candidate.

The division of a congregation over leaders is an ancient and also a modern evil. The Corinthian church tended to division over Paul, Apollos and Peter. Many a modern church is divided in its loyalty between the man who is now on the field and some previous pastor.

The minister who senses the delicate ethics of such a situation is as prompt as Paul to refuse to lead a divisive movement in any congregation. The pastor who goes back to the former field to gossip with the members about the new minister is lacking in sensitiveness in regard to a human situation of the very greatest importance.

One can but commend to the Christian world the refusal of both Dr. Aked and Dr. Bradley to be the occasion of further misunderstanding in San Francisco. It should be ever thus.

A COMMISSION FOR REVISED STATE PROGRAM.

ONE of the first acts of the new secretary of the Illinois Christian Missionary Society was to ask for the creation of a commission to study the problem of revising the state program in Illinois. This was immediately provided and in all the districts this year there has been cordial interest in evolving a type of service more suited to modern needs.

In a time when the evangelistic meeting is largely being superseded in the churches with more acceptable methods of recruiting, there is need that the state missionary society should cease to regard its function as chiefly fulfilled in hiring men "to hold meetings." The Disciples of Illinois have a great trust which they are called to administer. More than seven hundred churches are an asset to the cause of Christ which it is important to conserve.

The bringing of these churches into efficiency and spiritual power is the real task of the state society. New congregations may be organized at times but such work cannot compare in importance with the utilization of the present forces for aggressive Christian work. This commission is entrusted with one of the most important jobs in the history of the state.

WRITE TO THE COLLEGE PASTOR.

THOUSANDS of young people are enrolling in the colleges and universities of the country this week. Many of them are leaving home for the first time. At home, they have been guided in their habits by the counsel of their parents and by the example of their associates. At school, they will fall into a social group which may or may not be friendly to the church.

In many college towns it will require time for the local pastors to get the list of Disciple students in the college. Before the list is completed, the student has already settled down in a measure to the habits which will characterize him throughout his educational career.

It is obvious that there is a responsibility on the family and on the home church to relate the new student definitely to religious activities in the college town. If the parents or the pastor of the home church would write on ahead, it would be possible to save many students for the cause of religion who are now annually lost.

Even universities which are endowed and controlled by religious denominations have a large number of students who do not go to church. There are many excuses given. Saturday is given to football or other sports and then Sunday becomes a day to study. The student is living through the doubt period and at this time there

is a tendency to look at the religion of childhood critically. In the "sophomoric" stage, the student may even believe for a time that he is not religious.

If we are to have a strong church in the future, however, every effort must be made to conserve the future leaders. The young people entering our colleges are but a small percentage of all the young people of the country, but they are an exceedingly important percentage. They will be the physicians and teachers and leading business people of the communities where they locate. To keep them for the cause of religion is just now one of the most important tasks of the church.

THE CHRISTIAN TREATMENT OF EMPLOYES.

MANY of the great corporations now have a plan of relief and pensions for the employes which is astonishing in its generosity. It is defended by the corporations as "good business" but this defense should not take away from us the realization that this is really one of the results of a Christian civilization.

The Western Electric Company provides that a man who is hurt or taken suddenly ill shall be treated in the company hospital free. During thirteen weeks when a man is totally disabled for any cause he is given full pay and for six years of total disability afterwards he is given half pay. Sick benefit and care of the widow in case of death are also provided. Such treatment of employees is an effective preventive of strikes and begets good will and cordial co-operation in the working force.

This is by no means the only organization that has old age pensions and other practices for the relief of needy employes and their families. The idea is spreading throughout the country among the great corporations.

Meanwhile, we inquire about the treatment which the church gives to her employes. Can the church call itself Christian and be excelled by secular organizations in generosity? We have an old age stipend for men who are absolutely needy, but we have never made it sufficient to guarantee support. The younger men have before them always the ghost of retirement on account of bad health. The ministers of the church live by faith and escape many worries, but the church which will not justify this faith is not as Christian in the treatment of its employes as is the Western Electric Company or the telephone corporation.

Twenty millions has been raised as endowment for pension funds for the aged ministers of the Protestant denominations in a few years. How much of this is Disciple money? We all know how pitiably small is the amount, only a few thousands. With living expenses soaring and salaries lagging behind, we shall soon have far larger responsibilities in the care of unfortunate ministers.

ON LOANING BOOKS.

PREACHERS are commonly men who loan books. They are not able to enjoy the fruits of literary achievement alone, but long for the company of people who may appreciate these opportunities with them. By the intelligent circulation of books in the community, there may be a great service rendered. One preacher we know loaned "Polyanna" twenty-five times and the book is still going.

The preacher with his low salary should not be made to furnish the community with its reading matter entirely, however. The members of the church ought to be ashamed to borrow his books always and never buy any high-grade books to loan in return.

Furthermore, the church and its auxiliaries should build up libraries of needed books. The old-time Sunday-school library has passed away, with its impossible stories of good little Willie. There is need for a new library of religious education, an expensive equipment for the preacher to buy entire, but one which the Sunday-school can own with great profit and use among its workers.

The C. W. B. M. in many communities now has small libraries for working purposes. The literature of missions is an imposing collection of wonderful books. Few preachers have an adequate supply of these books. Yet they are always needed in the work of the local church. The missionary societies should be encouraged to build adequate collections of the literature of world conquest.

The public libraries of some communities are well stocked with up-to-date religious books. In other communities, the selection is badly made and the total number small. The books of a public library are collected largely in response to demand. If there is a persistent demand for great religious books, the demand will be met. Where the library board has no funds for such books, the local churches would do a service to the community to put several hundred dollars at the disposal of the board for such purposes.

Christianity now has a literature that is capable of making us all far more efficient. The problem is to give this literature to the people.

STILL OPPOSED TO THE GENERAL CONVENTION.

THE Christian Standard still professes itself to be opposed to democracy in the management of the common affairs of the Disciples of Christ and in favor of democracy. A recent editorial by the owner of the Standard Publishing Company on the subject leaves no doubt about the attitude of this man.

It is interesting that the Standard Publishing Company finds so many ways of getting in the road of the organization of a general convention. The time table of the convention special train managed by that journal is so arranged as to bring the constituency of the paper into Des Moines after the opening session of the general convention is over. We then have an editorial on the small crowd in attendance at this session.

METHODIST REUNION PROGRESSING.

THE process of reuniting the two Methodisms, north and south, seems to be making desirable progress. The discussion in the press of the two communions north and south is of a most fraternal and satisfactory character. The lay people of the two churches have been especially cordial in their attitude toward this effort to remove from Methodism its deepest reproach.

Meanwhile the Christian world watches the negotiations with almost equal interest. There are other reunions to be effected, also involving old sectional lines. Once we can show we have the good of the whole church of Christ at heart, the big loyalty will swallow up all the smaller ones.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

The Rural Community and Church Federation

IT HAS been well said, "The village church is often two or three churches which struggle for existence rather than struggle for accomplishment." This is a fact undisputed. Now the question is, can the condition be corrected? Can the principle of "Federation" which is receiving such practical consideration and application in business circles, and which is being emphasized in religious circles through the social effort plans of the federal council of American churches, have application in the rural community to the relief of the overchurched condition?

In any country place or village settlement, we seldom find a wider difference in religious opinions than is found in an ordinary ministers' meeting of any leading denomination. For instance, a "Baptist Association" is in progress; in its personnel are ministers from the seminaries in Chicago, in Rochester and in Louisville, Kentucky,—men grounded in different interpretations, exponents of somewhat widely differing ideas on scripture and in philosophy, but all feeling the life which cometh from the Spirit of Christ, and all fired by a common desire to see men freed from sin and its debasing entanglements. They sing together "Blest be the tie that binds," and feel the bonds of brotherhood (for they are united on ideals, not on ideas.) If differences are mentioned, it is done casually and without interference with their ultimate purpose.

Now, if the above is possible among men of the widely differing opinions of the group suggested, is it not just as possible for the different evangelical Christians of a village or country place, people who differ no more widely, nor on any more vital themes, to worship and to serve in a single church and under the guidance of one minister? That such can be done has been demonstrated in our experience; that such should be done is a proposition which needs little argument.

One of God's provisions for moral and intellectual uplift, both in the individual and in the community consciousness, is the influence of social contact, particularly that contact which the religious circle affords. This law finds its best results in groups of sufficient size to admit of considerable variety in disposition and talent, as also in that enthusiasm which only numbers seem to afford. As to the effect of numbers, it is now recognized in educational circles that the very small country school has not a sufficiency of pupils to stimulate each other in lesson getting and play activities; therefore the organization, where possible, of the larger district with the school wagon for transportation of children. Likewise it is found that the little country or village church, so often made smaller than necessary by the drawing of sectarian lines, (and that frequently through the efforts of an outside agent) is insufficient in numbers to secure the best individual development of its members or the exertion of an out and out community interest and influence; therefore the suggestion for "Church Federation."

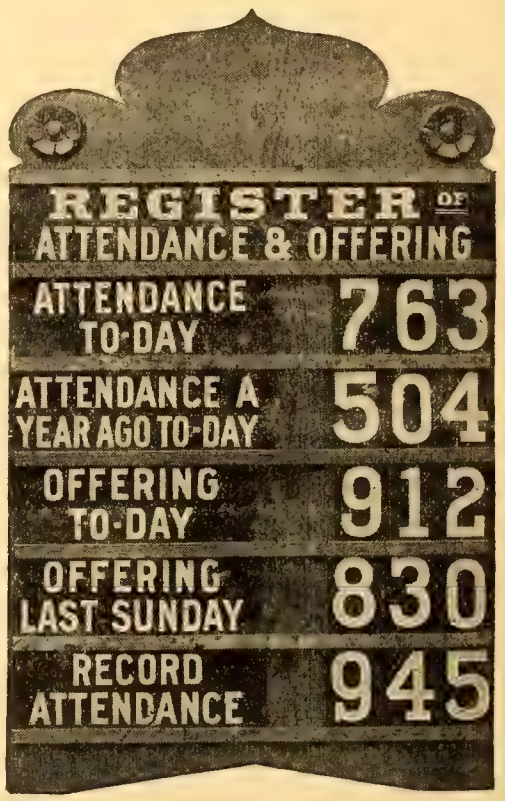
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Many of the possibilities of co-operative endeavors pointed out by specialists in rural conditions, endeavors which would greatly increase the happiness and desirability of country life, are made impossible because the neighborhood leaders are divided into sundry bands through the division of church interests, divisions more far-reaching than is often realized, and starting from points often unknown or meaningless to the people concerned. One difficulty with law enforcement in village and country places is in the difference that results from the too infrequent contact of the majority of the people. Citizens in small groups do not do their duty as easily and effectively as citizens in larger groups. Then, when by church groupings we divide the comparatively small number of interested citizens by two and three, as in many villages, or sometimes, as in the case of some country towns, by eight or ten, we can see how disastrous must be the result to the most effective life. How pitiable, how unpardonably foolish that not uncommon condition —the country community of three or four thousand people (counting the town and immediate surroundings) with a dozen or more churches, and not one regular gymnasium; with a dozen priests serving at their respective altars and not one trained physical instructor either in the schools or in the service of the public at large; spending from fifteen to eighteen thousand dollars annually in work which, under different arrangements, could be more effectually performed at an expense of from five to six thousand dollars, thus leaving a balance for other practical endeavors instead of squeezing out the last dollar for duplicated efforts. No denomination of Christians no matter how it cherishes a particular idea has any right to interfere with the God-intended method of development such as is afforded by the contact of men with men in sufficient numbers and in groups of sufficient variety to provide the varied lines of talent needed for mutual helpfulness. No item which any one church has to offer as in distinction from those offered by other recognized churches of evangelical faith can compensate for the division of neighborhoods into rivalling religious companies. In most instances even the sect which insists on separate continuance because of priority in occupation of territory is exacting a toll from the public good altogether out of proportion to the good it has rendered or can continue to render.

Continuance in unhappy conditions is the more inexcusable when re-adjustment can be accomplished without the sacrifice of principle or even denominational affiliation as is proven possible by methods of Federation which have been fully tested.

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The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE :: *By Orvis F. Jordan*

Denominational Distinctions Obliterated.

The army chaplains in the trenches of Europe are having a most interesting experience in these trying days and when they return to private life they will have some wonderful stories to tell. The Rev. J. H. Shakespeare, the leading Baptist minister of England who is now at the front serving as army chaplain writes:

"Communion at the front is a pathetically simple thing. I wish you could have been at my last. A lad asked me to hear his confession, and when we commenced several devoutly crossed themselves as they took bread and wine. Life out here is too big for fine distinctions, and men never ask if the communion is according to the order of their church, but simply desire to meet their Lord. I wonder if we shall learn the lesson and prepare a welcome worthy of the lads who are teaching us things. We are one out here. What God hath joined together, let no man put asunder."

Says Catholics Do Not Have Liberty.

The American Federation of Roman Catholic Societies met this year in Boston. Two parties, an American party and a Vatican party, were seen struggling for supremacy. The Vatican leaders made some statements about Catholic interference in politics which have been widely quoted throughout the country. This attitude has been opposed by the other wing. Cardinal O'Connell brought in a bitter complaint of discrimination against Catholics. He said:

"We have not committed to this country the safeguarding of our lives, our future, our property with any other understanding than that in return for our loyalty you guarantee us protection in what to us is the most essential of all human rights—religious liberty. We ask no favor. Your protection of our liberty is no favor—it is a part of this dual contract between our country and ourselves. If you discriminate against us you are not keeping your contract; we are not getting true liberty. If, because a citizen is a Catholic a thousand plausible pretexts are set out to discard him and discredit him in your cabinets and your courts, you are not keeping your contract; this is not liberty. If you stand by inactive while under your very eyes, yes, through your very mails, which we pay for, we are insulted, scurrilously maligned and openly vilified, in filthy journals and nasty, indecent literature, unfit to be printed or read, spread broadcast that dupes and bigots may be poisoned against us, so that we may be robbed even of our public rights—then you are not keeping your contract—this is not liberty. You are only wounding the hand, the strongest hand held out to help you; you are spurning the aid of those who again and again you have found in your hour of direst need the most willing to die for you."

Ministers Quit Their Jobs.

The increased cost of living is driving ministers out of their positions all over the country. While the price of meat and flour soars, ministerial salaries are in most pulpits what they were five years ago. A graduate of both Yale and Hartford seminaries recently gave up his pulpit and a salary of $550 to go into a firearms factory at a higher wage. The Rev. Mr. Dunham, the man in question, hopes to get on a footing to go back into the ministry, such is his pathetic devotion to a church which has kept his family on a starvation basis.

Great Philosopher Dead.

Josiah Royce, Alford professor of natural religion, moral philosophy and civil polity at Harvard university, is dead at his home in Cambridge, Mass., after an illness of two weeks. Prof. Royce was the author of many books and magazine articles and his work had attracted much attention in this country and abroad. He was born in Grass Valley, Cal., Nov. 20, 1855. He was graduated from the University of California, studied abroad and received his degree of Ph.D. from Johns Hopkins. He taught for four years in the University of California and in 1882 went to Harvard university. He is known to the Christian World by such epoch-making works as "The Problem of Christianity." It will be a long time before anyone is found to take his place.

Iowa Pastor Declines Offer from London.

Dr. Joseph Newton, for the last eight years pastor of the Liberal church Cedar Rapids, Ia., cabled London declining to accept a call to the City Temple of London, which he received last June. Dr. Newton said he did not wish to leave the United States.

The many friends of Dr. Newton in this country will be glad that he will contribute his talents to the upbuilding of America's life.

Aged Minister Writes.

A striking example of vigor in old age is that of the Rev. David Jordan Higgins, of Pasadena, Cal. He has written a book at the age of 98 and now at the age of 99, the Methodist Book Concern has agreed to publish it. The book is on the theme, "Human Nature: a Psychological Study." The Rev. Mr. Higgins is pursuing special studies in the University of Southern California and still preaches on occasion. Hamline University of Minnesota will confer a degree upon him when he is one hundred years old.

Propose to Liberate English Church.

The government of the English is at present in a very peculiar state. It is in the control of parliament and parliament now has large numbers of members who are not members of the English church. A committee was appointed three years ago by the two archbishops of England to study the problem of the church and some of the leading publicists of the country were put on the committee. The findings of the committee were recently published in a volume and given to the people. The committee recommends that the church be freed from government control, but continue its present financial dependence upon the state. Three houses composed of bishops, clergymen and laymen respectively would handle the legislation of the church and a committee of the Privy Council would have veto power over the legislation. No change in doctrine or ritual could originate other than in the house of bishops. The proposal makes the government of the church rest with its members, which is proper, but it gives back into the hands of ecclesiastics a power which they have not had in England since the days of the reformation. The alternative of a complete disestablishment of the church will probably be presented in parliament when the other method of reform is discussed.

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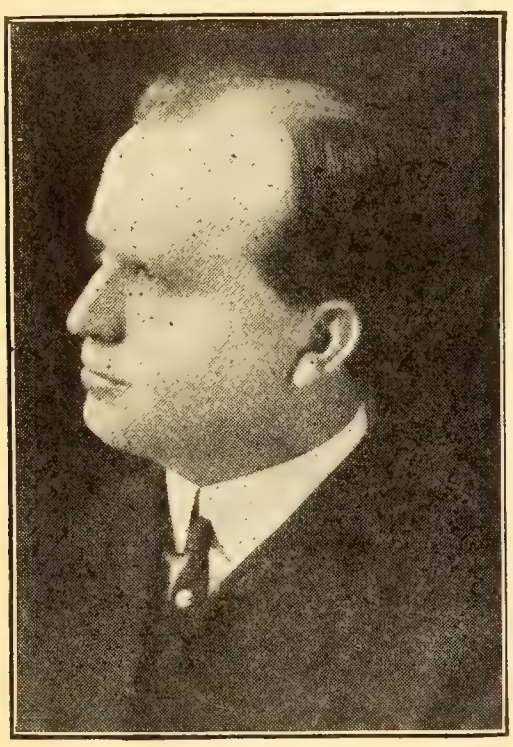
Disciples Table Talk

Disciples Churches of Des Moines

CAPITOL HILL CHURCH OF CHRIST.

By B. W. Garrett, Pres. of the Board.

The Capitol Hill Church of Christ had its initial history in a Bible-school which was organized in the public school building on East Sixth and Racoon Streets, on May 13, 1877. George A. Jewett was the first superintendent. In February and March 1884, A. P. Cobb, pastor of the Central church, held a meeting in Fairall's hall adding eighteen new members. On December 21, 1884, the church was organized, taking the name of the Church of Christ at East Des Moines. 84 members took membership in the new organization. D. F. Witter and E. J. Fairall



Rev. W. C. Cole.

were appointed a committee to purchase a lot and make a canvass for funds with which to build a house of worship. On June 25, 1884, for the consideration of $2,350, the site so long occupied on the southwest corner of 12th and Des Moines Streets was purchased. On May 1, 1885, ground was broken and on July 25, 1885, the building was dedicated, G. K. Berry preaching the dedicatory sermon.

Since its organization the following ministers have served as pastors: G. K. Berry, 1884-5; D. R. Lucas, 1886-7; F. Walden, January 1, 1887 to September 15, 1887; W. H. Johnson, 1887-90; A. I. Hobbs, 1890-92; J. L. Weaver, September 5, 1892 to May 20, 1893; James Small, October 1, 1893 to January 9, 1896; D. A. Wickizer, March 4, 1896 to October 1, 1898; J. M. Lowe, January 1, 1899 to September 1, 1900; E. W. Brickert, November 1, 1900 to October 1, 1901; T. J. Dow, October 1, 1901 to July 1, 1906; H. E. Van Horn, October 1, 1906 to January 1, 1913; G. H. Bassett, March 1, 1913 who, on account of failing health resigned July 1, 1913; T. F. Paris, July 1, 1913 to May 1, 1916; W. C. Cole, June 1, 1916.

In May, 1907, the name was changed under the leadership of B. W. Garrett, President of the Board, from Church of Christ at East Des Moines to the Capitol Hill Church of Christ. When the Capitol Extension became a fact the building and site of the church were taken over by the state. The sum realized for the property was $15,000, a sum several thousand dollars under the real value of the location. This necessitated the purchasing of a new location. The property lying directly across the street east was procured for $5,000, and a new building was erected costing $60,000. This building is constructed of brick of a color in harmony with the state buildings on adjacent lots. The building is the most up-to-date of any church building in Des Moines. In its appointments for utility and the demands of the great congregation, it is unsurpassed in Iowa.

* * *

GRANT PARK CHURCH OF CHRIST.

(E. 25th and Capitol Ave.)

The Grant Park Church of Christ was organized in 1892 in a schoolhouse, with only a few members. The little band kept together, worked and prayed, until the first chapel was built.

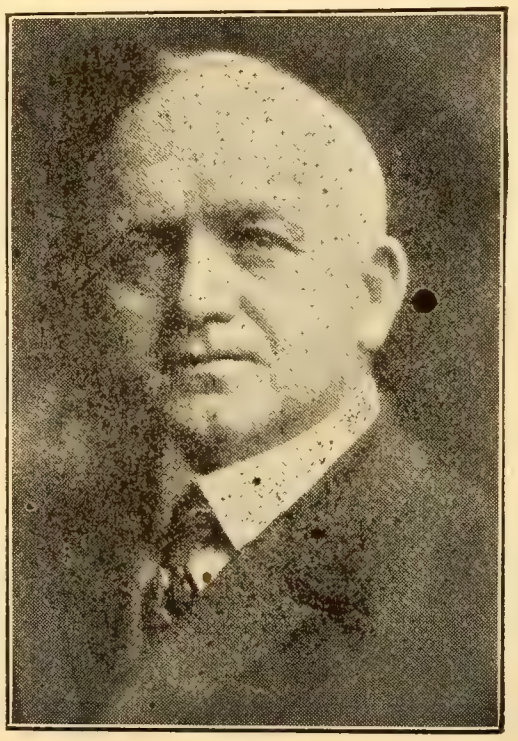
A. B. Cornell and Dennis Ellis were preaching for the church when the first house was built. In 1893 Mr. Utz was minister for two or three years, then followed Pastors Kelms, Morgan, and Waite. Most of the preachers were students from Drake University. Since 1896 the following men have led the work: Brethren Pyle, Ellis, Parrish, Nelson, Johnson, Maxey, Horne and Clark. Then in 1910, August 16, the present minister, F. W. Mutchler, took up the pastorate. He is now in his seventh year.

No better type of constructive work has been seen in any church in Des Moines than that accomplished by Mr. Mutchler in Grant Park. He has a genius for organization, is an unusually capable executive, and in addition to this, he is endowed with those spiritual qualities that endear him above all others to his people.

During this time the church has made a steady growth; additions to the church of some 150 each year, and last year the Minges Company added nearly 400 to the church, until today there are nearly 1,000 members. During the last year a new building was projected 10 blocks northwest of the old chapel, east 25th and Capitol Ave. Six thousand dollars has been put into a permanent basement which will hold at present 1,000 people. The church moved into this basement in November, 1915.

The Sunday-school is lively and large. The record-breaking attendance was 700; but the general attendance is 300 to 450 and 500.

The Ladies' Aid Societies, two divisions, are two great factors. The C. W. B. M. and the



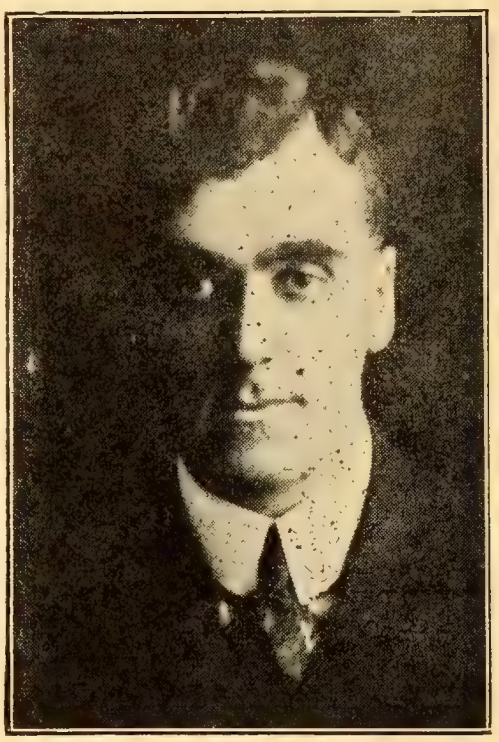
Rev. F. W. Mutchler.

various Endeavor Societies are in splendid shape.

The new church when completed will be a community center. The building is open nearly every night in the week. The young men maintain a gym in their new quarters. The class enrollment is 80.

HIGHLAND PARK CHRISTIAN CHURCH.

The Highland Park Christian Church was organized twenty-two years ago in a small building near the campus of Highland Park College. Hill M. Bell, at that time one of the young teachers of Highland Park, now the president of Drake University was the chairman of the first official board and one of the first two elders. The church organization met in rented rooms in Highland Park for a year and a half and then, under the impetus of a tent meeting by G. L. Brokaw, the church



W. J. Gratton.

building which served them for twenty-one years was erected. Last fall, under the impetus of a tabernacle meeting by the Minges Evangelistic party a new building was demanded and September 17 of this year a rebuilt and modern structure was dedicated, this building being adequate for present needs and allowing for some growth. The building is unique among the structures of the Disciples in Des Moines, as a part of the new addition will be used as a business block, while the old building has been veneered with brick and made a part of the new, in appearance at least.

Charles Stearns was the first pastor of the church, remaining for two years and being followed by a period in which the pulpit was supplied by Father Mapes and B. E. Youtz. Clarke Bower was the next pastor, spending several years with the church and succeeded in turn by H. Morton Gregory. M. Lee Sorey, for many years a leading pastor of Kansas, was the next leader of the church, beginning his work as a student at Drake and continuing until after he had finished his collegiate and Bible work. He was followed by Clarence Eppard who worked out here many of the problems of his pastoral successes. Sherman Kirk of Drake University supplied the church for a time after Mr. Eppard resigned, being followed after a season by John McD. Horne. Mr. Horne remained with the church until called to one of the stronger churches of Illinois, being followed in turn by Wm. Knotts. Mr. Knotts remained with the church during a period of large growth and when he resigned to accept the work at Perry, he left a prosperous and growing church which called as its pastor, William John Gratton, then a senior in Drake. The Minges meeting followed shortly after Mr. Gratton took charge and the brilliant young pastor has been busied since with building plans and details, as well as for the reception of a young woman who crossed the ocean from London to become his wife, the wedding taking place in New York early in September.

The Highland Park church is located in one of the most rapidly growing sections of Des Moines and with its present substantial equipment and enthusiastic membership it is certain to remain a prominent factor in that part of Des Moines.

—B. A. Abbott, of Union Avenue church, St. Louis, spent his vacation at his old home in Craig county, Va.

Bible School Sessions at Des Moines

The Bible-school Sessions of the Des Moines Convention promise to be of unusual interest. The first session will be held on Friday morning, the 13th, and we propose to prove that this is the luckiest day of the entire convention.

The first hour, after devotions, will be occupied with the annual reports. They will treat of the dominant themes in the rapidly growing work of the Bible-school, teacher training, religious instruction and the public school, missionary education, standardization, local co-ordination of educational forces and the like.

The second hour is devoted to a symposium on church service through the Bible-school. In this intensely practical age the word "service" is becoming the paramount issue. We will hear of service to the community, the county, the state, to the neglected Negro race and to Alaska, our last frontier, from recognized experts in these various fields. The last Bible-school address will be given by C. R. Stauffer of Norwood, Cincinnati, upon the plans and problems of the Bible-school Department of the American Society which seeks to bring to all our schools a vision of the possibilities of the Bible-school cause throughout North America. The closing period of this session this year has been allotted to the address of the Board of Ministerial Relief.

On Saturday night in the joint Christian Endeavor and Bible-school session, Dr. Edgar Blake, Secretary of the Board of Sunday-schools of the Methodist Episcopal church will deliver the Bible-school address upon the theme, "The Sunday-school as an Asset of the Church." Dr. Blake is an attractive speaker and a vital force in the Sunday-school world. We are fortunate to have him as our guest of honor.

On Sunday morning in the Demonstration Bible-school at the Auditorium, the Uniform Lesson for the day will be taught by Fred D. Kershner, editor of the Christian Evangelist. There will also be held two early conferences on Thursday and Friday mornings, the first being led by Miss Hazel A. Lewis considering the new plans for missionary education in the Bible-schools and the second by O. A. Rosboro of Chicago, considering the problems of our Bible-schools in the great cities of the continent.

Bible-school workers will do well to make their plans to attend this great convention. In addition to these fine sessions there is to be a splendid exhibit of Bible-school materials which is being prepared by Clarence N. Bigelow of Des Moines. The Colorado Springs, Colo., Bible-school will present a banner to the school having the best exhibit there. There will also be awarded during the convention the Loving Cup from Kansas which goes to the State or District having the highest percentage of Bible-school efficiency. Come to Des Moines and get a new vision for your Bible-school work.

Robt. M. Hopkins, Bible-school Secy.,
American Christian Missionary Society,
Cincinnati, Ohio.

BRIEF NEWS NOTES.

—Friends of Mr. and Mrs. E. M. Bowman, of Chicago, are congratulating them upon the news that has recently come from Paris that Robert Bowman, their son, has been decorated with the war cross and gold star for gallant action in carrying the Verdun wounded away from the battle front. The coolness and fearlessness of the young American Red Cross driver—he is but 27 years old—have won him the highest honor ever accorded an American combatant. The order of the day of the Army Corps read: "During the period from August 20 to August 30 he worked constantly in a zone peculiarly bombarded, never hesitating to face danger."

—Charles S. Medbury, of University Place church, Des Moines, reports that the evening of September 17 was observed at this church as an occasion for the introduction of several men who have been prominent as ministers of the Gospel among the Disciples, who are now taking their places as members of the faculty of Drake University. The following were the men introduced: Prof. Jesse C. Caldwell, the new dean of the Bible college; Prof. J. Walter Carpenter, who will have charge of the department of missions in the Bible college; Prof. T. J. Golightly, head of the department of religious education in the college, and Prof. John J. Smith, of the college of education. Each of the men spoke in a splendid way of their work, writes Mr. Medbury and the impression made by each of them was distinctly favorable.

—John Young has resigned the work at Petaluma and accepted a call to Turlock, Cal.

—H. A. Van Winkle, new pastor at Oakland, Cal., began his work on September 17.

—Miss Nannie F. Hopper, who for years was a missionary to Mexico under the auspices of the C. W. B. M., and was later assistant pastor to W. E. Harlow at Springfield, Mo., will be ready for a like position on October 1, because of Mr. Harlow's resignation at Springfield. She may be addressed at 1640 Washington Avenue, Springfield.

—Edward M. Waits, who has recently considered leaving his present pulpit at Magnolia Avenue, Ft. Worth, Tex., for the work at Magnolia Avenue, Los Angeles, will not go to California. Word comes that he has been chosen as president of Texas Christian University at Ft. Worth, and that he has accepted. Mr. Waits has ben a strong force for good in Texas. He has been a leader in a religious, educational, social and literary life. He has built three church structures in the state, those at Laddonia, El Paso and Fort Worth, Magnolia Avenue. While Mr. Waits has been pastor of the latter church, every other Christian pulpit in the state has changed pastors from one to three times.



Rev. E. M. Waits.

—The friends of Cotner University showed their appreciation of Chancellor William Oeschger by electing him president of the Nebraska Christian Missionary Society. H. L. Hill, former field secretary of Cotner, was elected state evangelist.

—Willaim Dunn Ryan is preaching a series of Sunday evening sermons on "Beacon Lights of the Twentieth Century." The following are the leaders being considered:

Sept. 17.—Thomas Mott Osborne, or The Prisoner's Hope. Sept. 24—Andrew Carnegie, or The Stewardship of Wealth. Oct. 1—Thomas A. Edison, or Redemption from Drudgery. Oct. 8—Booker Washington, or Lifting the Black Man's Burden. Oct. 15—Josiah Strong, or Harmony between the Old and the New Age. Oct. 22—Jane Addams, or Showing the Other Half How to Live. Oct. 29—Billy Sunday, or The Lure of the Sawdust Trail.

ROYAL


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—Frank A. Higgins has begun his seventh year with the church at Tonawanda, N. Y. Since the first of the year there have been more than 100 additions to the membership. Ten of the young men members of the church who are enlisted in Company K, 74th Regiment, stationed at Pharr, Tex., have organized a Sunday-school class and meet for Bible study every Sunday morning. The congregation at Tonawanda has shown its appreciation of Mr. Higgins' services by increasing his salary

—Frank Waller Allen, of First church, Springfield, has planned three series of Sunday evening sermons for the fall and winter seasons. The first series considers "The Seven Deadly Sins of Modern Life;" the "deadly sins" being considered are Amusement Madness; Luxury and Poverty; Greed and Graft; The New Drunkenness; The Disintegrating Family; Compromise and Contentment; the last sermon of the series is on "New Morals for Old." Under the general title, "Makers of Men," are included sermons on Heredity and Environment; Books and Culture; Friends and Failures; Work and Play; The Arts and Crafts; Religion and Philosophy. A third series presents sermons on "Recent Books that have Made Me Think," the books considered being: "The Moral Obligation to be Intelligent;" "The Religion of Democracy;" "The Affirmative Intellect;" "Democracy of Education;" "What Is Coming?" "Why Not Give Christianity a Trial?" and "New Wars for Old."

—After four years' service with First church, Birmingham, Ala., Henry Pearce Atkins leaves the middle of October to take the work at Mexico, Mo.

—Mrs. Claris Yeuell, wife of the minister at New Cumberland, W. Va., recently addressed an audience of the women of New Cumberland, without respect to church affiliation, and secured a good offering for the work of the local C. W. B. M.

—Eureka College has opened with the largest enrollment in the history of the institution. The new library and administration building were dedicated last Wednesday evening. President Pritchard reports ground broken for the new Vennum science building. This will be modern in every respect and will be completed by next June. This gives Eureka a first-class college plant, one of the best in Illinois.

—Central church, Cincinnati, O., is arranging a home-coming, the especial guests of honor being the newly called pastor, W. A. Moore, of the First church, Tacoma, Wash., and a former honored pastor, the veteran, W. T. Moore.

—Ira C. Smith, of Streator, Ill., writes that he has recovered from his recent illness, and is ready for work as pastor or evangelist.

—R. M. Hopkins, secretary of the Bible school department of the A. C. M. S., writes that it is expected that all Bible schools will render the new mission exercise, "Farthest North," which has been prepared, in their schools on Bible School day for American missions, the Sunday before Thanksgiving. This program presents the work to be done in Alaska, to which the American Society has recently sent a missionary. The exercise may be secured from the office of the Society, at Carew Bldg., Cincinnati.

—A. M. Haggard, who just left his summer home in the Rockies, assisted in the funeral services of Chancellor W. B. Craig, which were held in Denver. The date of the funeral was Sept. 22.

—The new $30,000 building of Oak Cliff church, Dallas, Tex., L. B. Haskins pastor, was dedicated by F. M. Rains.

—R. Graham Frank has entered upon his fourteenth year of service with the church at Liberty, Mo. This is the record pastorate for Liberty churches.

—The Sunday-school of Portsmouth, O., First church, reports an enrollment of 1,193.

—Chas. M. Fillmore, of Hillside church, Indianapolis, preached two sermons on the public schools, attacking bitterly graft and politics in connection with this institution.

—J. R. Perkins, of the Sioux City, Ia., church, has organized an Open Forum, to be operated in connection with the Christian Endeavor Society.

—The latest issue of the Butler College Bulletin is taken up entirely with a paper by G. I. Hoover, State Evangelist Eastern District of Indiana, on "The Disciples of Christ and Their Educational Work in Indiana." This paper is a contribution to the Centennial History of the State, and was read at the late state convention. It is a most valuable document.

—John Ray Ewers, of East End, Pittsburg, Pa., writes that his congregation has just purchased a remarkably fine church building site for $35,000, and will proceed to erect a handsome colonial church and plant for religious education next spring, to cost about $150,000. Mr. Ewers is entering upon his eighth year as minister at East End.

—East End church, Quincy, Ill., recently celebrated the fifth anniversary of its organization. W. T. Endres, the pastor, is making an excellent record at the Quincy church.

National Benevolent Association at the Des Moines Convention

The National Benevolent Association of the Christian church is preparing a most attractive program for the Disciples of Christ that shall assemble at the General Convention in Des Moines, October 9-15. It will present the best annual report it has made in thirty years. It will report the largest number of persons aided in orphanage, home for the aged and in hospital. It will report the largest offering by several thousand dollars ever made in a single year for the work of Christian benevolence. It will report the opening of a new Home for the Aged on Signal Hill, Long Beach, California, the gift of one generous man. It will report the beginning of the erection of the new fireproof hospital building as a part of the equipment of the Christian Orphans' Home, Saint Louis, making it one of the finest institutions dedicated to child care in the country. It will report the completion, furnishing and opening of its magnificent new hospital building in Kansas City, at a cost of nearly half a million of dollars. It will present plans for the completion of its new forty thousand dollar building for the Cleveland Christian Orphanage at Cleveland, Ohio, and a new, permanent equipment at a cost of from forty to fifty thousand dollars for its Southern Home at Atlanta, Georgia.

Milo Atkinson, the eloquent minister of the McLemore church, Memphis, Tennessee, will deliver the principal address in behalf of the association's work. He will echo the cry of the widow and the orphan on Thursday evening, October 12. The annual social, banquet and get-together meeting of the association will be held on Friday evening from five to seven o'clock. The special friends of the widow and the orphan from every part of the country will contribute to the good fellowship of this delightful occasion and will plan for the future of the work. Every Disciple of Christ, interested in the association's work, is invited to attend and to enroll early at the association's booth in Exhibition Hall. The business session will be held on Saturday morning the 14th, at which time Mr. J. W. Perry, President of the Southwestern National Bank of Commerce, Kansas City, Mo., and president of the association, will preside and make an address and the annual report will be submitted at this session, and the officers elected.

The story that the association will have to tell at the Des Moines convention will be one that will thrill the hearts of those who love Christ and who are interested in the coming of the reign of the spirit of brotherhood.

Contributions to the Board of Education.

Contributions to the Board of Education should be mailed in time to reach the treasurer on or before September 30.

Credit in the coming Year Book will be given churches for contributions made from July 1, 1915, to September 30, 1916, inclusive, and hereafter these reports will conform to the missionary year.

Charles E. Underwood.

* * *

A CHALLENGE.

The August receipts from the Bible Schools for American Home Missions were the best for the month in many years. They more than doubled August of 1915. But with all that they have not made up for that big slump in July.

We are in September—the closing month of the missionary year. This month comes as a challenge. A remittance of $3,000 from the Bible schools will guarantee $40,000 for the year's work. Of course they can do it—they gave $2,370.05 in September last year, but will they? Will your school do its part? Will you personally consult your treasurer or missionary secretary and make sure that the offering from your school for this year (since October 1, 1915) has been sent to the American Society and the receipt returned therefor? Do not take chances, the issues are great.

All our Bible school and missionary work in the United States, the new enterprise in far away Alaska and the very excellent work being done in war stricken Canada await your most generous help. **DO IT NOW.**

Robt. M. Hopkins,
Bible School Secretary,
American Christian Missionary Society,
Carew Bldg., Cincinnati, Ohio.

* * *

THE ILLINOIS LETTER.

Several times since the State convention we have been asked the policy of the State Secretary of the Illinois Christian Missionary Society. No recommendations were introduced and no platform was drawn up at Peoria. This does not mean, however, that we are not thinking about a program. The people who are especially interested in this letter are entitled to know the progress we are making.

The first thing accomplished was the unity of the missionary program of the State. We now have three departments: State Missions, Sunday School work and Christian Endeavor. All of these activities will be directed from the central office and the State Secretary is to have general supervision of the program. The headquarters of the society will be 504 Peoples Bank Building, Bloomington, Illinois, as under the administration of Secretary John R. Golden.

The office will be glad at any time to answer communications pertaining to the work of our people in Illinois.

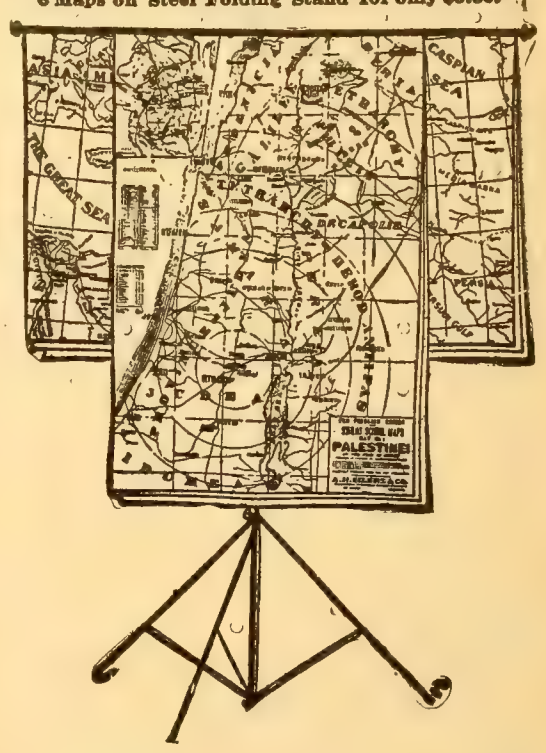
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On account of its portability, this Stand and Maps are the most helpful aids in teaching Bible History. To avoid errors in ordering specify Eilers Maps on Revolving Steel Stand Price $6.50 will be sent prepaid to anv Express office for 60 cents additional.

DISCIPLES PUBLICATION SOCIETY.
700 E. 40th Street, Chicago.

There have been from time to time in recent years many suggestions pertaining to a closer co-operation between the State and District Societies. Such a plan will be worked out but naturally we cannot be in a hurry about it. The first step has been taken and the matter will be followed up as rapidly as possible. Upon the recommendation of the Secretary a special committee of six, three of whom are District Secretaries, has been appointed to work out the problem. We shall not wait until everything is agreed upon but will give out information from the office as we make progress.

The big item before us just now is "Illinois Day." If the churches will respond this year as they should, it will bring inspiration and encouragement to our people.

H. H. Peters, State Secretary.

* * *

NOTES FROM THE FOREIGN SOCIETY.

Last week the Sunday-schools gave as follows: Central, Des Moines, $500; Central, Detroit, Mich., $300; Richmond Ave., Buffalo, N. Y., $250; East Market, Akron, Ohio, $185; Hopkinsville, Ky., $210; Central, Lexington, Ky., $100; Seventh Street, Richmond, Va., $100.

The church at Eminence, Ky., becomes a Living-link in the Foreign Society, and will in the future give annually $600 for this cause, in memory of the late beloved R. Ray Eldred, who gave his life for Africa. W. G. Eldred, a brother of R. Ray Eldred, is the pastor of this historic and useful church.

At the last meeting of the Executive Committee of the Foreign Society, Cincinnati, September 9th, Mr. and Mrs. F. C. Buck of China were present, also Miss Edna P. Dale, of China.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

During the first fourteen days of September the Foreign Society received $6,431 from the churches as churches, a gain of $3,069 over the corresponding time last year. There was also a gain of $1,619 in the gifts from the Sunday-schools. However, there was a loss of $19,014 in personal gifts. It is hoped this loss will be made up before the books close, September 30th.

Let all of the friends bear in mind that the books of the Foreign Society close at high noon, September 30. It is hoped no church, or Sunday-school, or Endeavor Society, or individual friend will fail to be represented in the offerings for the year. What you do in this matter must be done quickly. We are not without hope, even now, of reaching $500,000 by that day. Let all help, quick!

The Senior Secretary of the Foreign Society assisted in the dedication of the new church at Oak Cliff, Dallas, Texas, September 10. The property cost about $40,000 and $19,700 was raised to cover a debt of $18,000. This church is making substantial and rapid growth under the wise and efficient ministry of L. B. Haskins. It is his hope that this church will be in the Living-link column by the close of the missionary year 1917. His program for the church includes world wide missions.

The friends will be gratified to learn that the churches as churches have made a gain of $26,259 in their gifts for Foreign Missions, up to and including September 14th. We are now hoping that the gain will reach $30,000 in the next sixteen days.

Stephen J. Corey, Secretary,
September 14, 1916.

* * *

A FINAL WORD.

This is our final word concerning the offering for the work of the Foreign Society, for the missionary year ending September 30.

It has been a good year, both at home and on the mission fields. The churches as churches have done exceptionally well. It seems now that their gifts will be larger than in any former year. The same is true also of the Sunday-schools.

The $500,000 must be reached. We are too near the mark to fail.

Let us remind ourselves, one and all, that what we do in this matter must be done at once. Any receipts after September 30th cannot be counted on this year. This for obvious reasons. The reports must be audited and prepared and printed for the Des Moines convention.

Friends, will you act upon this matter, now!

Let every friend of the gospel have fellowship in the great work of the year. Please send to F. M. Rains, secretary, Cincinnati, O.

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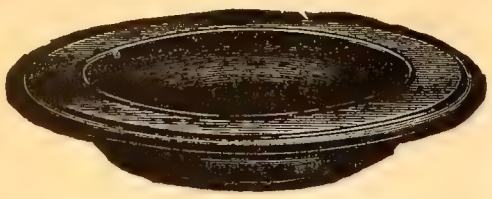
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FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

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DISCIPLES PUBLICATION SOCIETY

700 E. 40th St., CHICAGO

THE CHRISTIAN CENTURY

Vol. XXXIII October 5, 1916 Number 40

The Vital Logic of the Disciples Movement

By Charles M. Sharpe

Random Shots Prior to the Convention

By Ellis B. Barnes

CHICAGO

Subscription—Subscription price, $2. To ministers, if paid strictly in advance, $1.50 per year. If payment is delayed ministers will be charged at the $2 rate. Single copy, 5 cents.

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THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST IN THE INTEREST OF THE KINGDOM OF GOD

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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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DISCIPLES PUBLICATION SOCIETY

700 EAST FORTIETH STREET CHICAGO

THE CHRISTIAN CENTURY

Volume XXXIII OCTOBER 5, 1916 Number 40

The Church's Duty to Her Ministers

DO YOU WANT YOUR MINISTER TO QUIT?

Last year thousands of Disciples heard with sorrow that their ministers had quit preaching and gone into business. He had married these friends, or buried their children, or perhaps he had been the man under God who led them into the religious life. It seemed like a profanation for a minister of God's word to be selling real estate or life insurance. They felt about it as one does when an old church building in the city is turned into a warehouse. Some men can sell real estate with dignity. Not so our family pastor.

Why did the minister go into business? Perhaps we felt at first rather sadly that the man had an inordinate love of money. He was not satisfied with his salary. It may be we were wrong. May he not have had cares which he did not tell us of, which it would have been easy for us to remove?

We wanted our minister to marry and have a family. It is never the bachelor minister who can get closest to the hearts of his people. We may even have taken the position that our church should never have an unmarried minister. Since we felt that way, did we do right not to provide for this family? The minister knew that if his health failed the Disciples as they are now organized could never take care of his loved ones. He knew that if he grew old in the service the Ministerial Relief would be but a small fraction of the support a man would need for his declining years. Our minister who went out into the world to sell things probably went with a broken heart to do his duty to his family.

★ ★

In other communions there has been recognition of the duty of the church to the retired minister. Roman Catholic priests are given a pension of six hundred dollars a year. The Protestant Episcopal church is just now raising millions for endowment of its old age pensions. The goal for the northern Presbyterians is ten millions of endowment. The total amount to be raised by the plans now in operation among the denominations will approximate fifty millions of dollars. How much of this money will go for the support of the Disciples ministers?

The most backward cause among us today is that of support for the retired minister. This is not because of any lack of zeal on the part of the devoted leaders of the Board of Ministerial Relief. This brotherhood of ours is young. We have had many things to do. Because we are young, we are the last of the great evangelical bodies to feel the obligation of caring for the old minister. Every year henceforth will rapidly increase our obligations.

If we do not make provision for the servants of the altar, we shall stand disgraced in the religious world. Our converts will be fewer. Our influence will be less. The very quality of our piety will be discounted in the eyes of the Christian world. Our Bible will be uncomfortable reading with its exhortation, "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever."

The recruits to our ministry will decrease in numbers and ability if bright young men can see only a tragedy at the end of the service, a useless and needless tragedy. Our young men do respond to the call of ideals. They are willing to make sacrifices. They are not willing, however, to make sacrifices which have no other end than to increase the slothfulness of the church and to harden its heart.

If, on the other hand, the Disciples would make adequate provision for their ministers, there would be a renewed loyalty among our people to the leaders of the church. There would be possible an undivided service on the part of the ministers. There would be a public which would respect the church for doing the Christian thing with its own employes. The church might with propriety lecture other employers of labor after it had discharged its own obligations as an employer.

★ ★

The methods by which we shall go forward must naturally arise in the councils of the Board of Ministerial Relief, which has made an expert study of the problem from the Disciple standpoint.

Some communions are considering pensions instead of relief. They propose to pay to all ministers who reach a certain age a retiring pension and thus take away all stigma of charity from the help given to the veterans of the cross.

In other cases there is a plan of inviting the ministers to contribute to their own old age pensions, the church giving a generous addition to what the ministers themselves are able to save.

The relief method, with which the Disciples are familiar, has grown out of our antiquated methods of parish relief. It is cheap and inadequate, though a thousand times better than utter neglect.

A better day is at hand. Teachers are being pensioned. Railway employes, electrical workers and many other groups of employes are already provided for. Our America is unusually prosperous, and people with means now actually seek for good ways in which to invest their money for the good of humanity.

The hour has struck for a big drive forward in behalf of the veteran minister.

When the call comes to the Disciples of Christ, they will follow.

No warmer Christian hearts are to be found in the world than theirs.

They will yet pay their debt to their unselfish ministry.

EDITORIAL

A HIGH GOAL GAINED

GLADDER news has not been received in THE CHRISTIAN CENTURY office in many a year than that conveyed in a telegram from Secretary F. M. Rains, reporting that the half million mark in the annual receipts of the Foreign Society has been passed. This is a goal toward which the eyes and hearts and energies of our people have long been straining. To have at last gained it is ample occasion for a great shout of rejoicing and a song of thanksgiving to God.

Like all goals in Christian experience, it is not an end, but a new beginning. It gives the society faith and courage to undertake a yet further adventure—the quest of a million a year for the spread of the Kingdom in the ends of the earth. It is safe to predict that, under God's blessing, less time will pass in reaching the million than it took to go from the first hundred thousand to the half million.

THE CHURCH A SCHOOL OF CHARACTER.

TWO questions about church membership have agitated the Christian body from the very first. One is the standard to be required for admission and the other is the matter of excommunication. How good must a man be before he is taken in? How bad must he be before he is put out?

Puritan churches were signally strict with regard to these standards. More commonly, national churches were very lax. The latter sometimes had the idea of including the whole population without moral distinction within the scope of the national church.

On the mission fields the same question has pressed for solution. Shall a man be inducted into the church when he can assent to the Petrine confession? Or should there be a period of instruction and moral preparation for church membership?

The whole matter is to be determined from the viewpoint of our conception of what the church ideally is. Some view it as a school of character, a place to develop Christ-likeness through continual effort.

A school obviously has more than one grade of student. There is the beginner and there is the graduate. A beginner is not the disgrace of the school, but he is the hope of the institution for the future. A church has no more a duty to demand perfection in people entering its membership than has a school to ask a knowledge of calculus before a freshman is enrolled.

Should this school ever despair of its task? Is there any reason sufficient to bring about the excommunication of a member from the church? The New Testament church undoubtedly did separate outrageous offenders from its fellowship. There comes a time when the church must bear its testimony to the world by repudiating the actions of some unworthy member. The supreme duty of the church, however, is not to excommunicate evildoers, but to bring them to salvation.

GETTING THE CONGREGATION TO READ.

READING habits among the evangelical Christians are not what they once were. The ignorance of many intelligent Christian workers with reference to certain much-discussed books is pathetic.

We referred some time ago to the possibility of the preacher using his own personal library for the purpose of stimulating good reading by means of loaning books to his members.

The public library is now to be found in most small communities. These libraries often have many excellent religious books which no one discovers. The minister is the only one in the community who is equipped to judge these books. He ought to make a list of twelve of the best of them, with a brief description of their contents, and print this in the calendar or post it in the church and call attention to it. As soon as there came to be a demand at the library for religious books, more and better ones would be provided.

One church we know of has a bookshelf where religious books, especially those relating to that particular denomination, are sold. On some of the books a profit is made which helps to pay the expenses of maintaining the shelf. By this means the people of the church are being continually stimulated to read books that will make them intelligent in the religious life.

The missionary society should have its reading course, and the Sunday school teachers should be expected to read some good books in their fields every year. If each organization would do its part, religious intelligence might spread much more rapidly.

Not one family in five among the Disciples takes a church newspaper. What little church news comes to four-fifths of our members comes in the sermon or at the missionary society meeting. Very intelligent business and professional people can be found living in the most abysmal ignorance of the religious fellowship to which they are attached. It must be clear to our pastors that this fact makes their work harder instead of easier.

ENLARGEMENT AND PROGRESS

WITH this issue THE CHRISTIAN CENTURY enlarges the number of its pages and inaugurates a program of expansion and progress in which we invite the co-operation of all our readers. The fiscal year closing August 1 was the best this paper and the Disciples Publication Society have ever enjoyed. In the sale of its Sunday School supplies and books the publication department made a gratifying gain over any previous year. For the past four years every quarter of each year has marked a gain over its corresponding preceding quarter in the volume of patronage given by the Sunday Schools, and at this writing, the first week in the Autumn quarter of 1916, the mark reached at the end of the Autumn quarter of 1915 has already been passed. At no time has the gain been anything in the nature of a boom, but a modest, substantial and steady growth. It seems evident that the Sunday Schools and churches of the Disciples of Christ desire increasingly the materials which embody the ideals of this house, and they find satisfaction in giving us their patronage.

For the coming year—and years—it is our purpose especially to augment the energy with which THE CHRISTIAN CENTURY has been promoted in the past. In the face of an increase in the cost of white paper which is almost stunning the publishers of the country, we are adding

permanently to THE CHRISTIAN CENTURY a fifty per cent increase in number of pages.

From this time on we shall hold strictly to our subscription price of two dollars a year. A considerable proportion of our readers have voluntarily paid this rate for some time, so that it does not seem strictly true to fact to state our new policy as an increase in the subscription price.

For the months immediately ahead we covet the active and earnest co-operation of our friends in enlarging the subscription list of THE CHRISTIAN CENTURY. Announcement from the editorial department of new features, which will greatly strengthen the paper, is now being prepared and will appear in an early issue.

THE PUBLISHERS.

HOW THE OUTSIDER VIEWS THE CHURCH.

TO SEE ourselves as others see us is not always easy. It would astonish many ministers and many churches to learn in what ways they are criticised by the non-church-going element in the community. Occasionally this outside public shows a good deal of awareness in its judgments. More often it is mere condemnation born of ignorance.

Preachers undertake at times to test this sentiment by sending a form letter to the leading business and professional people of the town who are not going to church, asking them about their attitude toward religion. Sometimes a number of people will accept the invitation to express their views.

A test of the sentiment of the "outsiders" in any community will reveal two or three distinct classes. There are the people who were once related to the church in some way but have definitely renounced it. Some of them lost their faith. Others have had unpleasant personal experiences with some church members and have left in a huff. The person who has definitely renounced the church is often one of the most uncompromising critics in the community.

There is a larger group of "outsiders" who have known practically nothing about the church at any time in their lives. Though they live in a community where there are churches, they have never shown much curiosity about what goes on in these churches. They are not necessarily hostile. They are often good-naturedly tolerant.

The things these people say of us vary according to the taste of the individual. They often call religious people "visionary." Sometimes they complain of hypocrites. They accuse the church of being a class institution. Some complain of antiquated and impossible doctrines.

Meanwhile the churches in any community will do well to study the point of view of the more intelligent "outsider," to remove his misapprehensions and in some cases to accept his suggestions.

MINISTERIAL RECRUITING.

A FEW years ago there was a great cry that recruits for the ministry could not be secured. Just now the seminaries with good courses and competent instructors seem to have a large number of students. McCormick Theological seminary of Chicago reports eighty new men this fall, the largest entering class of its history.

It is also reported from several seminaries that men are coming from the state universities. The great increase of attendance at state universities was once thought to be adverse to ministerial recruiting, but it may prove otherwise in the end.

Young men today respond to ideals as always. If they are convinced that the ministry has a real chance to serve, they will enter the ministry. The more thoroughly modernized the church becomes, the more certainly will strong young men turn to its service.

THE CLERK'S BOOK

THOSE who would deny membership to some kinds of Christians in churches of Disciples often seek to mitigate the severity of their position by insisting that these people are allowed every right in the congregation except that of having their names upon the clerk's book.

In the most conservative Disciple churches we will find at times unimmersed people in positions of great authority. In a Chicago Church of vaunted orthodoxy a Roman Catholic has been a member of the board of trustees. In many churches in all parts of the land young souls are taught in Sunday School by people who had never been immersed. In other churches, the Aid Society had an "alien" for president. In all these churches unimmersed people sit at the communion table, contribute their means and share the common life of the church. If Paul had visited any of these churches, he would have supposed that these people were members, for in his day there was no clerk's book which was used to fence off Christians from one another.

In the church of the early centuries, admission to the communion table was the recognition of a person as a Christian. This is the simplest of all theses in church history. Disciple churches have almost everywhere received the unimmersed. What they have withheld is a practice not found in the New Testament, a formal right hand of fellowship and the enrolling of a name in the clerk's book.

It is dawning upon the Disciples in many communities that we cannot talk about Christian Union and still go on erecting sectarian fences. When we allow people an intimate place at the communion table and in our congregational life, but refuse to enroll them as members, we have made ourselves sectarian. The schism is ours and not theirs.

THE PREACHER'S DUTY.

THE young minister is apt to go out to his first charge with the idea that he has opinions which are to be given to the world at all cost. He feels that his first loyalty is to his theological seminary and to his doctrinaire opinions. This point of view leads him to preach sermons which are "Greek" in more than one sense to his long-suffering congregation. He has done his duty. But this performance has little effect save to weary many and to alienate a few.

What was wrong with this course? It started out with the wrong point of view as to what a minister's business is. His first loyalty is to his people. He has no right to do anything which will not contribute in a real sense to their spiritual development. He may preach sermons in which he departs from accepted doctrines, but if he does it will not be from any mere academic loyalty to a school or a book. He will more

often take the accepted standards of his church and transform them by infusing into them a new spiritual meaning. His usual method will be that of evolution rather than revolution.

One reason for pastoral calling is to be found in the fact that the pulpit needs it. A sermon born out of commentaries is a different thing from a sermon born out of the heart cry of a human soul. The best sermons are given the minister by his people, or come to his soul in the moment of spiritual emergency in some humble home.

One day a minister went to a home where a patient Christian woman in a wheel chair had waited and prayed for twenty years that the end might come and relieve those who cared for her. She asked the minister if God had not made a mistake to keep her here all these years. In the tense moment that intervened before the pastor could reply there came to his mind an insight into this woman's higher ministry to the community. Her invalidism had made her a prophetess. After he had told her what seemed to him the meaning of her life, there grew in his soul a sermon on disease and suffering which went deeper than the thought that pain has no purpose. He went to the church with the lesson of this woman's experience and broke the bread of life to many souls that needed it.

And yet, were it not for the minister's books, he might never have learned this thing in his parish.

SECOND YEAR OF THE EVERY-MEMBER CANVASS.

FEW churches will doubt that the Every-Member Canvass was a success. There may be some who were pessimistic about the first canvass who will now suggest that the thing was a novelty and that it will not work a second time. It will be well for progressive people in every church to watch lest the church slip back to the old slipshod methods of church finance.

The second canvass may have less fireworks connected with it, but on the whole it works easier, for every one understands and expects it. The second canvass will often raise even more money than the first, and every canvass means a real revival of interest in the parish life. By all means keep the Every-Member Canvass method going.

CHURCHES AND CHARITY.

THE early church chose its first officers to increase efficiency in the relief of the poor. Paul found his collections among the Greek churches for the poor saints of Jerusalem the tie that was to bind two diverse elements of the church together. From that day to this, the church has never given up the idea of assuming responsibility for the poor of its membership.

In our time there has come a scientific study of the question of poor relief. It is now seen that indiscriminate charity is lazy charity which often increases the evil it is supposed to relieve. Giving to whomsoever asks is only another way of helping an army of tramps to live upon the public. The ideal of modern charity organizations is to study each case and to administer more than temporary relief. The great charities are now chiefly engaged in rehabilitating families.

If by the side of these charity organizations the church continues to administer indiscriminate charity, the work of the charity bureau may actually be undone. Sometimes more than one church helps the same family and the churches are not aware of the situation.

How can the church and the charity bureau cooperate? The time has not arrived, if indeed it ever will, when the church will discharge its obligation to the poor by giving money to a bureau. It is possible, however, for a church to report every case it helps and to seek the expert advice of those who specialize in this work. Sometimes a church with funds which it does not need for its own poor might seek assignments of cases from the bureau of charities, and under the direction of the local organization have opportunity to work in a way that accords both with scientific method and Christian spirit.

The bureau of charities needs more religion and the church needs more in the way of scientific method. Together they can be of great service to the poor in our communities.

THE PREACHER'S MOVING DAY.

SOME of the denominations are now studying the length of pastorate in the various states. Congregationalists have made the interesting discovery that the length of pastorate is greatest in the east and shortest in the west. In Connecticut 34 per cent of the pastors have been on their fields over five years; in New York, 24 per cent; in Ohio, 14 per cent; in Illinois, 13 per cent; in Kansas, 7 per cent, and in Iowa and Nebraska, 6 per cent.

This clearly indicates that the sections of the country which are stablest are having the fewest changes. Pastoral change bears a definite relationship to the newness of the country and the restlessness of its population.

It would be interesting to gather many other kinds of statistics. What is the average length of pastorate of a seminary-trained man, a man with college training only, and men with only high school training? Such statistics would surely be illuminating with reference to the matter of education.

Progressive thinking also bears a definite relationship to the length of pastorate. Most of the Disciples who have been advertised as being most progressive in their thinking have been a long time in their pulpits. Dr. Ames has been at Hyde Park church, Chicago, long enough to be an outstanding example of a pastor who stays by his task. Dr. Willett's relation to First Christian church, Chicago, now Memorial, extends over fifteen years. Men like Philputt and Goldner and Evers and Barnes and Bricker and Idleman and Jordan and Ainslie—to mention no more—men of broad vision and wide sympathy, these are the men who are able best to feed continuously the flock of God for a long period of years.

We think, also, that it could be shown that the size of the salary has some relationship to ministerial change. A church that underpays its ministry must expect frequent changes, unless the charge holds some unusual promise of early development.

Since a stable ministry is one of the surest guarantees of church success, the study of length of pastorate would greatly repay those who are interested in the welfare of the cause of Christ.

gether to hear the voice of God in the solemn stillness of the soul.

This is drawing a bow at a venture, but I hope the arrow will fell several offenders.

* * *

A MANUSCRIPT IS NOT A CRIME

Don't apologize for the use of a manuscript. It is as lawful as any other form of address. You have a company of the greatest preachers on your side, even if other great men found more freedom without the manuscript. Most of the prejudice against it arises from the uncouth notion that the preacher has stolen another's thunder, or "He ain't smart enough to tell what he knows." Some of the great orators have not been above enduring that suspicion. The manuscript shows that its possessor has been at work to do his best, and is not leaving anything to the inspiration of the moment that may not inspire. Its gains are more than its losses. "We miss the fire of the orator's eye," in all probability, but there is the possibility on the other hand that we may get the fire and miss many other things. No one form of address has a monopoly on all good things.

This is a bomb dropped from a Zeppelin.

* * *

THE UNCONVENTIONAL CONVENTION

Don't despise the groups on the sidewalks and the curb who may not seem to be enjoying the convention. They may be helping to settle some problems too sensitive for platform treatment. They may be encouraged by the similarity of each other's problems when each thought that his parish had the most difficult problems, and seemed to be a favorite location for Satan's seat. The convention is being held in unconventional places on many such occasions, but it is not impossible that on the street may be found a burning bush as well as in the place of prayer. That out-of-doors convention may be making history. Who knows?

And my preaching brother, this is for you particularly. Do you know that we, as a class, not we as a people this time, are the most miserable sinners on this planet in the matter of hearing? We have never had any training in the art, and are as restless and seemingly indifferent as a nine-year-old at church. If our hearers treated us as meanly as we treat each other we would rock those congregations with verbal bombardments for the depravity of their hearts. We would assail them with words that had in them the teeth of lions. The eloquent ear is as needful as the eloquent tongue. Indifferent hearing makes indifferent speaking. Following the advice of Prof. Hinsdale, we ought to compel ourselves to hear. The pith has gone out of many a man's ambition in the pulpit when he beheld the gaping, coughing, twisting audience before him. Of all hearers the preacher ought to be the most sympathetic and brotherly. He ought to do as he would be done by—and do it first. "He that hath ears to hear" is meant for us as well as for others.

This is a torpedo from a submarine.

The chorister will now lift a tune in honor of the wounded and slain.

In and Out of Constantinople

Continuing the Travel Stories Across the War Countries

By HERBERT L. WILLETT, JR.

THE Constantinople of the present time is not, to the tourist, noticeably different from the city in antebellum days. The crowds are as much a mixture of races and colors as ever; the shops are as gay; the parks are as full. Yet there is one apparent change, and the longer we stayed the more we were impressed with the fact. There are literally hundreds of German and Austrian officers constantly rushing in military automobiles from one place to another, and the deference with which they are treated by everyone indicates the power that they are felt to wield in public affairs. A fine-looking set of men they are, and we rather warmed to them, remembering the kindness of certain of their fellow officers on former occasions, in spite of the fact that they repeatedly and loudly voice their dislike of Americans.

APPARENT PROSPERITY

So on the surface we felt that we were in a city we knew, and the contrasts we felt were in comparing conditions with those that we had seen in Beirut. In the first place there are fewer beggars than ever before in the streets, and the crowds wear an air of thrift and prosperity that is rather pleasing. This is a distinct relief after one has seen starvation and death in the streets, and has stayed in the house in order not to hear the groans and cries of women and little children who have nothing to eat and no way of getting anything. Yet friends who are working at the relief headquarters in the capital told me that there are hundreds of people starving there, but that the policy of the government is to keep them out of the way.

Again, the paper pound of one hundred piasters cannot be legally exchanged for a cent less than that amount, while in Beirut one is fortunate in getting seventy piasters of change for the bill in open market. White bread can be bought, and everyone seems able to get it, whereas in Syria there is but little, and one has to have his name registered with a baker in order to get a share of that. Sugar, oil, flour, and commodities of all sorts are cheaper than in other parts of the empire, and generally of a better quality.

FOUR DAYS ILL SPENT

So Constantinople looked rather attractive to us until we tried to leave. Then we changed our minds.

Turkey has always been noted for the fact that the official to whom one went to was never the right one and could never tell the anxious tourist whom to seek. We were there in the time of Ramadan, when all good Moslems fast all day and feast all night. After the feast it is natural to want to sleep, and the sleep may last until the fasting time is over. But though no official may sleep all day, his office hours, generally from two to four in the afternoon, never change. Consequently he frequently does no business for the month. Now we had to get permission to leave the city, and all the officials we had to see were good Moslems. So we called on the chief of police in a dirty and rotting house up a little alleyway, in the morning; not office hours. We went that same afternoon; he was not in. We went a third time; he was asleep. At the next call we were told that we must have papers. We presented our vethekas; they were not right and we must get new ones from the police of our district. The latter were not ready to see us when we went, but promised to be in soon. We waited and at last were told that we had not been reported from the hotel. So the hotel keeper was sent for, questioned,

abused, cursed, and fined by the police while we sat and waited.

At last the papers stating that we had a right to stay in the city were ready. But first they had to be signed by the head of the district and he was busy. An hour later he had seen and approved of us and we went back to the chief; office hours over. So we went for the fifth time the next afternoon and finally got permission to leave town, but in so doing were deprived of the Jamal Pasha paper, which had carried us across the country, and of the vetheka to stay in Constantinople. Now the papers had to be passed upon by the medical inspector and stamped by the railroad officials. These matters took less than two hours, and we were ready to leave. We felt pretty certain that after we had spent four days getting permission to leave, every official in the city knew that we intended to continue our trip.

PROFITABLE SPECULATION

Of course we had to have the money of the different countries we would traverse, in order to obviate the necessity of paying exchange at the borders. So we converted a large amount of Turkish paper into Bulgarian, Austrian and German paper at the booths of the money-changers and profited by the rule which keeps the paper at par. For only in its own country is any of the money of the central powers at par, and so we could buy what we needed at greatly reduced rates, and then spend it at par in the territory which had issued it. It was a real pleasure to buy German marks at nineteen cents apiece and spend them a week later at twenty-four.

On Wednesday, July 12, the four men who were to leave together took our baggage to the railway station. Dr. Hoskins and family were going to stay over a few days, and so our party was dividing. We took our papers, so arduously procured, and our passports, to an officer who must stamp them before we could buy tickets, and three of us were passed without trouble. But when Black came up the skies clouded.

"This is not right. You are Black. This paper says you are Khaf. You cannot go," this from the potentate at the table in all too perfect and comprehensible English.

BLACK OR KHAF

In vain Black explained. The police had had difficulty in writing his name in Turkish and he had helped them out by supplying the equivalent of the K, which is Khaf. This had been taken as the full form, and only an official who knew English had noted the mistake. He would be glad to pass it, he said, but at the frontier the paper would be examined again, Black would be sent back, and he would lose his place. So we bought no tickets that day. Instead, Black spent the day and a large amount of money for a teacher—in getting the paper repaired, and I had an ulcerated tooth lanced.

READING LETTERS UNDER DIFFICULTIES

On Thursday no fault could be found with our papers, and we were turned over to the mercies of the inspector of baggage. A very inquisitive chap he was, too. Everything was tumbled out of our bags and looked over. Then as soon as the inspection was finished and our pockets had been searched, we were told to move the stuff from the table so that others could have their turn. Of course there was no place to lay the things so as to pack them decently, and we had to throw them into the cases as best we could. Here again Black nearly had trouble, for he was the last one to go through the ordeal, and only made the train by carrying out his belongings over his arm, and being forcibly pulled into the train through a window, as the doors had been shut.

CARRYING MAIL A CRIME

I had a train letter in my pocket, slipped there after I had been searched in the station, and it was a rather delicate matter to read it, because carrying mail in the Turkish Empire is a crime, and there were people in the compartment who might be spies. Finally I solved the problem by going to the washroom for a shave that I did not need, and carefully burning the letter after I had read it. In such small precautions often lay our safety.

When lunch time came we had a shock. We had been told that bread would be hard to get, and so had laid in quite a supply of it, but some person had carefully taken it out of the steamer rugs in which we had had it wrapped, and thus we were breadless. We hardly felt it wise to inaugurate the trip by cooking in the train, and so we had bologna sausage and apricot jam for lunch. Good, but not very substantial, especially for the three who did not like sausage.

ON THE BULGARIAN FRONTIER

We heaved a sigh of relief when, about seven o'clock Thursday afternoon, we crossed the river that separates Turkey from Bulgaria, and rolled into Kóulélibourgos. But the sigh was a bit premature, if it expressed the idea that our difficulties were over. We were once more searched, rather superficially, and then put off the train. There is a through train from Constantinople to Berlin, which makes the trip in about sixty hours, but it is so strictly reserved for military persons and is generally so full, that we had decided not to try to get it, and so were traveling on the "Conventional," or local train, which made it necessary to change cars frequently.

This Bulgarian frontier town was the first change, and they greeted us there by taking away our passports and not returning them. We knew no Bulgarian, and so had to submit, rather with the feeling that our last doom was sealed. Nor were we happy when we saw the train into which we must crowd, for every place in the second-class was taken, and the third looked most unwholesome. We had wished not to travel first-class at any time, but there seemed no alternative, and so, after a council of war, we paid the difference and got a compartment by ourselves. The next day we learned that first-class generally has the largest number of creeping things, but our car was fairly clean and what we did not know did not disturb our dreams at night.

THE WAYS OF THE BULGARIANS

At Sofia our passports were returned to us at the station, and again we felt able to face the world, but we were told that we must have them stamped in the city. The only train of the day left at four forty-five p. m., and we planned to go on that day. Little did we know of the ways of the Bulgarians! I will not venture a full account of all that we did that day. We had to get a hotel porter's name on a registration paper, and as there were no empty rooms in the entire city, so far as we could find, no one would do the writing for us. Not until two o'clock did we find a man who was willing to help us out, and we bribed him to go around town with us, in an endeavor to get the train we wanted. Four visits were made to the common police, two to the secret police, one to the military police, and two to the medical inspector. At each place we had to tell the story of our lives and have it taken down in a big book, and we also had to leave two pictures of ourselves for some purpose that we never discovered. Finally the last formality was complete and we were at liberty to take the train—but our watches pointed to four-forty and we were half an hour from the station. So we got our baggage, took rooms that had been vacated since morning, and tried to console ourselves with Turkish baths. But consolation was hard to find when we were shut into a town where everyone looked askance at us and we could get no sugar for our coffee even by paying extra for it.

BREAD SCANT IN BULGARIA

I missed breakfast the next day in favor of a visit to a dentist, who spoiled my whole day. When she had done her worst I walked the streets in an endeavor to get something to eat,

but finally had to content myself with hot milk and black bread. The supply of flour in Bulgaria is limited, and the people in general prefer a large quantity of inferior bread to using wheat alone, and we found only the large restaurants of the city able to give us palatable bread.

A CHAT WITH THE AUSTRIAN SOLDIERS

At two o'clock Saturday we were at the station, where we had to show our much stamped passports to the station commander for one more visé. That was easily obtained, and in a short time we found the train and got a good compartment, from which we watched a long hospital train, loaded with men, pull out. Where they had been fighting I do not know, but evidently there had been severe action somewhere in the vicinity. We were not destined to be alone in the compartment, however, for just as we were ready to leave two Austrian soldiers came in. They were very friendly — suspiciously so — and we talked with them until time to go to sleep. But as they hated America rather more than they did England, and wanted us to know it, we did not get along very well. Supper consisted of bread, bologna, and jam, and as my mouth was too sore for me to eat the bread, I was not enthusiastic about it. Nor was I happy over having to crowd five persons into a compartment where four can scarcely sleep comfortably, because I was the one in the middle. But we dozed a little, and somehow the time passed until three in the morning, when we had to get out at the end of the line, Lom Palanka.

A DREARY PLACE

That is a dreary place at that hour of a Sunday morning! We were herded into the station with some twenty other folk, to wait until our passports were recorded. Then we had to open our baggage for inspection, and pay to have it taken to the wharf where we were to get a boat, which was due to sail at three thirty. It was raining slightly, and there were only two dilapidated carriages to take all of us to the boat. It was a gay prospect, for our chance of getting away seemed pretty dim. Nevertheless we rode to the wharf as soon as we could and were relieved to see the masts of the ship still a little way down the river. So we looked around for our baggage with the idea of making a rush for the gangplank, when it occurred to us that the passports had not been given back. A crowd of our fellow passengers stood near a small house and we asked one who spoke French what we must do. "Get a visé and be searched," he answered. We walked into the house and were put out; the officer was not ready for us. We begged to be searched; the word had not been given. So we stood gloomily outside the door in the rain and thought of what a delight it would be to spend until three o'clock the next morning out there on that mud bank.

A MIRACLE HAPPENS

But still the boat stayed, though we were assured that it was not waiting for us, and suddenly a light gleamed as a shaggy soldier called a name. It did not belong to any of our party, but the fact that the commander was awake renewed a little hope. A moment more, and one of us was called. More hope. I was next, and I lost no time in getting into the Presence. Fortunately I resembled the picture on my passport, and was handed on to the shaggy soldier, who took me to a small booth and motioned to me to undress. I emptied my pockets in record time, took off my outer clothing, and explained the identity of some American paper money I had; then I jumped into my clothes, stuffed the contents of my pockets into my hat, and ran out of the place. There stood Black, not yet called! But our baggage was there and I seized all I could carry and started for the dock. A town boy carried more than he could normally lift; the other two Beirutians carried loads, and off we ran. Then a miracle happened.

The commandant saw that Black was in a hurry and sent him away without examination, so that he got to the boat just behind us. We shouted with joy—and then missed our water bottle. At once the boy who had helped us was rushed back for the demijohn, but scarcely had he left the boat when a whistle sounded and we were off. A Turk not fifty feet behind us was left standing on the dock after a valiant run for the ship, and our boy—well, I think the bottle was worth the work he did, and I hope that he is satisfied.

Henri Bergson

By Charles H. Forster

GERMANY has found a spiritual antagonist in Henri Bergson, the man who stands for what is best in the life and philosophy of modern France. His recent utterances are prophetic of the new philosophy which will ultimately pull down and utterly destroy the false ideals which are making a bloody ruin of Europe.

This philosophy of tomorrow will regard our present material civilization as a magnificently and marvelously developed brute. Science and invention have equipped its great body with many strange devices, and each new device is an artificial organ which extends, in a manner outreaching our farthest imaginings, the power of the brute. It can fly in the air and it can dive into the depths of the sea. It speaks over leagues of space and it hurls its deadly missiles over stretches of miles. It breathes deadly gases from its nostrils, and the flash of its eye reveals the enemy lurking in the darkness. But the development of the soul has not kept pace with the abnormal growth of the body. The whispering of the little soul that lives within our modern world cannot be heard above the terrible crunching and grinding of the wheels.

Our civilization is a complex system made up of highly developed primal functions. Our international relationships and diplomacy are often merely the latest stages in the evolution of tribal relationships, of primitive competition, jealousy and hostility. Commerce is merely the dickering of a Stone Age savage carried out on a big scale. We are on the scale of the twentieth century in body, but on the scale of the Stone Age in soul.

The future of the race depends upon the investment within the body of our material civilization of a soul large enough to harness and direct its wonderful mechanism, for without this higher spirit the great machine will get beyond our control, becoming the instrument of inborn, brutish impulses. It will turn upon us as the monster of our own making, bringing to ghastly ruin the things we dearly cherish.

There are two opinions in the background of men's minds in this age of crisis. The one is that the world has escaped from the control of the higher spirit, and the other is that our efforts to get it back under control will develop within the race a new strength of soul. The soul and the beast are wrestling together through this night, but the dawn shall be for the soul. Peace will bring into life a new and unheard of philosophy that will interpret life in terms that are strange to us, transforming our ways of thinking and transfiguring human relationships. The elements are melting in fervent heat, but out of it all will come a new heaven and a new earth wherein dwelleth righteousness.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE BY ORVIS F. JORDAN

Ministers' Children Are Patriotic.

Scotland is proud of the patriotism of its ministers and their families. The Free Church alone has given to the army service 687 ministers' sons and it is said that there is a large number of the daughters of ministers who are nursing in the military hospitals. These figures are presented to indicate the self-devotion which is begotten by life in the manse.

Three Friends Go To the Orient.

Three fellow students of Hartford Theological Seminary of twenty years ago are planning to go to the Orient together this winter. They are President Ozora S. Davis of Chicago Theological School, Rev. Frank S. Brewer, recently connected with Talladega College, and Rev. Dwight F. Goddard of Ann Arbor, Mich., once a missionary in China. These men will study mission work in Japan and China in an unofficial way, though they will be provided credentials by the American board. They will leave the last of this year or the first of next.

Friends Demand Different Treatment for Mexico.

The Philadelphia yearly meeting of Friends has spoken its mind with regard to the Mexican situation. A peace committee presented resolutions with regard to the Mexican policy which repudiates the big stick and asks "a force of educators, teachers, doctors, sanitary engineers, farmers and agricultural experts who will volunteer for two or three years in the spirit of service such as we rendered Cuba at her time of crisis." The committee insists that occasional depredations of outlaw bands across the borders are no occasion for war between the United States and Mexico.

Will Shorten Ten Commandments.

A commission will report to the general convention of the Protestant Episcopal Church at St. Louis this autumn on ritual change, and among the alterations it will recommend will be the shortening of the wording of the Ten Commandments. These will take the briefest form consistent with clarity. It is urged that the original form was doubtless very brief and the commandments tended to become complicated by comments attached to them.

Christian Endeavor Grows.

Recently there was held the annual business meeting of the Christian Endeavor leaders at Sagamore Beach, Mass., at which reports were given of the growth of the movement during the past year. In that time 3,500 new societies have been formed and the reports are not at all complete. It was the plan to organize 10,000 new societies in two years and it now seems that this goal will be easily reached. In many other ways the societies are approaching the goal set for the two-year campaign. In the South there is a new friendliness to the movement and 700 new societies have been organized there. The Southern Presbyterian Assembly endorsed the movement this year, for the first time in its history.

Great Missionary Educator Dies.

Rev. Daniel Bliss was the founder of the now justly celebrated Syrian Protestant College of Beirut. He died recently at the age of 92 years. The institution that he founded goes on to continually greater successes in educating the young men of a land which has not known the purity of the gospel teaching.

Friends Want Non-Resistance.

The Society of Friends in England have issued a public manifesto protesting against the war. They call on the nation to "give up the whole idea of defending their rights as Christ stood defenseless in the midst of possible enemies." They declare that "this plan would turn enemies into friends—a much better plan than defeating them." While the Friends have not enlisted in the army, they have performed many other dangerous duties in connection with the war in vindication of their patriotism.

Women Preachers for Church of England.

The place of women in the national mission which the Established Church of England is projecting is a question causing much excitement, and which in the end may get still more attention. It is stated that women will be allowed to speak to women and girls, but they must not speak from pulpit, lectern or steps. Only women sanctioned by the bishop will be allowed to speak. There are some who regard these simple permissions as destroying the historic testimony of the church. This is but one phase of the feminist controversy, which waits only the end of the war to break out with new fury.

The Family Altar League.

A few years ago the family Altar League was organized. The growth of the movement since has been very satisfactory. During the past seven years 300,000 covenant cards have been distributed, over 60,000 homes have affiliated with the movement, and it is estimated that more than 250,000 lives have been influenced for good. A monthly magazine has been published containing daily readings with comments and helpful suggestions for the home life. Cards and literature may be obtained without cost. Dr. Biederwolf, the founder, is raising an endowment fund of $100,000, of which $40,000 has been subscribed. The league has grown so rapidly that the directors decided recently to open larger headquarters and engage a general secretary, Rev. R. Howard Taylor. Since he took charge of the work, plans have been adopted for a country-wide campaign. The following well-known men are among the directors: Dr. John Timothy Stone, Dr. Francis E. Clark, Bishop Edwin H. Hughes, Rev. W. E. Biederwolf, Bishop Charles B. Mitchell, Marion Lawrance, J. Campbell White, Henry P. Crowell, Dr. James M. Grey, Judge McKenzie Cleland and E. O. Excell.

Union Project Finds Rough Roads.

The proposed union of northern and southern Methodism is just now finding some roads that are pretty rough. The friends of union have spoken in a free way but the obscurantist element has now gotten its howitzers into position. Bishop Candler of the southern connection will have nothing to do with any form of merger which will allow northern men anything to say about the government of the southern churches. His utterances are interesting as setting forth the mind of that element of southern churches

which still puts sectionalism above the interests of the united church of Christ.

Observe Relief Sunday.

In response to the proclamation of the President of the United States appointing Saturday and Sunday, October 21 and 22, as days for the relief of the suffering Armenian and Syrian peoples, the Federal Council of the Churches of Christ in America is earnestly urging upon all of the churches of the thirty constituent bodies of the Federal Council, and upon all Christian people, that Sunday, October 22, be set apart for earnest intercession in behalf of the people of these races. The Federal Council will send to all the pastors of its constituency full informational material for use in presenting this cause and recommends that contributions at all services on this day be secured for distribution through the American Committee for Armenian and Syrian relief.

Union Churches

In order to break down the sense of isolation which exists among churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

Federation at Pullman

The Federated Church of Pullman, Wash., composed of Congregationalists and Baptists, is completing its third year under the leadership of its Congregationalist pastor, Rev. C. H. Harrison, and his Baptist associate, Mr. W. E. Shawen.

Three years ago these two congregations found themselves face to face with the usual problems of the small church in an over-churched town. Committees were appointed representing each denomination, from the joint conferences of which a plan of federation resulted. All members in good standing in each of the congregations formed the nucleus of the new church, to which new members are added according to the rules of the denominations federating.

This church has a very complete and efficient organization. A financial board of ten members provides for the annual budget and has general oversight of the financial affairs of the congregation. A treasurer and clerk perform the functions usual to those offices. The pastor appoints an advisory board of ten members to consult with him regarding the spiritual, social and educational work of the church. All officers of the church and members of its boards meet as an executive committee once each month. The officers are directly responsible to the congregation, and, with the exception of the advisory board, are elected at its annual business meeting.

In addition, each congregation in the federation has its own business meetings for the transaction of purely denominational business. All property is held by the congregations as denominations, but is at the service of the federation. The Congregational building is used for worship, while the Baptist Church forms a center for the federation's social work.

The federation supports the various benevolent and missionary enterprises of the denominations represented, each contributor specifying his denomination. All funds not so specified are divided equally.

The Articles of Federation provide that either party may withdraw by giving six months' written notice of such intention to the clerk of the Federated Church, a provision which, in view of the success of the movement, neither party is likely to utilize.

Unfortunately, the Baptist branch of the federation could not get the endorsement of the Baptist denomination to its participation at the inception of the movement, and has since been excommunicated because of it, but in spite of this slight unpleasantness the effect of the federation has been unqualifiedly good, and its success has surpassed all expectations.

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Union Church at Seeley

BELIEVING that the Kingdom of God can best be promoted in the towns and rural districts of America by the co-operation of Christion believers of all denominations in one religious institution, the Christian people of Seeley, Cali., representing a half dozen or more different denominations, met on September 27, 1914, and voted to organize a union church. This organization has been consummated under the name of the Seeley Union Church of Christ.

The purpose of this church, according to its constitution, is "to maintain Christian work and worship and to foster the spirit of Christian brotherhood and social service throughout this vicinity." Its members consist of those who subscribe to the following covenant:

"I believe with all my heart that Jesus Christ is the Son of God and the Saviour of Men. I accept Him as my Lord and promise to obey Him in all things according to my knowledge of His will. It is my purpose, according to my ability, to cooperate with my brethren in the support of this church and in the extension of its influence."

With a profound conviction that this is the kind of a church Seeley ought to have, not only for the present, but for the future, the organization has been planned and the work inaugurated with a view to its permanence. In order to provide for the enlistment in Christian service of the greatest number of people in the vicinity it is understood and agreed that members of the Seeley Union Church of Christ may maintain denominational affiliation elsewhere.

Such officers and committees as the present needs demand have been selected. These constitute the cabinet or official board of the church, which meets upon the first Sunday of each month and submits its recommendations to the congregation for final action. As the work advances and members show their qualifications for special duties, other officers and committees are chosen.

The Lord's Supper is celebrated upon the first Sunday of every month, in which all who desire are invited to participate.

Seeley is a new and developing town in the Imperial Valley, situated on the new line of the San Diego & Arizona Railway. The church is sharing in the general community growth, having doubled its membership since its organization less than two years ago. For the information regarding this field we are indebted to Mr. George Ragan, of El Centro, Cal., who has been in close touch with the situation from the first.

It is a mark of spiritual insight to be able to recognize goodness everywhere, and assert kinship with it, to accept it and thank God for it, to claim fellowship with every good man, to share in every good work, however unauthorized by man, if only it have the stamp of God's approval.—Hugh Black.

October 15 is the date set for the publication of

HYMNS OF THE UNITED CHURCH

The Disciples Hymnal

Edited by Charles Clayton Morrison and Herbert L. Willett. The book is now on the press after some delay due to the incalculable conditions obtaining in the manufacture of the paper. Many requests for returnable copies have been received. These will be sent promptly. A wide-spread interest has been manifested in the appearance of this notable work into which five years of preparation have gone. The publishers regard The Disciples Hymnal as the most important single contribution they have ever made to the Disciples of Christ and the general Church. Pastors or responsible officers of churches may write for returnable copy of the hymnal. Please state the approximate number of books your congregation will need. Address

Disciples Publication Society,
700 East 40th Street, Chicago

Disciples Table Talk

Dr. Ainslie to Celebrate Anniversary.

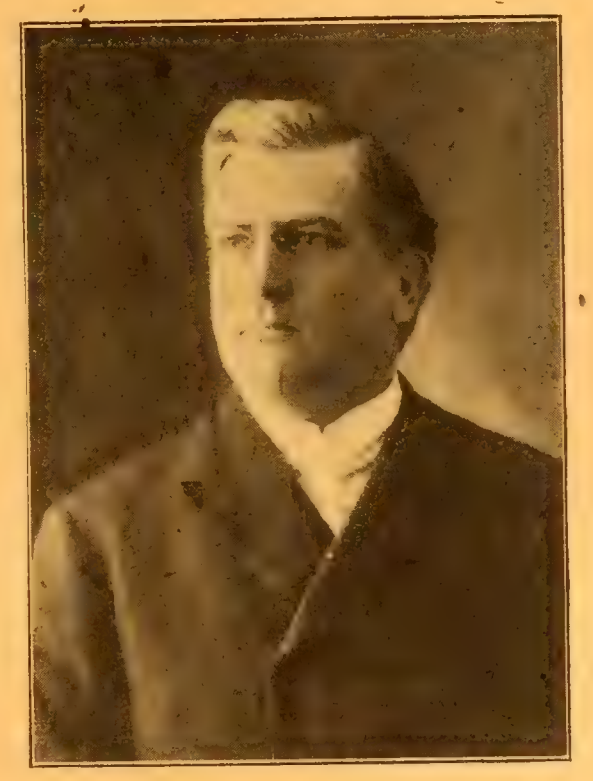
The twenty-fifth anniversary of the beginning of the work of Dr. Peter Ainslie at Baltimore, Md., will be celebrated on October 8. Dr. Ainslie will preach in the morning and Dr. Idleman, of Central Church, New York, in the evening. The goals for the day are: Twenty-five persons to take membership with the church, a thousand to partake of the Lord's Supper, and an offering of $1,000. Dr. Ainslie writes that he has been more or less of an invalid for nearly a year, but that now the physician has released him. He states that he feels stronger than ever before. Dr. Ainslie began his work in Baltimore as pastor of old Third Church, with less than one hundred members, and with a mortgage nearly the full value of the property. The first branch church was started in a hall in 1901, and became the present Twenty-fifth Street Church. The second branch was started in a Chinese laundry shop, and, as the Randall Street Church, was formally opened in 1902. The Christian Temple was formally opened in 1905. Calhoun Street Church was started by reorganizing the old Third Church; this was in 1905. The fourth branch church was started by the employment of Miss Edna P. Dale as the church's missionary to China, in 1906. The main building of the Christian Temple was opened formally in 1906. The fifth branch church—Wilhelm Park—was started in a prayer meeting, and the church was formally opened in 1909. The English Consul Church—the sixth branch—was opened early this year. The seventh branch was started by the reopening of the church at Fulton and Walbrook avenues. Two other branches, one at Reicester road and the other among the colored people, have been inaugurated since May of this year. From the church presided over by Dr. Ainslie ten ministers and missionaries have been sent out during these years. The present Christian Temple has a membership of 1,150 and property valued at $70,000; including the branch churches, 2,050 members, and including the property of these and Seminary House, $132,000.

"The Sun's Up in Mexico."

This is the message that comes from Randolph Cook, pastor at Albuquerque, N. M. He reports that during his first year there 87 persons have been received into the church membership, with a net increase of 74. Over $4,000 in money has been received, of which $350 has been expended for missions. Mr. Cook has delivered 135 addresses, and has made 1,631 calls. He has been called upon to address the Odd Fellows, the Grocers' Association, the State Chautauqua Association, the State Teachers' Association, and has charge of the Hanly-Landrith train for prohibition promoting. On three Sunday evenings of September, Mr. Cook gave talks to young people on the following themes: "Motorcycles," "A Talk With Girls," and "Climbing the Steeps."

Walter M. White to Go to Memphis, Tenn.

Walter M. White, for the past ten years pastor of the First Church, Cedar Rapids, Ia., has tendered his resignation and asked to be released not later than October 22. He has been called to the pastorate of First Church, Memphis, Tenn., and he has accepted the call. The announcement came as a complete surprise and something of a shock to the church membership at the close of the Sunday morning service, two weeks ago. Mr. White stated that seven weeks ago he had received a tentative call from



Rev. Walter W. White
Who Goes to First Church, Memphis, Tennessee

the Memphis church. He replied that he was contented and happy in his work at Cedar Rapids and that he could not consider a proposition to leave. But they wrote him a second letter, and a third, and finally wired him to go down for a conference. He went down and, after looking over the field and its needs, decided to accept the call. Mr. White has done a remarkable work in Cedar Rapids. The church membership has been greatly increased, a fine new church edifice has been erected, and the Sunday school activities have reached such magnitude that they have attracted attention over the United States. A few weeks ago Mr. Abbott Book, who has been Mr. White's assistant, and who had very much to do with the upbuilding of the Sunday school, was called to a larger field at Elgin, Ill. The church at Memphis to which Mr. White goes is the largest Christian Church in that city and one of the largest in the United States, having 750 members.

First Church, St. Louis, Has Home-Coming in Newly Purchased Building.

For many years First Church, the mother church of St. Louis Disciple Churches, held the fort in the difficult downtown district, near Jefferson avenue, but during the past few years this district has been transformed into a business section, and a large colored population has moved in, so that last autumn the congregation sold this property and purchased the building of the Delmar Avenue Baptist Church, about a mile west of the old location. This building cost the Baptists about $50,000, but it was purchased by the First Church leaders at a bargain figure. The present plant is the fourth to house the work of First Church, the organization having been made in the thirties of last century. J. L. Brandt has served the church for over twelve years, and is its present pastor.

Deserved Tribute to a Disciple Layman.

John T. Burton, who died three years ago in his home town, Emporia, Kan., was for many years an elder of the Disciples Church there and a community figure in a town of unusual people. He was a graduate of Butler College, never preached regularly, but was a business man who put the Kingdom of God first, and actually, without advertising himself, strove to make the Kingdom come. Such is the estimate of Mr. Burton by Professor W. A. Parker, of Pomona College, Claremont, Cal. Professor Parker delivered the address in memory of Mr. Burton at the memorial service held last month in the Emporia church; at this time a memorial tablet to the deceased was unveiled by his daughter, Miss Lois Burton. D. Y. Donaldson, pastor at Emporia, also had part in the service. Professor Parker further writes: "With the exception of Professor Iden and Professor T. S. Kelly (husband of Louise Kelly), I have never known a layman who approached Mr. Burton in unselfishness, effectiveness, genuine devotion. He was a liberal spirit. My estimate of him is a sober one, and leaves the best things about him almost untouched." Among the many friends participating in the gift of the tablet were: Professor Iden and Mrs. Mary E. Calkins of Ann Arbor; Dr. A. L. Shelton, missionary to China; Mrs. Josephine McD. Stearns of Indianapolis, and Professor and Mrs. Parker. The inscription on the tablet reads: "In memory of John Thomas Burton, whose noble life, so generously given through this church to every cause of human betterment, continues its influence and ministry through hundreds of grateful men and women."

Home-Coming Day at Central Church, Des Moines.

October 16 will be Home-Coming Day at Central Church, Des Moines. This is the date of the anniversary of the organization of the church, which has a history of fifty-six years. Five of Central's former pastors are still living, and all have been invited to be present on this occasion. These pastors are: John C. Ray, who served the church from 1873 to 1875; B. J. Radford, who served from 1881 to 1883; A. P. Cobb, pastor from 1883 to 1884; H. O. Breeden, whose administration extended from 1885 to 1906, and Finis Idleman, who left this field last year, after a service of eight years. Special addresses by Drs. Breeden and Idleman will be features of the anniversary program. The presence of the convention crowds will aid in making this an unusual occasion. The new pastor at Central, W. A. Shullenberger, is already making a record as a pastor and organizer.

Men and Millions Accomplishments.

During the past year the Men and Millions leaders have held campaigns in St. Joseph, Hannibal and St. Louis, Mo.; in Des Moines and Cedar Rapids, Ia.; in Indianapolis, Ind.; in Cleveland and Akron, Ohio; in Richmond, Baltimore, Lynchburg and Washington, D. C., in the East, and other important centers.

Secretary A. E. Cory reports that the total of the amount pledged, either directly to the movement or through cooperating institutions, is about $3,750,000. Nearly five thousand young people have responded to the life call for service, having signed the Life Cards. Mr. Cory writes that he finds that the Every Member Canvass is being used everywhere, and states that one of the greatest things being done is the enlistment of the whole church, not only in this campaign, but in an effort to instill in the minds of the people an adequate conception of the missionary enterprise.

Railway Rates to the Convention.

The railways have decided on the rates to be charged passengers to the Des Moines convention. The Central Passenger Association, Chicago, St. Louis, etc., will give a two cents per mile rate—the regular rate is 2.4 cents. The Western Passenger Association refuses any reduction. The Northwestern Association has granted a slight reduction; also the Southeastern. The round trip rates from the following cities are as here given: St. Louis, $16.42; Cincinnati, $29.24; Indianapolis, $24.64; Buffalo, $35.84; New York, $50.54.

Ministerial Meeting Postponed.

Because of the Des Moines convention, there will be no meeting of the Chicago Ministerial Association on Monday, October 8, but the association will convene on the following Monday, at 10:30, at the Great Northern Hotel, when reports of the convention will be given.

Big Gain for Foreign Missions Reported.

Secretary F. M. Rains sends a telegram stating that the offerings for foreign missions have passed the $500,000 mark. Churches, Sunday schools and Christian Endeavor societies and bequests all show good gains. Reports also from the foreign field are reported most encouraging. Thirteen new missionaries are being sent out and Secretary Rains pronounces this year already "the best year in the history of the work."

State and District Work in Illinois to Be Closely Articulated.

H. H. Peters, newly chosen state secretary of Illinois, reports that the crowning event of the month of September in the Illinois state work was a meeting of the committee appointed by the state board to consider the question of a closer articulation of the state and district work. This committee consists of S. H. Zendt, Bloomington; C. E. French, Virginia; A. K. Adcock, DuQuoin; Walter S. Rounds, Taylorville; C. C. Carpenter, Princeton, and the state secretary. This committee met in Bloomington on September 28 and prepared a plan which will be presented to the state board at the next meeting, on November 8. Mr. Peters writes that the plans to be suggested are of far-reaching significance. The secretary also reports a conference with President Pritchard and Field Secretary Lehman of Eureka College, on state work. Mr. Peters spent Sundays most profitably with the church at Vermont, on the occasion of its home-coming; with the church at Ludlow, which rededicated under the leadership of G. L. Snively; with the church at Edinburg, assisting in a church and Sunday school rally; with all the churches of Rantoul, in a great union meeting, and with the Havana church, where Mr. Peters delivered four addresses.

Pennsylvania Disciples in Convention.

The eighty-third annual convention of the Pennsylvania Christian Missionary Society, the annual convention of the state C. W. B. M. and the twelfth annual session of the Christian Ministerial Association of Eastern Pennsylvania were held in the church at Plymouth, Pa., about the middle of September. There were 111 registered visiting delegates from forty-seven churches of Eastern Pennsylvania present. Among those on the program were: M. C. Frick, J. Albert Hall, E. C. Lunger, Mrs. T. W. Phillips, Mrs. Anna R. Atwater, W. L. Dudley, H. W. Laye, F. J. M. Appleman, Miss Hazel Lewis, C. H. Frick, S. J. Corey, Grant K. Lewis and H. W. Caldwell. H. C. Boblett led the music of the conventions. Mrs. T. W. Phillips is president of the state C. W. B. M., M. C. Frick of the Eastern Pennsylvania Ministerial Association, and J. Albert Hall of the Eastern Pennsylvania Missionary Society.

Progress at First Church, Philadelphia.

Irving H. Chenoweth, of First Church, Philadelphia, reports that funds are being raised for the new building planned for this important work. Pledges have been received to the amount of $16,000 from thirty-five members of the congregation, and Mr. and Mrs. Teachout of Cleveland, Ohio, have also given $1,000. Before beginning on the building it will be necessary to raise about $15,000 more than has been pledged, besides what it is hoped will be realized from the sale of the old building. The pastor's house, "The Manse," is being built and will be ready for occupancy in November. The pastor's reception will be held on October 10, under the auspices of the ladies' guild. Mr. Chenoweth has arranged for two series of addresses for the winter, the first being on the general theme of peace, and the second on the wage problem. Several well-known leaders will speak on the subject of peace, and the second series will take the form of a sort of open forum. All of these special services will be held on Sunday evenings.

Death of James N. Lester.

T. A. Boyer sends word of the death of James N. Lester, for many years a Disciple pastor and man of business, at his late home in North Berkeley Hills, near San Francisco. The date of his death was September 14. Mr. Lester was born in Sangamon County, Ill., where he grew to manhood, and where he, as a young man, consecrated himself to the Christian ministry. He received his education at Eureka College and at Lake Forest University, and served as pastor at Milford, Hoopeston and Waukegan, Ill. Because of a breakdown in his health, Mr. Lester was compelled to turn from the ministry and to devote himself to pursuits of the outdoor life. The last years of his life were given to the management of large interests he had come to possess in California. For five years he had lived in the North Berkeley Hills with his family. Mr. Lester is survived by his wife, who was Miss Cora V. Hester, a former student of Eureka, and three daughters. The funeral service was conducted by Mr. Boyer, who knew the deceased from early college days. Other ministers of the San Francisco Bay region assisted.

★ ★

—Thirty-eight persons, representing the Disciples Sunday schools of Cleveland, Ohio, met at a supper at the Y. M. C. A., on September 26, and arranged for a group of Disciples to attend the City Teacher Training Institute each Monday night this winter. Euclid avenue reports fourteen persons enrolled for the Institute already. So far this is the largest advanced enrollment of any brotherhood in the city.

—L. D. Anderson, pastor of First Church, Ft. Worth, Tex., has been seriously ill, but is reported to be recovering.

—Charles S. Medbury, of University place, Des Moines, has a new assistant pastor, in the form of a Studebaker car.

—E. M. Waits, recently called to the presidency of Texas Christian University at Ft. Worth, has received 1,300 members into Magnolia Avenue Church, Ft. Worth, since he became its pastor ten years ago. He has raised over $75,000 for the work of the church. Trustees, friends of the university, faculty and student body are reported as delighted with the election of Mr. Waits to the presidency of the institution. He is to succeed F. D. Kershner, who resigned the leadership of the school last November to assume the editorship of the Christian Evangelist.

—Last Sunday was Rally and Promotion Day at the Norwood, Ohio, Sunday school. The crowd present was expected to be so large that arrangements were made to have the entire school march in a body to the City Hall auditorium. Over 600 children were promoted, and over 200 men were expected to be present in the class of the pastor, C. R. Stauffer. The school boasts a Cradle Roll of over 250.

—The First and Second churches of East Liverpool, Ohio, and the churches of Wellsville and Chester, are in the midst of a union revival at Newell, Ohio,

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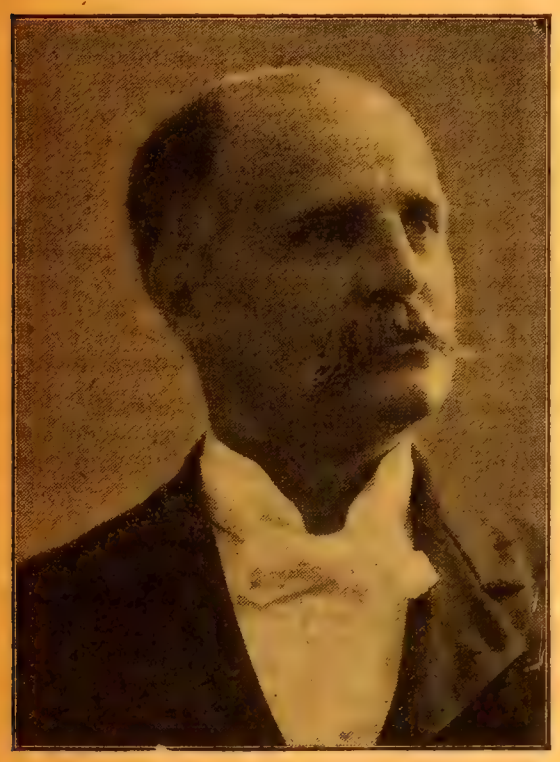
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to continue four weeks. The meetings are held in a tabernacle. The pastors of the churches are, respectively, John Mullen, James Ridgley, John Neilson and John Clark.

—Wilbur H. White has resigned the pastorate at Ennis, Tex., and will engage in business in Thornton.

—F. W. O'Malley, of First Church, Bonham, Tex., recently preached a special sermon to the faculty and students of the Bonham public schools. His subject was "Lifting the World."

—Further facts concerning the death of Chancellor William Bayard Craig are slow coming in. It is learned from one report that Mr. Craig had never fully recovered, following an automobile accident in which he was injured about three years ago. For the last year he had been an invalid. Mr. Craig is survived by his wife, Mary Carpenter Craig, one daughter, May Craig-Lawrence, and four grandchildren.



The Late Rev. Wm. Bayard Craig

—A. L. Cole, recently resigned from the Cecil Street Church, Toronto, Can., was called to the work at Central, Decatur, Ill., to succeed W. H. Cannon, but it is reported that he declined the call.

—A feature of the Bible school sessions at the Des Moines convention will be the awarding of a beautiful loving cup to the state or district having the highest percentage of Bible school efficiency in the field of the American Christian Missionary Society. The cup is presented by the state of Kansas. It is to be retained but one year on this award, but any state or district receiving it three years in succession will hold it permanently.

—Kansas, Ill., Christian Church, with two other churches of the town, maintains a reading room for boys during the autumn and winter months. J. E. Pritchett leads at Kansas.

—Burris A. Jenkins preached a "Sermon to Golfers" two weeks ago. Mr. Jenkins spoke in praise of the game as an aid to physical upbuilding.

—The Davis Street Christian Church, Ottumwa, Ia., was host recently to a meeting of the Workingmen's Triangle Brotherhood, at which were present members of all the city's churches. As a result of the meeting, a citywide organization of the male church workers will be made. Congressman C. W. Ramseyer delivered an address on "Public Problems from a Practical Standpoint."

—Because his 21-year-old son has enlisted in the Canadian Overseas army, Morgan Genge of First Church, Ottumwa, Ia., has resigned his pulpit and has gone to Canada to manage his son's 480-acre farm.

—M. W. Yocum, of the Hartford City, Ind., church, recently delivered an address before the students of the local high school.

—In a Sunday morning sermon, A. R. Liverett, of the Jefferson City, Mo., First Church, made the statement that the Missouri capital city is more immoral at the present time than ever before, due to the fact that the officials are too busy running for other offices.

—Miss Zona Smith, who has served as a missionary in Argentine for the last five years, is now in Des Moines, and will remain through the convention.

—John W. Gratton, pastor of Highland Park Church, Des Moines, was married recently to Miss Ruby Stone of Acton, England. The ceremony took place in Boston, Mark Wayne Williams, of the Boston Church, being the officiating minister. Mr. Williams is an old friend of Mr. Gratton, having been instrumental in sending him to Drake University.

—The Churches of Christ of Des Moines have presented the Iowa Historical Society with a fine painting of Alexander Campbell, the work of one of the best artists of the country.

—Among the special parties coming to the convention at Des Moines from various parts of the country are one from Lexington, Ky., under the care of Walter E. Frazee; one from Atlanta, Ga., with L. O. Bricker in charge; others from Indianapolis, Louisville, Cincinnati, all of these being on the Wabash. Other parties are reported via the Northwestern and the Rock Island.

—Mrs. D. R. Lucas, wife of a former pastor at Central Church, Des Moines, is already at Des Moines, to remain until after the convention. Mrs. Lucas makes her home with a daughter in Indianapolis.

—The Intermediate C. E. Union of Des Moines will make the announcements of Christian Endeavor convention events from the sky with kites and balloons by day and with flood-lights from the tops of the tallest buildings by night. Christian Endeavor notables to be present at the convention are: Dr. Ira Landrith, of the United Society; Claude E. Hill, national secretary of Chrstian Endeavor for the Disciples of Christ, and Frank Lowe, Jr., new Disciples field secretary. A banquet in honor of the national leaders will be held at Capitol Hill Church at 6 o'clock, on October 10. A Christian Endeavor parade will be featured on Saturday, October 14. Mildred J. Haggard of Minneapolis, national junior superintendent of the United Society, will give an address at one of the sessions.

—Dwight Lewis, teacher of the famous Philo Christos class at Central Church, Des Moines, spent two weeks the late summer at the Y. M. C. A for high school boys at Lake O'

—L. O. Bricker, of First lanta, Ga., writes that after faithful and fruitful service

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End Church, Atlanta, W. C. Foster has tendered his resignation, to take effect January 1. Mr. Foster has brought this work to a high state of efficiency, having added over 300 persons to the membership, quadrupled the Sunday school attendance, and put the church in a very favorable light in the community. Both Mr. and Mrs. Foster are graduates of Transylvania. Mr. Bricker states that some good church should have their services at once.

—Highland Park Church, Des Moines, will rent part of its space for business purposes.

—The Moline, Ill., Sunday school planned to observe "100 Per Cent Day" early this month. The Loyal Gleaners, a young ladies' class of this school, is reported to be raising $500 toward a fund for a new church building.

—At the county convention of Jasper county, Mo., held at Carterville, a fine pennant was awarded to Center Point, a rural church, for the best percentage of attendance. Under the leadership of Mr. Johnson, the county president, a "flying squadron" had been going about among the county's churches for six months before the convention. They displayed the pennant and advertised the convention. The reporter writes that a large factor in the success of the meeting was the work of J. H. Jones, of the District leadership, who is said to be "the best secretary in the Brotherhood." Mr. Jones was present at the sessions. Some of the leaders on the program were C. H. Swift, W. P. Shamhart, C. C. Garrigues, Miss Nannie Hopper, an exiled Mexican missionary, and Mrs. Brown, president of the First District, C. W. B. M., organization.

—A mission Sunday school, situated in the center of a rapidly growing section of Peoria, Ill., has just been taken over from the local Evangelical Association by the Disciples, and will be made a nucleus of a new church. There is only one other Protestant Sunday school in this section of 15,000 population. Mrs. E. B. Hale is superintendent of the new mission.

—James A. Burns of Fort Madison, Ia., reports that two young men of this church have entered Drake, to prepare for the ministry. Another young man and three young ladies will take up ministerial or mission work next autumn.

—W. W. Wharton of Jacksonville, Ill., will evangelize during October and November in Illinois and Iowa.

—John S. Zeran, editor of the Arkansas Christian, has been chosen to succeed C. A. Chasteen as superintendent of missions in Arkansas.

—Report has it that there is an organized movement to secure the International Christian Endeavor convention for 1918 for Des Moines.

—Granville Snell of Mound City, Mo., for several years Seventh District evangelist, has been chosen by the state board as superintendent of missions, to succeed C. A. Lowe of Camden Point.

—The third annual meeting of the Christian churches of Fountain county, Ind., was held Sunday, September 24, at Hillsboro, Ind. The speakers for the occasion were Gary L. Cook, state Sunday school secretary and evangelist; Prof. John G. McGavran, of the chair of Cooperative Religion and Indian Languages of the College of Missons, and W. B. Alexander, missionary, recently returned from the heart of India. There are fourteen churches of the Disciples in this county, and all were represented except two, some with large delegations. The churches of Fountain county have a growing ambition to some day become a living-link by supporting their own missionary on the field.

—There will be a conference of ministers' wives held in Des Moines during convention week, on Thursday morning, from 8 to 9:15, in Central Church. This will be the third meeting of its kind to be held in connection with our national conventions. A good program has been arranged. Mrs. Shullenberger of Des Moines will preside.

—T. F. Weaver of Sweetwater, Tex., has accepted the work at Central Church, Stamford, Tex.

—The King's Workers' Sunday school class of First Church, Taylor, Tex., has purchased new furniture for the church.

—The Disciple churches of Indianapolis, Ind., are co-operating with other city churches in planning for Church Day, October 10, which will be a feature of the Indiana centennial, to be celebrated in October.

—The new building of the Newcastle, Ind., church was dedicated on September 24, with George L. Snively in charge.

—E. K. VanWinkle has been called from First Church, Mishawaka, Ind., to the Island Church, Wheeling, W. Va.

—During his vacation of two months J. H. Craig of Troy, N. Y., filled the pulpit of the Bellevue Church twice and preached at a union meeting of all the churches of the vicinity. Also, on one Monday morning he addressed the Ministerial Association.

—The aim for Rally Day at Jefferson street Bible school, Buffalo, N. Y., on October 1, was "Our Class Enrollment Present."

—R. Graham Frank and his congregation at Liberty, Mo., have planned a protracted meeting to begin October 23 and close November 12. E. E. Violett will be the evangelist in charge.

—H. W. Hunter, pastor at Wellington, Kan., is making his prayer meetings worth while, with a series of "Character Studies of Old Testament Heroes and Heroines." Two-minute talks are a feature.

—It is reported that Lloyd Darsie has resigned at Hollywood, Cal.

—J. R. Perkins of the Sioux City, Ia., church preached a sermon at the first session of his "Young People's Forum," his text being: "And they took him and brought him unto Areopagus, saying, 'May we know what this new doctrine, whereof thou speakest, is?'" In explanation of the forum idea, Mr. Perkins made the statement that "the particular aim of the open forum is to give expression to life. Suppression is the deadliest foe that religion has."

—Rand Shaw reports his second meeting with J. L. Finnell, pastor at Mill Creek, Ky., with 46 additions as one result. Mr. Shaw is now at Jamestown, Ohio, with A. C. Shaw. Wallace Tuttle leads in the singing.

—A. B. Houze, pastor at Central Church, Lima, Ohio, reports that his people observed Promotion and Rally Day on Sunday, September 24, with a strong program and an attendance of 420. At the close of the morning sermon there were eleven confessions, and in the evening the Junior Department of the Sunday school put on a popular Bible drama, prepared by Miss Lula Abbott, the Junior superintendent.

—Verle W. Blair of the Eureka, Ill., church is leading his people in a one week's meeting, with sermons by members of the college faculty on "Life Problems." Instruction in congregational singing by Professor Bredin is a special feature. Edgar D. Jones of First Church, Bloomington, Ill., delivered an address at the church on September 25, on which occasion the men of the church gave a reception to the students of the college and high school and to citizens of Eureka not identified with other churches.

—Byron Hester, who leads the work at Pryor, Okla., reports five accessions to the membership of the church on September 24.

—Cotner University, Bethany, Neb., is starting off with an unusually fine prospect, according to reports. "A surprising number of new students have already enrolled, in addition to many former students who are back for work." A. D. Harmon, the new dean, and head of the department of philosophy, has already inspired great confidence on the part of faculty and students.

—The East Creighton Avenue Church, Fort Wayne, Ind., led by E. H. Clifford, reports a net addition to the membership of 33 since the first of the year. The C. W. B. M. is on the roll of honor. The three Christian Endeavor societies have done unusually good work. Through the activities of the Ladies' Aid Society of the church the auditorium has been frescoed and repainted.

—Chester A. Gillum began work at Beardstown, Ill., October 1, after three weeks as superintendent of Callaway county, Mo.

—Alva W. Taylor delivered the convocation address at William Woods College, Fulton, Mo., on September 15. This school began its work with a large enrollment.

Frank Waller Allen is preaching at the sessions of his Fellowship Class, at

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First Church, Springfield, Ill., a series of "Little Sermons on Religion and Youth." "The Everydays" is the general subject of the series. The following are the topics discussed from week to week: "Everyday Salvation," "Everyday Health," "Everyday Courage," "Everyday Faith," "Everyday Self-Control," "Everyday Self-Reliance," "Everyday Self-Expression," "Everyday Service," "Everyday Love," "Everyday Beauty." A year ago the Fellowship Class inaugurated a special work among boys, which is still very successful. This year a similar work is being undertaken in behalf of the girls.

—The Men's Club of the Oakland, Cal., church gave a dinner in honor of the new pastor there, H. A. VanWinkle.

—S. D. Martin, pastor of the church in South Portland, Ore., who responded to the President's call for soldiers on June 20, and went to the Mexican border with the Third Regiment of Oregon, has returned to his pastorate.

—Garrett W. McQuiddy, formerly pastor of the Maywood Church, Oklahoma City, has been called to the pulpit of Central Church, Springfield, Mo., according to newspaper reports.

—President Serena, of William Woods College, writes that one of the great improvements of the summer at this school has been the enlargement of the campus lake. This will be called "The Lake of the Woods."

—A school of methods will be conducted at First Church, Mansfield, Ohio, November 13-17. The national team of workers from the Bible school department of the A. C. M. S. will be present to help.

—The Franklin County (O.) Disciples' Union has arranged for a school of methods at West Fourth Avenue Church, Columbus, November 20-24. The faculty will consist of National Secretaries W. J. Clarke, Miss Cynthia P. Maus and Miss Hazel A. Lewis, and State Secretary McLain.

—L. L. Leake, son of E. F. Leake, pastor at Independence, Mo., is one of the new ministerial students at Drake this year.

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THE C. W. B. M. AT THE DES MOINES CONVENTION.

In our reports and in our plans for the home field work, we shall, of course, consider the evangelistic work which we are now doing in thirty states; our four mountain schools, with their special demands for buildings at this time, and our Bible chairs in four state universities.

The Christian Woman's Board of Missions carries the responsibility for our people among the negroes. Our opportunities there are very great. We have, in recent years, started two new negro schools, one in Texas and one in Kentucky. Neither of these schools is at all adequately equipped. The location of our school in Tennessee has been changed from Jonesboro to Shelbyville. We have purchased the land, but are entirely without equipment. We shall brings the needs of this negro work to the Des Moines convention. Our evangelistic work among the negroes ought to be doubled next year.

We are doing work among foreigners in five cities of the United States. In three of these cities we have very good equipment. In the other two very much remains to be done to render the work efficient. Other cities plead for the same kind of work at our hands.

Several of our India missionaries will be present in the convention to speak of the great new openings for work in Central India, and the promise of large ingatherings.

We are hoping to set forth our plans for Africa. One of our missionaries from that field will be with us, and another will be there who is under appointment.

The great Panama conference has brought to our people a new vision of possibilities for Latin America. Our evening session in the convention will be occupied with plans for Latin America. The speakers for that evening will be President Charles T. Paul, of the College of Missions, who attended the Panama Conference and the Regional conferences in South America, and S. G. Inman, Executive Secretary of the Panama conference and the Latin American committee.

While we are still unable to enter Mexico, we stand ready to do so when the time comes. We must place upon our people the needs of that country, so torn by war and so needing the Gospel light. We are planning to take up the work at our old stations and to start in at least three new points.

We are planning to make advancement in South America. We feel that the Disciples of Christ ought to occupy, starting with our present mission in Buenos Aires as a beginning, the provinces of Entre Rios, Corrientes, and Misiones in the Argentine Republic and the Republic of Paraguay.

There will be missionaries in the Des Moines convention from several of these Latin American fields. Mexico, Porto Rico and South America will be represented.

We mean to sound, at Des Moines, the call of the Christian Woman's Board of Missions for one hundred new men and women, prepared and sent out to our foreign fields, within the next five years. We are pleading for thirty new missionaries for India, twenty for Mexico, twenty for South America, and thirty more for Porto Rico, Jamaica, Africa and China.

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NOTES FROM THE FOREIGN SOCIETY.

The following missionaries reached New York City from Africa, September 18: Miss Edith Apperson, C. P. Hedges and wife, and Dr. J. L. Jaggard and wife. Friends will be delighted to see these, fresh from the forefront of the battle. In all probability they will be at the Des Moines convention.

Last week the Foreign Society received three annuity gifts, one of $1,000 from a friend in Nebraska, one of $1,000 from a friend in Kansas, and also one of $100 from a friend in Kansas. This latter friend has made twenty-seven different gifts.

The Foreign Society has a total of 803 native workers on the mission field. This is an increase over last year. These workers are one of the great hopes for the redemption of the heathen world.

The missions conducted by the Foreign Society throughout the world have enrolled 20,560 in the Sunday schools. This is a great showing and helps to indicate what the future will be in these lands.

Many are preparing for the international conventions at Des Moines, October 9 to 15. The attendance will, no doubt, be large and enthusiastic.

During the past year the medical missionaries of the Foreign Society have given 230,767 treatments, or 632 every day in the year. Do you not think this is a splendid showing?

More churches have given during this missionary year than ever before, and the total gifts will show larger than in any former year.

Last week a friend in Michigan sent $1,600 as a direct gift to help on with the work of the Foreign Society; also, a friend in Ohio sent $600 to support a living-link on the field; the church at Bonham, Tex., sent $600, completing their living-link; the church at Ionia, Mich., sent $600, completing their living-link; McKinney, Tex., $350, finishing up their living-link; $125 from Independence, Mo., finishing their living-link; a number of friends also sent personal gifts of $50 and $100 each.

We are not without hope of being able to report next week that the $500,000 mark has been passed. Everything depends upon the returns from the last week. We are hoping for the best. It will be a great disappointment to many hearts if this very reasonable sum is not attained.

STEPHEN J. COREY,
Cincinnati, Ohio. Secretary.

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PARK AVENUE CHRISTIAN CHURCH AND TABERNACLE.

(Southwest Corner Ninth Street and Park Avenue.)

This church was instituted by H. O. Breeden, then pastor of Central Christian Church, about the year 1897. For some time previous a number of New Testament believers had been meeting regularly in the Park avenue schoolhouse and another little band in the Maple Grove schoolhouse. These two bodies finally came together and agreed to build a church for joint use on the city limits and Ninth street, which would be fairly accessible to all the membership at that time. This was accomplished, as aforesaid, in 1897, and Dr. Breeden acted for some time as supply pastor. It was never a mission church and has always maintained its own pastor.

About four years ago it was realized that the church at the city limits was now out of place. The population had centered around Park avenue district and a great part of the membership was coming from that direction all the time and complaining of the distance. It was finally decided to move the church nearer the center, and this also was accomplished. At this time Norman Brighton was called to the pastorate, and under his leadership the church went forward by leaps and bounds. In the spring of 1915 it was realized that the church would not hold the crowds; a considerable sum of money was still owing for the moving and rebuilding of the church, only accomplished a short time before. However, with nothing on hand but a fine lot of faith and enthusiasm, we began the building of a tabernacle, to seat about 700, had it constructed in short order, and all paid for the day we moved in.

However, we have now arrived at the point when we realize that we must build a permanent church and Sunday school to accommodate our growing congregation. It is especially a Sunday school that we need and a tabernacle is not good for that purpose. Our community is rapidly growing, but is composed largely of the better class of working men, carpenters, electricians, machinists, printers, clerks, etc. We have neither the rich nor the poor with us, but a very happy, sympathetic and courageous community that will enlarge the vision of all who come among us. We have already four or five thousand dollars in tentative subscriptions for a new church and will undoubtedly begin to construct a beautiful building this fall, to accommodate seven or eight hundred in the auditorium, besides the Sunday school.

Daniel O'Hearne was the first regular minister after Dr. Breeden, and the following have held pastorates at Park avenue at different times. They are not named in exact rotation of service, but as they come to mind: T. O. Handsaker, J. Mad. Williams, E. F. Boggess, Oliver Hower, Sherman Kirke, Fred Macey and B. E. Youtz.

JAMES CAVENDER,
Vice-President of Official Board.

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GRAND VIEW CHURCH OF CHRIST

On June 25, 1916, the Grand View Church celebrated its fifth anniversary, having an enrollment of 165 members, 140 of whom are weekly givers, 200 enrolled in Bible school, with a record of all indebtedness, save to Church Extension Society, cleared away.

The church now is planning to wipe out this debt, and by another year the heroic little band, strong in faith, is planning a new building project, which will meet for years to come the necessities of a rapidly growing community.

Situated on a strategic corner, surrounded by a people most of whom own their homes, where is to be found some of the most desirable building sites in Des Moines, there lies before this band of optimistic Christians a field, white unto the harvest.

To them have come trained workers from sister churches and a great company of converts to be developed.

An efficient board of officers, an exceptionally devoted band of deaconesses, splendidly graded, up-to-date Sunday school, a growing missionary enthusiasm, and the spirit of sacrifice, point to the day when, foundation work being done, this church shall be better and more efficient representatives of that One who came to minister unto others.

MRS. CARRIE W. HOFFMANN,
Minister.

★ ★

MONDAMIN AVENUE CHURCH.

The Mondamin Avenue Church of Christ had its beginning seven years ago, October 3, 1909, when a few of the faithful members of University Place Church and a few from Central Church joined forces to develop the Christ life in the hitherto neglected territory north and east of University place.

Ministered to by student preachers, aided in meetings by our brethren of larger experience in the ministry, with successes and reverses which tried but to prove the faith of the church, this steadily increasing band of worshipers, after five years in the tabernacle, erected a beautiful, commodious house of worship, which is already inadequate for the housing of the Bible school increase and other church activities.

Ministered to by J. M. Hoffmann, of large vision and larger faith, the church, with splendid Bible school of 250 enrollment, Endeavor, Ladies' Aid, C. W. B. M., and every other department well manned—watched over by an official board of deep consecration and unselfish service—this congregation must of necessity prove an active agent in the spread of simple New Testament teaching and living.



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OHIO SECRETARY'S LETTER.

As the district conventions progress, certain things stand out in bold relief. One of these is that the speakers come with well prepared addresses. This is deeply significant. Thorough workmen believe in preparedness for platform work; all the more when an address is limited to five or ten minutes.

Another outstanding fact is that our busiest pastors have time for the entire convention. Public spirit, courtesy, aggressive enterprise are indicated in this. The kingdom and the power and the glory of our Lord will be the outcome.

Old Ohio is in a condition of transition. Here is the combination of circumstances affecting the rural church of tomorrow:

1. Rural population is declining. Nearly all the townships have less people than twenty years ago.
2. Good roads are being built in every corner of the state. Millions of dollars are being spent to perfect them.
3. Automobiles are cheap and many.

A smaller population does not need so many churches. Good roads and the automobile enable the rural church to serve a larger community. Some country churches will be eliminated. The process has already begun. Five more years will see it well under way. In twenty-five years the die will be cast.

It is a day for alertness, for eager, courageous effort. This practical age will ignore any church that sleeps in the face of the stressful conditions of today. Extermination is before the complacent church in such an age.

Our district convention programs are designed to stimulate activity on right lines in all the churches. The testimony of many is that they do great good.

Ohio Day is at hand. Preparation for its observance, November 5, should be begun at once.

The need is great. Many appeals are before us that ought to be granted. Make ready for Ohio Day.

I. J. CAHILL,
Corresponding Secretary.
Cleveland, Ohio.

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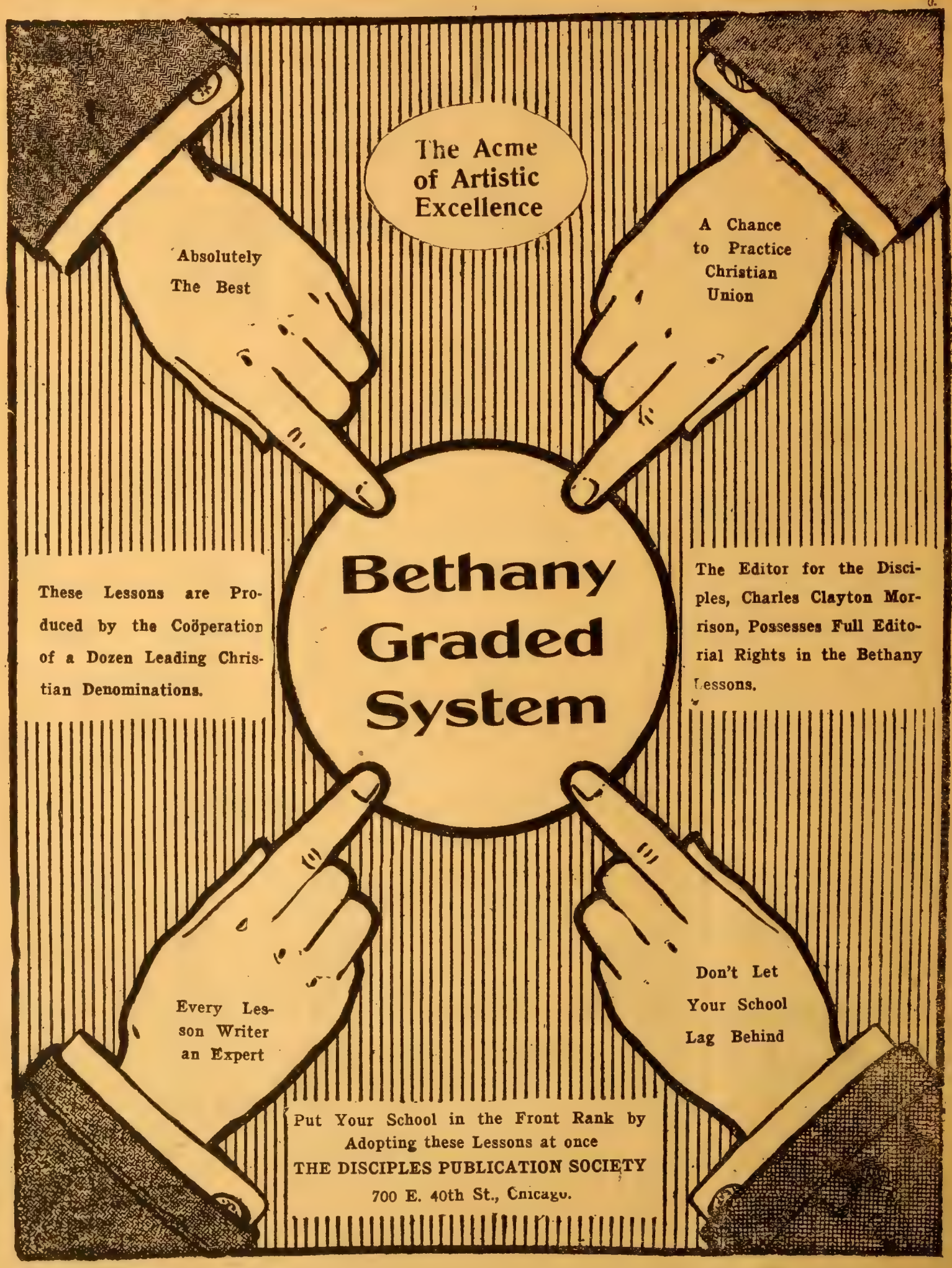
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THE CHRISTIAN CENTURY

Vol. XXXIII October 12, 1916 Number 41

Mobilization
By John H. Finley

Tagore as an Educator
By J. T. Sunderland

In Peaceful Berlin
By Herbert L. Willett, Jr.

An Undelivered Speech
By George B. Foster

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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700 EAST 40th STREET **CHICAGO, ILLINOIS**

THE CHRISTIAN CENTURY

Volume XXXIII OCTOBER 12, 1916 Number 41

The Love of Life

ARE YOU GLAD YOU WERE BORN?

There is a sadness in many hearts these days that leads some people to a negative answer to this question. Life seems to them to have more of evil than of good in it. These are either very unfortunate people, or they are sick souls who need to have a larger look at life.

Nature has been a long time building up the love of life and the fear of death. The reason we love the hero so much is that he does what for many men seems impossible: he dares to risk his life for others. Nature has been producing men who, through speed or strength or cunning or skill have known how to save their own lives and the lives of their helpless dependents.

Civilization, too, has contributed to the love of life. We have joys that primitive man never dreamed of. His food was coarse, and lacked variety. He knew none of the refinements of courtship and nothing of romantic love. The arts were undreamed of. He suffered hardships that would kill us more weakly moderns. The chasm between the present life in London and the life of the British Islanders of even a thousand years ago seems immeasurable. With the enlargement of life has come a new love of life.

A Chinaman living under the conditions of life in his poorly developed country fears less to die than does a Parisian.

Is it religious to love life? The ascetic affected to despise this world and all its possessions. He sought an early death by austere practices. The test of a saint in days gone by was his willingness and desire to depart from this world. The clergy even ventured to preach against the love of life as an evil and irreligious thing.

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Some may have thought to find in the words of Paul a justification of this attitude. Paul was in a strait betwixt two, not knowing whether he ought to depart and be with Christ, or remain with his brethren. It was thus that the great apostle set forth his feeling of the reality of the immortal life. There was no ascetic spirit in Paul, however. He lived and labored as other men. He was too much interested in everything in this world to hold any contempt for life.

Contempt for the life of this world is more Buddhistic than it is Christian. The characteristic Christian attitude is to regard life as the greatest of boons. Jesus told His disciples that He had come that they might have life and that they might have it more abundantly.

Any study of contemporaneous Christianity will reveal that it is not the fault of present-day religion, if there are any weary souls that long for death. It is usually not the Christian people who lay violent hands upon themselves.

There is, however, an undeniable increase of suicide. A prominent life insurance company asserts that in fifty cities of the United States there was an increase from twelve suicides annually in every 100,000 in population in 1890 to seventeen in 1902. Great Britain reports an increase. In France the rate has more than doubled in fifty years, and in Belgium it has quintupled. Civilization is increasing suicide. The rate is higher in cities than in the country.

The difficulties of the modern economic system, the lack of adaptation to a swiftly changing regimen of life is partly back of the modern contempt for life when it is found.

It is the business of Christianity to show the beauty and value of life. Our religion should give people courage to live, because it gives meaning to life. The Salvation Army maintains an office in Chicago to which it invites people contemplating suicide. Every church, without talking explicitly of self-destruction, should be an office in which a man or woman might be cured of cowardice about going on with life.

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It is our Christian privilege to rejoice in life by enriching it. There is still needless sorrow and suffering in the world. The friction in American homes speaks volumes. The four thousand people in Chicago whose lives were affected by divorce trials last month suffered much before coming to the point of publicly announcing their troubles. In every social relationship there is need to learn the fine Christian art of living together in peace and joy and love. Even though we succeed in no larger circle than our own homes in making this spirit live we have done something for the whole future of humanity. More people have found courage and joy in life from their friendships than from aught else, save one thing. And that one thing, fundamental to our faith in the goodness of life, is a firm, rich faith in God. It is God who seeks to give the higher meaning to life. It is he who has led us out of the Egypt of our animalism, and through the wilderness wanderings of carnality into the promised land of the Spirit. It is only as we follow in the way of the Spirit that we find the greatest joy in life. The humblest of Christian souls have been able to justify life by saying, each to his own soul, "God wants me here." They were right. God is even now busy creating his spiritual universe. It is the glorious privilege of each of us to allow him to create the new life of the spirit in our own hearts.

The hope of immortality finds its base in the belief that life is too good for God to allow it to perish. We Christians believe so thoroughly and heartily in life that we, above all men, desire everlasting life. We dignify and enrich the life that now is by looking forward to immortality.

Life—here or hereafter—is God's supreme gift to man.

EDITORIAL

"THE TRAIL TO THE HEARTS OF MEN."

WHEN a book is really born out of the experiences of a man's own life, it is bound to possess interest. No book ground out to satisfy a contract with publishers can compare with the spontaneous testimony of a man who has lived.

The leader of the Men and Millions Movement, Dr. Abram E. Cory, who signs himself in his book by the title which is given him by thousands of familiar friends, "Abe Cory," has given us "The Trail to the Hearts of Men." The book finds its great significance in giving an insight into the motives that actuate all true missionaries, and especially in revealing the inner side of Dr. Cory's own missionary experience in China.

The missionary has been despised in the past for his seeming lack of the human quality. When "The Lady of the Decoration" was written, the general public was given a suggestion for the first time of the plain human feelings of a missionary. Yet the book seemed to lack courage in declaring the deeper religious convictions that lead a missionary on.

In "The Trail to the Hearts of Men," the missionary is at once a capital good fellow and yet a man of passionate Christian idealism who will not sacrifice his high calling either to wealth or love or ambition. One by one the great life forces are introduced to tempt the hero away from his vision, but he remains steadfast. His father disowns him, his best friends misunderstand him, and even the woman of his heart is unwilling to follow him, but the man is true to the divine call.

Those who know Disciple missionary history in China will recognize many of the characters in the book as well-known missionaries. A fiction writer's liberty has been taken with them, but they stand out all the more human and attractive because of this.

The love story of the book forms a framework on which is set the various incidents of missionary achievement. As a story, the book has a sustained interest, and one cannot tell what the outcome will be until the very end. There are many passages that are full of inspiration and literary beauty.

MAKING AMERICANS OF CHINESE.

IS IT the goal of Christian missions to make Americans of the Chinese or Japanese or Hindus? Once we were inclined to impose upon other races of men not only our religious but our social customs, our prejudices and even our mode of dress.

A foremost student of Christian missions says that Christianity must go to the Orient "stripped." He does not mean that it should lose its fundamentals, but that it should lose all the incidentals of its western habitat.

In China there is a custom of venerating Confucius and the ancestors of one's family. With the superstitious this veneration has taken the form of worship. Need veneration be utterly abolished, or is it consistent with Christian ideas that some kind of formal ritual of respect may still be paid to ancestors even though a man belong to the Church of Christ? This is an urgent and vital question among missionary workers. Modern missionaries are saying that we should allow Chinese to be Chinese Christians.

When this principle is carried too far we have syncretism, such, for instance, as Bahaism or the Bramo-Somaj. The syncretistic religions seem always to fail to command deep loyalties.

Christianity in the Orient must be broadly tolerant. It must be infinitely patient. It must respect the oriental viewpoint. It must secure as soon as possible a complete oriental interpretation. When this is all said, it must still be in a true and genuine sense the Christian religion, consistent with the long historical development through which this religion has gone during the centuries.

Such a Christianity, adapted to the needs of each race and nationality, but in every country the same in its big organizing ideas and attitudes, would be a true bond for the brotherhood of man.

A GREAT CONVENTION IN SESSION

WHEN these lines shall be read, the national convention of the Disciples of Christ will be in session. It is safe to predict that it will be a large gathering. Des Moines is near the center of the Disciples' strength. It is full of strong churches and the home of a great Disciple educational institution, Drake University.

It is fortunate that we go to a convention this year with no immediate sense of a crisis. The spirit of division is less in evidence this year.

This does not mean, however, that the Disciples will not face great problems in this meeting. The status of the General Convention is to be more clearly defined. Missionary policies of great moment will be considered. What we may hope to hear from the Des Moines convention is that the Disciples have developed a bigger and better conception of their place in the world.

MISSION STUDY IN THE LOCAL CHURCH

THE cause of missions waits upon more general intelligence. The mission work of the past has depended too much upon emotional appeal. Too little have people known of the actual facts of a missionary's life and of the land where he works.

As the ordinary Disciples church is organized today there are but few agencies at work teaching the facts of missions. A noteworthy service has been performed by the C. W. B. M. auxiliaries, though these have often confined their attention and interest to the routine work of their own society. There are thousands of Sunday Schools today which have no systematic mission study. The men of the church especially are lacking in missionary information. It is the business man who most frequently announces himself as "opposed to foreign missions."

The Foreign Christian Missionary Society of late years has wisely given attention to the circulation of missionary books and to the formation of mission study circles. The time of year has again arrived when such classes will be formed in some of our churches. This year the plan calls for systematic study in classes and for a reading course to be pursued by those who feel that they cannot enter a class.

The study of missions is a great cultural discipline. It has general educational value. The student of missions will learn much of history, geography, comparative religion, sociology and many other disciplines. If

one cannot travel, then he should travel with his mind, and there is no better way of doing this than by engaging in missionary study.

When the church once gains a large and intelligent clientele of missionary enthusiasts who know the facts of the situation, we may hope to see the Christian conquest of the world go on apace. A world-wide movement presupposes a world-wide knowledge.

BREAD FOR LITTLE CHILDREN

THE prospects for the coming winter are not reassuring, except to those who hold war stocks. There has been a sharp advance in the prices of all kinds of foodstuffs. On dairy products this advance is twenty-five per cent in a year. Vegetables are selling in the city at from two to five times the price of a year ago.

Meanwhile there has been no corresponding increase in wages. The railroad men, who needed it least, have had increases. The men on the roads who needed increases the most have received none at all. The clothing industry is offering a small voluntary increase to the women workers chiefly because the demand for the labor of women in the city is so great that these industries find themselves unable to turn out their product.

The stress of these economic conditions will produce widespread misery during the coming winter. Though conditions of employment are good, there are so many occupations that are seasonal in character that every winter there are said to be a hundred thousand idle men in Chicago.

Thus there is beginning to be distributed over the world the misery and suffering of the world-war. Even a nation which has profited more than any other by war orders may find itself at last actually poorer, on account of the decrease in purchasing power of a dollar.

If there ever was a moral duty laid upon men, there is a present obligation upon those who have had large war dividends to divide their unearned gains with the people who bear the extra burdens. It is only thus that the curse of Dives shall be averted from the heads of many of our American capitalists.

THE BEATEN OIL OF THE SANCTUARY

MANY temptations come to a minister not to prepare his sermons. Who has not had the experience of going into his pulpit, by necessity with scant preparation, and having an extempore effort meet with great approval from the congregation? Perhaps on these occasions the preacher talked his own convictions more and the convictions of reference works less.

This judgment of his congregation tempts him to be satisfied with scant preparation. Besides, there is the awful stress of work under which the modern minister lives. There are not hours enough in the day. Under these conditions more than one man abandons the scholarly field, which, after all, is simply the ideal of good workmanship.

The preacher should remember, however, that there are hundreds in the community who do not go to any church for the reason that the preaching is not good enough. "Have you chosen a church yet?" one newcomer in a suburb was asked. "No," he replied, "I have been all around and no preacher has yet convinced me that he studies for his sermons. I won't go to church where I can't learn anything." This man is but one of a large tribe.

It is hard to put everything into a sermon. A sermon should have carefully digested facts. It should have conviction. It should have an object that relates to the welfare of the congregation. It should have abundant illustration and human appeal. Above all, it should have religion. If people would compliment their minister only for the really helpful things in his sermon, and not in general terms, he might soon be guided by his hearers into more helpful preaching.

Preparing the sermon was likened by the old homiletic writers to the beating of the oil for sanctuary use. Nothing but the best is fit for God's house and for the needs of human souls who struggle day by day after righteousness.

A TIME TO PREACH THE GOSPEL

IT IS always time to preach the gospel, but right now there is a deeper interest in fundamental religious problems than usually. There are questions which have arisen as a result of the great war. There is at once a breaking up of the crust in people's thinking and a new concern about things of the soul.

In an hour like this, it will be a great disappointment for people to go to church and hear sermons which are cultural and not religious. They will turn wearily aside and look farther for a man who has the courage to stick to his commission and the ability to lay broad and deep the foundations for faith.

That a number of ministers have seen this is evidenced by their sermon topics. They are presenting a new apologetic for the faith. They are announcing sermons that grip the souls of their hearers. There is no greater work for the preacher than to make it easy for men and women to believe in God and His Christ.

THE SPIRIT OF THE FAMILY.

FAMILY spirit is strong in some ancestral lines. Some families of the east like to trace their lineage to the Mayflower. The source of family pride, however, is to be found more in character than in antiquity. As America grows older, there is an increasing interest in searching into family history. The growth of such organizations as the Daughters of the American Revolution reveals this.

Christianity has definitely bound up its fate with that of the monogamous family. It seems impossible to believe it could ever change in this respect. Religion may be made to grow in the heart of the family as well as in the church.

The church can well seek to encourage the development of pride of race so long as it is not exclusive but ethical. A young man is often saved by the reflection that his forbears never stooped to the thing that tempts him.

EXCHANGING MEMBERS.

IF EVERY church would give up its non-resident members to other churches near which these members reside, the whole Christian world would be enormously strengthened. A census of a high-class residence suburb near Chicago revealed that nearly every family in the suburb was a member of some

church. An astonishing number of these people were only nominal church members. They belonged "back home." They were uncertain whether the home church still carried their names.

These people are the difficult ones of the community to reach, as many pastors can testify. A little encouragement from the home church might help them to decide to locate and work in the congregation that is near to them.

If we Disciples had a bishop, it would be well to petition him to appoint a day when all pastors would be directed to write letters to other pastors, telling of the people that have gone away, but who keep their membership in the town of their former home. There would be an exchange of membership immediately afterwards which would clear up many problems in every community.

EUGENIC MARRIAGE LAW

FOR several years the eugenic marriage movement has been taking form in our American life. It has long been clear that if there is to be real progress in the race, people must be better born. It has been an unfortunate fact that vicious and subnormal people have often propagated their kind to a larger extent than have the more desirable elements in the population, such, for instance, as the college and university graduates.

One of the early remedies proposed was that ministers should require a medical certificate from those seeking marriage. This suggestion never received much attention because it obviously accomplished nothing except testimony, for unfit people could always be married by justices, and medical certificates were no better than the reputation of the physician signing them.

The proposal in Illinois, however, to have a eugenic law passed by the legislature and to have the state undertake the burden of deciding who should marry, is deserving of cordial interest on the part of Illinois citizens. Senator Glackin will introduce such a bill at the next session of the legislature.

There is a wide-spread heresy in America that marriage is a matter concerning two persons only. There has been a propaganda carried on by the writers of pornographic fiction treating marriage in this individualistic kind of way. The individualistic attitude toward marriage has all too often led to free-love in practice as well as theory.

Marriage involves social responsibility of the most fundamental sort. The whole community is concerned in every marriage. When the marriage fails, the dependent people must be cared for by the community. This is one of the least important of the many reasons why the community has both the right and the duty to regulate in the most thoroughgoing fashion the marriage of its citizens.

THE UNIQUE IMPORTANCE OF CHICAGO

THERE is no longer any doubt of the place Chicago occupies in the United States. It has been the miracle city of the continent. It is less than a hundred years since the commander of Fort Dearborn wanted to give it up because it would never come to anything. Even twenty years ago, St. Louis could dispute with Chicago the place of holding the Columbian Exposition. Now Chicago is admittedly the second city in size and importance on the continent, and its growth and development are unchecked.

Owing to the geographical location of Chicago, it occupies a central place in the life of the Disciples of Christ. This is the metropolis of the territory in which they live. New York is far away. Chicago is within a night's ride of over three-fourths of their membership. The Chicago daily papers mould the thought of Disciple homes. Disciple students come here to study for all the professions. More Disciples enter business in this great city than in any other. There is an ebb and flow of life between Chicago and the middle western states where Disciples live which is unique.

Chicago also looms large in general religious activities. More ministers, more student volunteers are trained here than in any city. The great Sunday School movement has established headquarters here. Most of the denominations are like the Disciples in having many more members here than in New York. Chicago is already the leading Congregational city of the world.

Already many Disciple activities of national importance are conducted here. When all the secretaries wanted a convenient place to meet this summer, Chicago was the city chosen. More and more our societies look toward this city as the appropriate place in which to establish their offices and headquarters.

How great a pity it is, therefore, that our societies doing home mission work look on Chicago as a place to exploit the churches instead of helping them. No city in the country has a better per capita of giving for missions. Yet the past year the Illinois Christian Missionary Society and the Christian Woman's Board of Missions gave nothing for this city's work. The latter organization took some thousands of dollars away from Chicago. The American Christian Missionary Society let Chicago keep her home missionary money for local uses, but gave only a few hundred dollars more.

Do these societies defend this course as missionary statesmanship? The neglect of Chicago, in the light of all the facts, will stand as a colossal home mission failure unless something big is done soon.

★ ★

THOU KNOWEST BEST

"Father, hold thou my hands;
The way is steep;
I cannot see the path my feet must keep;
I cannot tell, so dark the tangled way,
Where next to step. Oh, stay;
Come close; take both my hands in thine;
Make thy way mine.
Lead me. I may not stay.
I must move on, but oh, the way;
I must be brave and go;
Step forward in the dark, nor know
If I shall reach the goal at all—
If I should fall.
Take thou my hand;
Take it, thou knowest best
How I should go, and all the rest;
I cannot, cannot see;
Lead me, I hold my hands to thee;
I own no will but thine;
Make thy way mine."

—George Klingle.

Mobilization

A Call to American Men and Women for a War of Selfless Service

By JOHN HUSTON FINLEY, LL.D.

President of the University of the State of New York

AT this season of the year, twelve months ago, there was published in the "London Times" a summary of the enlistments of the men of the several Cambridge colleges who had entered the war. Their names filled a book of seventy pages and showed a known total of 8,850 men, 236 of whom had been killed and 423 wounded—an appalling mortality, due, it is claimed, to the exposed position which many of these men as platoon commanders assumed. Ninety were mentioned in dispatches for bravery, 18 won the military cross, and 18 more won still higher distinction. Since then the enlistments have grown and the mortality has maintained its heroic percentage.

RECORD OF SMALLER COLLEGES

And there are as brave figures to put beside these from Oxford—Oxford, who, as one has said, "hardly dares to count her dead": in November, 8,500 in the army, 600 killed, 75 missing. Add to this the record of the smaller colleges: University of London, which has furnished over 2,000 officers; Manchester, 680 officers and a very large number of men in the ranks; Sheffield, 550; Leeds, almost 1,000 officers and men, including 415 officers; Bristol, 330 officers, with 500 more in training; Edinburgh, 3,769 officers and men; Glasgow, 2,300, between 300 and 400 working in munition plants and over 100 women in, or preparing for, medical service; University College of Wales, 365; Dublin University, 1,500 officers and men from Trinity alone, and the 85 public "schools," such as Eton, Winchester, Harrow, nearly half a hundred thousand officers and men.

PURPOSEFUL SELF-OBLATION

But even more significant of the spirit of learning in its ancient seats is a paragraph accompanying the record in the "Times" of valorous service of learning's volunteers in the field, a paragraph which tells that a complete list of the members of Cambridge University has recently been compiled, stating the service which each resident member feels he can most usefully offer, and that the numerous laboratories at Cambridge have been placed at the disposal of the government, with a clear and succinct statement of the work each laboratory can do best to promote that end for which the armies are fighting in the trenches. "Cambridge has mobilized herself," says the announcement, and in this has she set the example, not of supreme, unquestioning self-abnegation, but of supreme, purposeful self-oblation.

And so has an old and technical military word leaped to a universal and an exalted use in the world's vocabulary. Between the Oxford and the Cambridge visits, in the first days of August, mobilization, in one language or another, in this substantive form, or its verb relative, came suddenly to be the first word in Europe's speech. It was on every lip, in the awed whispers of women and children or the hurrying preparations of men. "In France," one has reported, "the days of the week and of the month do not exist. A new calendar is created." It takes its dates from the first day of "mobilization." And "mobilization" has even come into the vocabulary of our people, most of whom had never heard the word except in its Wall Street use, connoting the putting of wealth into circulation.

A NEW USE FOR AN OLD WORD

In the evening of the day that war was declared in England I traveled from London to Folkstone in a compartment with men who were units in that great European mobilization—six or seven Frenchmen and a Russian who had lived in England going back to their own colors. With them and hundreds more I crossed the Channel to Boulogne in the night. Next morning I saw a thousand men in uniform along the quay, quietly, seriously standing there, with their glinting guns at parade rest, awaiting orders. It could not have been more than a half-hour later that I came again to the quay, but found it empty save for the fish wives. The soldiers had disappeared as if by magic. At Abbeville I saw a thousand more, and the railroad station was already strewn with straw for the wounded that might be borne back. As I walked to Dieppe in the night, I stopped to ask the way at a peasant's cottage, and the father and mother were, so I suspected, sitting up to make ready for their son's going. In the early morning I saw a young officer leaving a roadside cafe, and when I entered both mother and wife were still in tears. In Dieppe the peasants were there before me with their commandeered horses and carts; and, already, seemingly heartless inspectors were assigning them to this or that service. In Paris it was the same, except that the horses were motors, and one, whose limousine was taken, said: "I've given three sons to France. It's little enough to add that."

A MOBILIZATION OF SPIRIT

And when I got back to England and Scotland it was the same. I saw the Cameronians following their pipes one day, their sporrans showing; the next day they were off, no one knew where. The pipes were silent and khaki covered their sporrans to protect them when they had to crawl in the fields.

This mobilization was a sudden transformation from a peace footing to a war footing, as we say it technically, but it was something far more significant. It was a mobilization of spirit, the sudden forgetting of one's self-concerns and private belongings for a selfless service. In many instances, I am told, men did not even go to their homes from their offices, shops, or factories when the call came. They went straight to the places of rendezvous and let their returned peace garments bear witness of their going. It was because of this sudden going that I saw on the morning of the fifth of August only old men and women and children in the harvest fields of France.

The mobilization was swift, complete, self-denying, heroic. It was as if a spirit had swept across fields, through factory and street, from the Urals to the ocean, and cried: "If any man forsake not father or mother, wife and child, and follow me, he is none of mine."

A SELFLESS PURPOSE

But the essence of mobilization is not mere mobility; it is mobility with a clear, common, selfless purpose and destination.

A few years ago in an address I followed man through his development from a lower to a higher state of mobility, from feet to wings (even as Maeterlinck traces the struggle in the plant to escape from immobility to mobility, from roots to feet), traced him from the pere-Nikian into a tele-Victorian age, in which the far has been conquered, and I found in that higher mobility the opportunity for the higher development of man's spirit.

But mere mobility is only the opportunity. It may mean, after all, only vagrancy. Mobilization is purposeful, organized, destinated mobility. It means the liberation and effective use of every latent force—natural, economic, social, spiritual—that the nation has. It means the elimination of every waste: the "conspicuous waste" of the rich, the wastes of national vices, the wastes of inefficient government, the wastes of class struggle, and the supreme waste of unutilized talent and genius. The two words "mobilization" and "mob" are the same in origin. The mob was the *mobile vulgus*. Mobilization is the process by which the mob becomes transfigured into something which is beyond the sum of its individuals, into a fleshless thing, as when all the members of a human body become spirit in the utterance of some divine word or the doing of some heroic deed.

MOBILIZATION FOR SERVICE

The whole problem of society, generically, is to determine to what degree the mobility of the individual shall be restrained, predestinated, by the collectivity.

When a boy, out on the prairies, I used to hear the farmers, at the church door after Sunday service, discuss free moral agency and predestination by an omniscient God. We hear no more of that. Our discussions now have narrower horizons and relate for the most part to free financial agency and occupational predestination or vocational guidance under a finite terrestrial government, which cannot predict accurately always even tomorrow's weather.

And the great question on the other side seems objectively to be whether a highly organized, imperiously directed system of individual predestination shall prevail in the earth; or whether there shall be a social system under which individuals shall enjoy mobility, personal liberty in a great state, where personal activities have social value to the commonwealth, but where at times all are called to practice certain civic avocations in which the idea of service to the state is supreme over selfish considerations—where the mobile individual may, at any moment of need, become "mobilized."

PERSONAL FREEDOM AND PATRIOTISM

One of my companions on the night of August 4 was a French maker of meerschaum pipes who lived in London—and proud he was of his occupation, for he did not make ordinary pipes. He had closed his shop in London and was going to find his uniform and outfit at Rouen. He was most courteous and helpful to me, serious and quiet in conversation, making no complaint of sacrifice, making no boast of patriotism; he even admitted a bit of fear in expressing the hope that whatever happened it would not with him come to bayonets. This gives concrete illustration of what I mean by the "practical alternative" of personal freedom coexistent with civic responsibility.

I translate this experience into the terms of our everyday life, and I make it graphic to myself by thinking that every man has an imaginary uniform (as every German soldier and French soldier had his gray or his blue and red uniform) of his own measurements always in readiness in home or shop or office or in some public locker, that he may don at call of his community, state, or nation, or perhaps at some world-call: when under compulsion he goes to vote, to pay his taxes, to fight against dishonesty, inefficiency, or waste, to inform himself upon public questions, or his public duties as one studies tactics, or goes to schools as an alien to learn the language and institutions of a new land, or joins his neighbors in promoting the health of his community, in conserving resources, in promoting means of healthful recreation for children and youth, in improving the highways—when he performs any one of a hundred offices that are required of him as an efficient unit in an organized society.

PERSONAL MOBILITY

I am today a maker of meerschaum pipes, a peasant gathering my harvest, a college professor (as young Boutroux), a surgeon (as Carrel); tomorrow I slip on this invisible garment and I am a selfless, nameless, numbered patriot. And the next day I am working at my delicate pipes again, back in my field, or at my desk, or in my private laboratory—that is, if I am not killed or wounded in battle or suffocated in the trenches.

I think it vital that we should keep personal mobility—I mean, of course, mobility of mind, of enterprise, of struggle. That is in itself a precious thing. But there must be with it a frequent mobilization by the common ideals, the needs, the purposes of a community, a state, a nation, in which the individual community forgets itself.

There must be the magic garment in every man's wardrobe which will take him outside of himself and his selfish interests, however worthy they may be.

For I am thinking that what Maeterlinck said of the plants must be true of human beings: the genius of the species, that indefinable, ineffable longing, will somehow save us from the stupidity, the failure, the error of the individual.

"BEATING THE MARCHES"

The Scotch used to have a custom which they called "beating the marches." Yearly the inhabitants of a borough (or whatever the territorial division was) used to assemble and follow its boundaries, that they might keep them in mind and accurately know what they had to defend. If we could but do that for every community, and with as serious and solemn a purpose!

And war's prize lesson is to teach us, even in the seclusion of our universities, to be mindful of our national marches, and not to be thinking alone of our little patches of literature, our private shooting preserves, of science or art, or even of the cottages which are our homes.

There is something, however, even more precious than the genius of the species; it is the genius of the variety, the soul of a race, the spirit of that complex of ideals, habits, beliefs, and institutions that marks off nation from nation, people from people.

FIGHTING PEOPLES TRANSFORMED

All those who have watched with seeing eyes the sublime, if terrible, drama enacted in Europe have reported, not that nations are being destroyed, but that new and greater nations are being born. Nation after nation rises to unexampled heights of self-sacrifice, arduous toil, simple living, and uncomplaining dying. The spiritual as well as the material life of the nations at war is being changed into something different and better. Industry is reorganized on the basis of service to the state instead of on a basis of profit and loss. Scholarship leaves its monastic calm to offer its power to the state. Medicine and science are mobilized. The able-bodied of the nation are in or near the blood-sodden trenches, and with them fight the women, the old men, and the children, not on battlefields, it is true, but in factory, grain field, and workshop in some imperative national service—agriculture, manufacture, transportation, medical work, hospital work.

This is no dream of an idealist; it is the calm report of the journalist and the business man and the trained observer. This is modern war where nations and not armies alone contend. I believe that in some unconscious way the fact of the divine compensations of the war have been felt in America even though we have no Emerson now alive to point them out. And I incline to the belief that America is anxiously taking thought of its condition—its inefficiencies of govern-

ment, its multiform and conspicuous wastes, its crass materialisms, its brag and bluster, its bad manners, its bad habits, and its inveterate provincialisms—and is searching for the way of salvation.

A SUPER-DEMOCRACY

Now the way of salvation here as in Europe is mobilization—the building of a new America, a super-democracy. It is fair to suppose that the superstates of Europe will persist after the war. England will never revert to that state of mind and heart that was England in 1913. France will never again be popularly described as decadent. And we of the United States have reason to dread the new competition of nations that will follow the war unless the depth and breadth of our spiritual mobilization measure up to those of the nations at war. We need a mobilization of the national life—its industries, its transportation machine, its churches, its schools, and its citizens—mobilization for the new peace and the higher rivalry of nations.

In peace the connection between learning and the need of the state becomes obscure and indirect and impersonal, but today one sees illustrated in those venerable institutions the dependence of the state on that learning which has been the target of the practical men, but which has now come to shame the "slacker" and lead where the need is most perilous. No one doubts that if the same calls come out of the bomb-stained sky, or the mine-spread sea, or the trench-plowed field to the colleges of America and their graduates there will be the same mobilization of spirit. I do not have anxiety as to this.

RECRUITING AN INVISIBLE ARMY

But what I am concerned for is that even without these signals we shall see this connection and shall mobilize or prepare for mobilization our learning, our thinking, our courage, our industry, our skill, our art, our science, in the service of the same state which is as needful of defense in peace as ever it is in war. I wrote to the philosopher William James a little time before his death, when that dearly lost philosopher had made me see more clearly this connection and this duty, that I not only wished to enlist myself but that I would try to raise a regiment for my country. And I have been a recruiting sergeant ever since, trying to fill my phantom regiment for James' invisible and invincible army of those who are willing to pay a blood-tax in peace as well as in war for the privilege of belonging to a "collectivity" superior to their individual selves.

I am wishing that everybody might be conscripted to give some service to the state under a plan of constructive preparedness, every selfish luxury and waste and indulgence commandeered, every useful skill and science and art and industry called to the colors periodically, and a general mobilization for the common defense of our ideals compelled by our vision of an America that has a mission beyond commercial supremacy.

Tagore As An Educator

J. T. Sunderland in The Christian Register

SIR RABINDRANATH TAGORE is again in this country. He comes primarily to deliver a series of lectures in eight of our leading universities. The subjects upon which he is to speak, so far as I am aware, have not been announced. Presumably he will deal to a greater or less extent with literary themes. And yet it is hardly to be expected that he will confine himself to literature; for, eminent as he is as a poet and novelist, he is also distinguished as an educator and as a philosopher and religious thinker.

It may not be generally known in this country that he is the founder, proprietor, and inspiring spirit of a notable and wholly unique Boys' School, located at Bolepur, in Bengal. There is nothing else like it in India, and it differs in important respects from any school of which I have any knowledge in America or Europe. It was established by Mr. Tagore after many years of reflection, and of extended study of the educational theories and methods of the leading nations of both the Orient and the Occident. In it he breaks almost wholly away from precedent.

TAGORE'S AIM: TRAINING BOYS TO BECOME NOBLE MEN

The aim of the school, which is open to every caste and every religious faith, is to train boys not merely to be scholars or possessors



Sir Rabindranath Tagore, Poet, Philosopher and Educator

of knowledge of this kind and that, but, above everything else, to become the noblest kind of men. To this end they are given not alone careful intellectual education, including language studies, literature, mathematics, and much science taught both in laboratories and outdoors in the direct study of nature, but also constant and thorough physical training, and, as more important than all else, careful and constant moral and religious training.

I know of no school in which play is made so much of, and in such rational ways. I mean in which sports and games and play of all kinds are so finely planned to give every boy delight and splendid physical development, and at the same time constant training in manliness, honor, self-reliance, and moral character.

I know of no school in which music, both instrumental and vocal, is taught so effectively, and made so real and joyful and inspiring a part of the life of every scholar and teacher. It is a sight not to be forgotten to see the whole school march to meals singing. Mr. Tagore believes that music is one of the most valuable of all cultural studies. With music he closely associates poetry and the dramatic art, and gives great attention to dramatic training. He delights in writing plays for the school, and the boys enter into the acting of them with never-tiring enthusiasm.

CULTIVATING LOVE OF NATURE

The boys do most of their study out of doors, and their class instruction is given as much as possible in the open air, under the trees. The boys take long walks with their teachers, for the pure joy of activity and to study nature. They do much gardening. Everything possible is done to cultivate knowledge and love of nature.

Constant effort is made to impress upon the boys the beauty and unselfishness, the rightness and nobleness of living for others, especially

for those less privileged than themselves. Hence they are encouraged to go out into the neighboring villages and teach classes among the poor, and to render help in any way they can to those in need.

Deep, earnest, almost passionate love of country is taught in the school, but not of that narrow kind which means despising other countries. Every boy is taught that he should seek to become strong, wise, trained in body and mind, pure, brave, manly, and honorable in everything, for India's sake; that India is his mother, that he must love her with such pure and undying devotion as will make him desire nothing so much as to live for her, sacrifice for her, serve her by doing all in his power to drive ignorance, superstition, evil, wrong, suffering, disease, and want out of the land, and lift her up to a place among the happy, useful, and noble nations of the world.

THE BOY AND RELIGION

No one can be in the school an hour without feeling that the religious spirit is everywhere. This is regarded by Mr. Tagore as its highest merit. I know of no school in which religion is made such a vital, uplifting, all-pervading, natural, simple, earnest, happy part of education and all life. It is not dogmatic or formal religion, but religion in its most living and happy realization,—the spirit of religion carried into everything, and the practice of quiet religious meditation and simple devotion constantly encouraged. There are some religious forms, for without forms there cannot be life. Each day there is a quiet devotional period of half an hour which each boy is expected to spend alone. Also each day there is a simple service of common worship in the chapel. For this the boys prepare by a bath and by dressing in white, as outward symbols of purity.

Mr. Tagore has intense sympathy with boy life. Therefore he is able to get close to his boys. In return they love and reverence him almost to worship, and are powerfully impressed for good by the strength, nobleness, and deep religiousness of his character. He is very careful in the choice of his teachers, regarding their moral and religious qualifications as even more important than their intellectual. He will have no teacher in his school who is not in full sympathy with his own high ideals for the boys, and who is not by his life an inspirer of his pupils to manliness, unselfishness, sincerity, honor, independence of thought and will, love of country, love of nature, reverence for duty, earnest and happy piety.

This is as much as space permits me to say about this radical and daring educator, and the unique school which he has built up.

TAGORE A LIBERAL

As is generally known to Unitarians, Mr. Tagore is an eminent member and leader of the Brahmo Somaj, the important religious movement in India which closely corresponds to Liberal Christianity in this country. That movement has had three great leaders, known and reverenced all over India. The first was Raja Ram Mohun Roy, and the other two, Keshub Chunder Sen and Debendranath Tagore, the father of the poet.

Although Sir Rabindranath has not devoted himself wholly to religion and therefore has not attained the eminence of his father as a religious leader, yet he is a highly honored representative of the Brahmo Somaj, and as such ought to receive a peculiarly warm welcome among religious workers here. It will be a great loss to us if he is not as widely heard as he will consent to be, in conferences, religious clubs, and leading churches. His religious addresses will be sure to set forth with rare literary charm the deepest religious philosophy and the highest spiritual ideals of the Brahmo Somaj movement.

We in this country are apt to think that America has much to teach India. In this we are quite right. But India has also some things that are important to teach America. She has some things to teach us about literature, about education, and certainly about religion. No land in the world has ever produced profounder thinkers on all the great problems of religion and of life than the India of the past. The India of today has no wiser, kinder, more broad-minded, or greater teacher than Mr. Tagore, none more eager to receive from us whatever of value we have to give, or better able to impart to us the best wisdom of his own historic land.

In the story found in one of our New Testament Gospels of the Wise Men who came from the East to see the babe Jesus in Bethlehem, we read that "when they had opened their treasures, they presented to him gifts; gold, frankincense, and myrrh." This wise man who is coming to us from the East will be very modest about opening his treasures; but we may be sure that if we are wise enough to desire them, he will present unto us some precious gifts of spiritual gold, frankincense, and myrrh.

In Peaceful Berlin

Concluding the Series of Travel Stories of the War Countries

By HERBERT L. WILLETT, JR.

THAT trip up the Danube was a joy. The boat was pleasant, the food was good (enough butter for half a slice of bread cost 24 cents), and we could stretch out as we slept. So the day went fast, and its calm was only ruffled when a German captain aboard misunderstood a chance remark and took exception to it. One of my companions said that in Germany it would be easy to get around because one was told exactly what to do. The officer only caught the words "Germany" and "easy," and for fifteen minutes told us in oratorical French just how much the Germans hated the Americans, that they would never forget that our ammunition had killed thousands of their men, that after this war we would pay in blood for every life they had lost, and that as to us personally, our troubles were far from being at an end. On the last point he was right.

A GOOD TIME FOR THE OFFICERS

No sooner had we landed at Orsova, recently made famous by being taken from the Austrians, than we realized the fact that we might yet have unpleasantnesses. Everyone else who landed was searched and passed while we waited, and then the officers turned to us with anticipation of a good time. They had it for three hours, and during that time every stitch in our suit cases and on our persons was gone over, we were questioned, all papers that were not necessary for travel were taken, and even the paper was taken off of cakes of chocolate for fear that we had concealed writing there.

Frankly, the officers were suspicious, and I think that they were a little chagrined to find nothing. Finally, at nine at night, we were al-

lowed to go to the hotel, but were told to see the Colonel the next morning at ten. That ended our plans to catch the six o'clock train for Budapest, and when we saw the hostelry at which we must put up we nearly wept. It was the worst hotel in the world, I am sure, and we had the worst rooms. We were too tired to eat, and so we had some hot tea and went to bed.

IMPRESSING THE CAPTAIN

The next day was no happier. We sat at the Colonel's outer office from ten to twelve and from four to six to see him for two minutes, and then were sent to another officer, the most objectionable of our searchers of the night before, to be told that we could not leave Orsova for ten days. If we never spoke German before we spoke it then. All the reasons for leaving that we had at the tips of our tongues rolled out in answer to the statement that it was a military rule that all tourists must stay that length of time. We practically told the captain that he was lying and that we knew of people who had gone through without delay. He listened, sent us to the garden while he pondered the matter, and after two hours told us that we might leave the next morning, and gave us our passports. We celebrated with a very good dinner, were up at four a. m. and got the train without further trouble.

One thing I rejoice to remember about Orsova. We sold our cooking utensils and extra food to the hotel keeper. She can use the food, but she will never be able to manage the stove, and so our dislike will be mutual.

HEEDING A WARNING

One hope I have in connection with the town: that in the recent bombardment the colonel and the captain got what was coming to them for the way they treated us. Two impressions of Austrian officers were gained there: all those not at the front have been incapacitated for service and are, therefore, used in other capacities; and all of them are inefficient. Less purposeful work and more time wasted than we saw in the office of the colonel, it would be hard to imagine. The experience taught us one lesson, however. In the few minutes that we spent with the colonel he showed so intimate a knowledge of all that we had done the previous day that we were certain that someone had been watching us. Therefore, we determined to be doubly on our guard against saying anything that might in any way be misinterpreted.

The train that we had to take from Orsova to Budapest was a comfortable one, though rather slow. For a few minutes we had a compartment



Mr. Herbert L. Willett, Jr.

to ourselves, and were congratulating each other upon the fact that we could talk without fear of spies, when the train stopped and in walked a man—a nervous little man whom we had noticed looking into different parts of the car before he saw us.

SPY!

As soon as he entered our compartment, however, he nodded to a policeman outside the window as if to say: "I have found them," and we four simultaneously murmured, "Spy," and followed the plan we had already laid out for such an occasion. We began to talk at great length about the college at Beirut, about the people we had known, about the courses we had taught, about our own reading; in short, about anything and everything that would indicate that we knew Beirut thoroughly, and that we had no ideas aside from those connected with the school and our studies. We were not overly interested in the conversation ourselves and the spy must have been bored beyond expression; but we kept up the play for eleven hours, and he heard not a word about war, future plans, nor politics from our lips.

Like the Austrians we had seen in Orsova, this man was injured, the first two fingers of his right hand being gone. Probably it was because he could no longer shoot that he had been set to watch us, but certainly he was a novice at the art of sleuthing. It rather pleased us to make his task hard, and so we went in to a very poor lunch in pairs, so that he would have to leave two of us, to watch the other two. Then at every station one of us would get out of the train, and that would necessitate the spy's calling the attention of a soldier or officer in the station to that one while he watched the others. I fear that the day, on the whole, was not a pleasant one for our companion. Certainly his time was wasted, if he had expected to hear us utter treasonable words.

BREAD FAMINE IN AUSTRIA

In connection with the lunch I noted one point of interest. We asked for bread and the waiter said that there was none, but in a moment the head waiter brought us each a piece. Evidently foreigners were to be given the impression that there was bread for all, when, in fact, the supply was very limited. With that memory fresh in my mind, I find myself unable to believe that the present bread famine in Austria is due to lack of transportation, as is reported.

We feared that we would meet with difficulties in Budapest as we had at Sofia, but nobody took the slightest notice of us except an interpreter, who said that his business had been very poor during the war; and we were not even required to go through Vienna on our way to Berlin. In fact, the only bad memory of Budapest is that connected with the price of our supper. We ate little and paid enough to supply a regiment, but there was plenty of sugar in the lemonade, and for that we were grateful after our Bulgarian experiences.

GERMANS AS QUESTIONERS

The rest of the trip to Berlin was uneventful. A slow train out of Budapest got us into Olderburg about nine Wednesday morning, and there we had breakfast and changed our clothes in the station washroom. We had traveled thus far in khaki suits and soft shirts, but decided that the dignity of Germany demanded a more formal dress, and so put on dark suits and laundered collars. Here, also, we had the last Austrian inspection, largely a matter of routine, and the first German interrogatory. What a number of questions those Germans can ask! They wanted to know all about my family, why I was not fighting as so many of my countrymen were doing, and many other equally unimportant things. But they were polite about the whole affair, and we gave answers as voluminous as possible and got through without delay. An express train got us into Berlin at seven, and we were soon in the hotel to which the Olderburg officers had told us to go, being instructed in the regulations for visitors in war times. We were each given a slip of paper entitling us to 250 grammes of bread for the next day. A roll weighs 50

grammes, and so if I ate five rolls for breakfast I could not have any more bread the rest of the day. A similar slip made it possible for me to get 50 grammes of meat, but whereas bread is a daily possibility, meat could at that time be had only five days a week, and now the limit has been reduced to four. These were the only restrictions upon food. For the police we had only to register as soon as we arrived and twelve hours before we left. That seemed very easy after the way Germany's allies had sent us from one man to another, and as the policemen we saw were very jovial, and rather interested in our trip, we were soon in possession of the freedom of the city.

GOOD CHEER IN BERLIN

Berlin looks just as it has always looked, except at night, when fewer stores are lighted. But even then there is no air of sorrow or depression, and business seems to be flourishing. If there is anything that cannot be bought in the shops we failed to find it. I even got an English raincoat—at a reduced price. The streets are full of people, and most of them are in civilian clothes. I presume that the men not in uniform belong to reserve corps not yet called, or are in government offices, but certain it is that there are a great many men still able to go to the trenches when their turn comes. Of course, we knew that the men have been taken from the country in order that the cities shall suffer as little as possible, and all through the empire we had remarked upon the small number of men to be seen in the fields. But even so we were surprised to see the crowds of men streaming out of the suburban trains in the morning and filling the streets throughout the day.

Women are at work, as has been reported, and it seems distinctly a misfortune that they must take up the tasks assigned them. Perhaps we were unfortunate in the women that we saw, but others who have been to Berlin have made the same observation that we made: that the women who have taken men's tasks have thrown off the reserve that they might have been expected to maintain, and are not far from what we would call rowdy. The atmosphere of moral stability that one used to note in the German cities is distinctly lacking in the new order of things.

NO WOUNDED IN THE CITIES

Another surprise to me was the fact that I did not see a single wounded or disabled man in the cities. We noticed this throughout the countries we traversed, and decided that it is the policy of the central powers to hide as much of the suffering occasioned by the war as possible from the people who stay at home. The French allow the wounded to go about, mutely appealing by the very fact of their condition to the spirit of revenge in their compatriots who see them. Not so the Germans, who must keep tremendous hospital camps for all their men who are out of commission.

One of the sights of Berlin at the present time is the new Von Hindenberg statue, built of wood, and intended to be pounded full of nails by the admiring throngs who see it. The nails can be bought on the spot; iron, steel, copper, silver or gold ones, at the price of the metal. The statue is some forty feet in height and is surrounded by a scaffolding, so that the nail drivers can choose any part of the figure they desire to decorate. Perhaps the idea is a good one, but it seems to me rather dangerous so to exalt a man to such an extent when he still has a great chance of failing in the task before him, and so of falling terribly from public esteem. And certainly the statue is an honor only in its sentiment. Artistically, it is a crime against the good taste of all who see it.

BERLIN TO COPENHAGEN

There are almost no signs of the war in Berlin. Few soldiers are around; no cannon rumble through the streets; no airships are in the sky; the military bustle and stress that we marked in Aleppo and Constantinople are altogether lacking, and the city seems as peaceful as if war did not exist. The only interest in the progress of events that we could see was in front of the great maps of the various fronts which the newspapers hang in their windows, marking from day to day the movements of the troops. And the excitement of the people there was much less than that of the Parisians over the maps of the Balkan war of 1912. Perhaps Berlin is phlegmatic; perhaps it is too confident of the outcome to be excited by minor reverses; certainly it is as little agitated as any city at war could possibly be.

* * *

We stayed in Berlin only over two nights, and then left for Copenhagen, where we were to get the ship for New York. The train was very crowded, and we were told that large numbers of people were leaving every day. But it was an express and an excellently appointed one. Indeed, we noted throughout Germany that the trains run as frequently as ever, and are as punctual. The trip was uneventful until we reached Warnemünde, the boundary of the Empire, and then we were suddenly plunged into the war spirit again.

GERMAN THOROUGHNESS AGAIN

The train stopped at the station and our baggage was taken out. Then, with a soldier armed with a most business-like gun at the bottom of the steps, we left the cars and were hurried into a long waiting room, the door of which was at once shut and locked. Then our passports were taken, and in a few minutes we were called into a rear room, where we found the baggage. This underwent as thorough an inspection as the Austrians at Orsova had given it, handkerchiefs being held up to the light so that no writing could be hidden in them, cigarettes being torn open for fear that they concealed dispatches, pictures being confiscated on the chance that they were cipher codes. They even took a thermos bottle, rather than take the time then to examine between its various layers.

Next it was the turn of the passengers to be searched and once more complete thoroughness was the order of the day. We were led into small rooms where we had to strip and allow the officer in charge of us to examine every stitch of our clothing. I guess that I looked innocent, because the man who looked me over did not pay any attention to my body, but we heard stories of backs scrubbed with lemon juice to discover acid writing, and heard that ladies had to unbraid their hair, while one officer looked between the toes of his victim for concealed papers.

GOOD EATING IN SCANDINAVIA

There are no half measures when a German search officer really gets to work, we found. Of course, some of them are worse than others, and the women are the worst of all. One poor old German lady had a picture of her only son, killed but two days before at Verdun, and she wanted to keep it. But the woman who searched her was obdurate, and not even an appeal to the head officer returned the picture to the mother. Such stringency seems idiotic, but a part of the German system is to teach a man to obey but never to think, and they are literalists. Once in awhile they find something that should not go through, but one of the inspectors, a man who had lived in New York, told me that they did not get enough to make the trouble and the expense worth while.

On the Danish ship that took us from Warnemünde to the Danish shore I had my first Scandinavian meal, and I liked it. According to their system a table full of cold meat, fish, cheese, bread, and salad is set out half an hour before the main meal is ready. Then everyone takes what pleases him and there is no extra charge—it is all a part of the dinner.

We found the prelude so good that I fear we did not do full justice to the excellent food that followed.

OUT OF THE DANGER ZONE

Copenhagen may have been inexpensive once, but it has forgotten those days, and we were met by a formidable list of prices. We looked for a cheaper hotel, but none was to be had, and so we allowed ourselves to enjoy the luxury we had to pay for. The food is wonderful! Of the days that we spent in the city I have no space to speak. We sailed from there on the S. S. Oscar II, made famous by Henry Ford, on July 27, called at Christiania the next day, were inspected by the British censors at the Orkney Islands, and finally sailed into the broad stretch of ocean. We were near the spot where Lord Kitchener had shortly before lost his life, and for two days lifeboats and lifebelts were ready at an instant's notice. But by the fifth day of the trip we were out of the danger zone, and slept without fear. The passage was rough, but not all of us were sick, and on the ninth of August we landed in New York, after having been on the way for almost seven weeks.

An Undelivered Speech

By PROFESSOR GEORGE BURMAN FOSTER

Of the University of Chicago

HERE is the speech Mr. Hughes did not make:

"Fellow Citizens: I have consented to compete with Mr. Wilson for the presidency. In doing so, I wish to begin by expressing appreciation of the character, ability, culture, and high purpose of my opponent. I am not a candidate because I feel superior to Mr. Wilson in these particulars. Undoubtedly, he is as earnest and honest and patriotic as I am. And, while he may be a bit romantic and Platonic, there is a touch of genius about the man which is foreign to my personality. I own that he has a splendid vision of internationalism and even supernationalism which it were well to add to our old selfish nationalisms. In this field history will honor him as a pioneer. He faces forward with high resolve. Out of the stones which his generation throws at him our children will build a monument to him.

"Moreover, when I turn from the man to what he has done, I find that his official acts, namely, a, b, c, are wise and right and good. It is difficult to see how they could be improved upon, and I am sure I could not do so.

HIS OFFICIAL DEEDS

"As to his official deeds, namely, d, e, f, there is room for difference of opinion. There are alternatives to them which I might have chosen. But I should have done so fully aware that subsequently the consequences of my choice might lead me to conclude that the alternative adopted by Mr. Wilson would have been preferable. Take Mexico. Our President was virtually dealing with a huge mob, hating each other, hating us, to put which down by force would gain our country nothing and lose it much. The loss would have been greater had a policy been adopted which led to war. It is difficult to deal with political chaos, ignorance and lawlessness. If I say Mr. Wilson has blundered, the statement would imply that I knew at the time a course of action that would not have been a blunder. I knew none such, and as an honest man I refuse to offer something that would have only a fictitious constructive appearance.

"There remain official actions, namely, g, h, i, which, I regret to say, are in my judgment false in philosophy and injurious in practice. I give you my reasons for thinking so, that you may appraise them for yourselves. If I am elected I shall do what I can to correct these errors and evils. I do not mean to insinuate that Mr. Wilson is the kind of man that would intentionally commit wrongs against his country or wreak vengeance upon any man or set of men.

BECOMING HUMILITY

"In this connection I take occasion to say with all earnestness that I do not offer myself as candidate with the expectation that I shall make no mistakes as President. Indeed, as I have had no experience in this high office, and Mr. Wilson has, I might naturally make more mistakes in the next four years than Mr. Wilson would.

"I am not conceited enough to boast as I put the armor on, as he may perhaps be able to do as he puts it off. I could not respect myself nor ask respectable people to respect me if I engaged in indiscriminate criticism for partisan and personal ends as demagogues and charlatans have always done. Our captain has had to pilot our ship of state through the midnight hurricane. He was never captain before and the ship has seldom had so treacherous a sea. It is not seemly in us who never were a captain to stand idly and snugly at the wharf and jeer at his pale face and at its torn sails and broken timbers as it comes reeling in from its long voyage across the high seas. To be sure, the captain oftentimes changed direction, the ship's prow was turned now this way, now that, so that the direction of the ship at one time was 'inconsistent' with its direction at another, but consistent with the goal or with the winds and waves which had to be reckoned with.

AS TO CHANGE OF POLICY

"As a Christian I know that the prophet Isaiah in a changing situation so changed his policy that at a later time it was in flat contradiction with his earlier action; but he did not on that account change his principle, but upheld it rather. No, through it all, our captain was not stampeded, but showed a quiet courage which I am frank to say commands my admiration.

"Why, then, my countrymen, do I accept your nomination? Because two political parties are better than one. My traditions and sympathies are Republican—a monist instead of a pluralist in civic philosophy—and the Republican party has been a good servant for the most part for many years, and the specific planks—not so many—of your platform meet with my approval. and, of course, because the great honor of the position appeals to my ambition and aspiration."

The Minister's Financial Problem

The Boston Advertiser hits the nail exactly on the head when it says: "From small salaries it is expected that the ministry shall maintain social positions and contribute to charities upon a scale comparable with their more wealthy parishioners. It is only by the most rigid economy in personal expenditures that the average minister can accomplish any saving at all. Adequate provision for old age or disability is almost impossible. In the past the churches have been too neglectful of the men who have devoted their lives to their service. It is encouraging that they should see the justice of caring for their ministers whose days of usefulness are past."

Peter's Shadow and Ours

By EDGAR DE WITT JONES

ST. PETER'S at Rome is the largest and costliest cathedral in the world. It was hundreds of years in building, and the expenditures lavished upon it represent a colossal fortune. In the realm of church architecture it is supreme, and that magnificent structure, famed the world over for its beauty, is a monument to a simple Galilean fisherman, whose dust is supposed to slumber beneath the massive pile of marble, gold and silver.

From Simon Peter the humble fisherman of Galilee to St. Peter's at Rome seems a far cry. Yet I venture the assertion that the simple fact recorded in the fifth verse of Acts, fifteenth chapter, is a greater tribute to the fisherman Apostle than the world-famed structure at Rome.

THE FISHERMAN APOSTLE

Doubtless many a reader of the New Testament has passed by this significant incident and attached no special importance to its record here. It happened in that wonderful period when the mother church flourished at Jerusalem, when the Apostles and some several thousand members lived in the very atmosphere of the spirit of God. It happened shortly after a poor lame man, who had asked alms of Peter at the beautiful gate of the temple, had received, not alms, but the restoration of health. Peter said, "Silver and gold have I none, but what I have, that I give thee. In the name of Jesus Christ of Nazareth, walk." And he who was lame stood, and not only did he stand, but he began to walk, and not only did he walk, but he leaped, all the while praising God.

LIGHTS AND SHADOWS

"That his shadow might overshadow some of them." Everything in life casts a shadow. The great oak of the woodland pasture casts its equally great shadow and the attenuated telegraph pole casts its equally attenuated shadow. This matter of shadows, that animate and inanimate beings cast—how much there is of fantastical in the shadows that we cast! Sooner or later every child is fascinated and filled with wonderment with his shadow. Robert Louis Stevenson, in his "Child's Garden of Verses," has a poem beginning, "I have a little shadow," in which he tells how a little boy is mystified by the shadow that follows him all through the sunshiny day and how at last the little fellow gets up one morning before sunrise and gets ahead of the shadow for once.

There is mystery and romance in lights and shadows, the fantastical shadows of the woods under a clear moon, the shadows that are thrown from an old-fashioned wood fireplace, the shadows that dance on the wall like human beings, the shadows that reach out over the clear waters of some sheltered brook or stream, beautiful beyond the power of artist to put on canvas.

But the shadow referred to in this text is practical and fraught with teachings that enter into the commonest tasks as well as the holiest of relationships. Every one of us casts a shadow; the influences that go out from our lives, like shadows, are falling athwart the paths of men and women. Every one of us carries an atmosphere with him, an atmosphere either of warmth, genial and persuasive, or cold, iceburgish and forbidding.

OUR SHADOWS FOLLOW US

We cannot get away from our shadows. We are linked to them so closely and securely. Well do I remember a little fellow on a moonlight night racing along the grass with his shadow, trying to run away from it, but never succeeding. At last he gave up in despair and asking the difficult question: "Why is it that I can't get away from my shadow? Why is it that it follows me every place I go?"

Every once in a while somebody says: "My influence doesn't count. It doesn't matter what I do or say, nobody knows and nobody cares." But this isn't true. No man liveth to himself or dieth to himself. The influence of every man and woman is being registered for good or evil upon the community; whether or not we wish it to be so, our lives are casting shadows.

"A LITTLE BIT OF HEAVEN"

Just now there is a popular ballad much in vogue. You hear it every day. It is entitled "A Little Bit of Heaven." It is a tribute in clever verse to Ireland, and the happy thought is that the Almighty created the Emerald Isle by dropping down a bit of heaven in mid-ocean. It is popular and it has a fetching tune, but little bits of heaven are not made that way. God does not drop them out of the skies. They are built up from below. One man can so live here and now as to carry with him the breath of a better land. Simon Peter did that and carried about with him the atmosphere that was holy and good. Great souls who love God and men are little bits of heaven here on earth. And it is possible for the New Jerusalem to come down here on earth.

A Loftier Race

These things shall be; A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
Not to spill human blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of fraternity.

—John Addington Symonds.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Program for the Week of Prayer.

The World's Evangelical Alliance, with offices in London, has sent out the program for the Week of Prayer, beginning January first. The series of subjects is worthy of note. They are: Monday, "Thanksgiving and Humiliation"; Tuesday, "The Church Universal—the One Body of Which Christ Is the Head"; Wednesday, "Nations and Their Rulers"; Thursday, "Missions Among Moslems and the Heathen"; Friday, "Families, Schools, Colleges and the Young"; Saturday, "Missions at the Home Base, and Among the Jews."

Ministers on Prohibition Ticket.

The Prohibitionists are utilizing a good many preacher politicians this year on their state and national tickets. Dr. Ira Landrith, formerly of the Cumberland Presbyterian Fellowship, is the candidate for vice-president. Rev. John R. Golden, a Disciple, is the candidate for Governor of Illinois. Rev. Oliver W. Stewart, another Disciple, is manager of the national campaign. All of these were in Chicago on October 7 for a Prohibition rally.

Says Missionary Sacrifice Is too Small.

J. Campbell White, at the recent National Missionary Congress in Washington, D. C., made this startling statement: "We have been saying that we could not afford to give eighteen million dollars a year to foreign missions or to send four thousand men abroad. Yet today Great Britain, with less than half our population, is spending twenty-five million dollars a day; and Canada, with less than one-tenth our population, is sending three hundred thousand men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."

A Call to America's Generosity

The President of the United States has issued an appeal that October 21 be observed as a day for Armenian and Syrian relief. The people in these sections of the world have suffered most from the ravages of war. S. S. McClure, the noted American publisher, states that the Turkish outrages in these countries are so astonishing as to constitute "something new in history." The Committee for Armenian and Syrian Relief promises that every cent given will reach the unfortunates. There has been $1,200,000 given already and it is imperative that $5,000,000 more be raised. A letter received by the committee from Aintab tells some of the horrible conditions that prevail. The writer says: "But I am not thinking of myself, but of the crowds of children outside that are crying for bread, of the many pure young girls who, driven by hunger and loneliness at home, seek refuge at the hearths of Arabian men, to whom they are sold for bread; the women, the mothers, who are wandering about in despair to find bread for the little ones; the young people who, weakened by hunger, appear like old people prematurely aged. The responsibility of having seen this compels me to write. A little boy said to his mother: 'Here is the cooking stove and the pot, why don't you cook us something to eat?' The little one had not eaten anything for two days. Another child: 'Mother, will ever the time come again that I can eat as much as I like?' The people kill and eat the street dogs. A short time ago they killed and ate a dying man. An eye-witness told me this. I saw a woman, who from the street ate the clotted blood of an animal. Up till now all fed themselves with grass, but that, too, is now dried up. Last week we came in a house of which the occupants had not eaten anything since three days. The wife had a child in her arms and tried to give it a crumb of bread to eat. The child could eat no more; it died in her arms. A mother threw herself into the Euphrates after she had seen her child die of hunger; a father did the same."

A Great Preacher Coming to a Great Church.

The Church of the Pilgrims in Brooklyn, of the Congregational order, is a historic church. It was here that Dr. Richard Salter Storrs was minister in days gone by, and occupied a unique place in American life. The church neighborhood has changed, but there is now a work to do calling for a new kind of ability. The church has called to its pastorate Rev. Richard Roberts of London. Mr. Roberts was a Presbyterian in London, with the Crouch Hill church. He has taken an extreme pacifist position, which has made living difficult in London in these exciting times.

Well Known Waldensian Pastor Dies

Rev. Albert Clot was a Waldensian pastor in New York, doing work among the Italians. He came to this country some years ago in the interest of the Waldensians and made a deep impression. He then settled in New York as head of the Italian Bureau of Immigration, and later became pastor of a church. Though he knew the abuses of the Roman Catholic church in Italy, he always spoke temperately and in Christian spirit of these facts. He died recently, and it will be difficult to fill his place in the Presbyterian mission work.

The Bishop of Springfield Will Resign

The Bishop of Springfield, of the Protestant Episcopal church, the Rt. Rev. Edward William Osborne, D. D., who was consecrated in 1904, announced on Friday, September 29, his intention to resign his see at the approaching session of the House of Bishops at St. Louis. His resignation is to take effect January 1st, and the reasons assigned for his action are his advanced age and physical infirmities.

Two English Bishops in This Country.

Two English bishops have arrived to attend the general convention of the Protestant Episcopal church. They are the Rt. Rev. Huyshe Wolcott Yeatman-Biggs, Bishop of Worcester, and Bishop Montgomery of the Society for the Propagation of the Gospel. These noted ecclesiastics preached in New York on the Sunday after their arrival. They will be interested participants in the gathering of Episcopalian leaders in St. Louis October 11 and the days following.

The Sunday School

THE VOYAGE.

Lesson for October 29

Golden Text: Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass. Psalm 37-5.

Lesson Acts 27, 1-38: verses 13-26 printed.

Memorize verses 22-24.

(13) And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. (14) But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: (15) and when the ship was caught, and could not face the wind, we gave way *to it,* and were driven. (16) And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: (17) and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. (18) And as we labored exceedingly with the storm, the next day they began to throw *the freight* overboard; (19) and the third day they cast out with their own hands the tackling of the ship. (20) And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us,* all hope that we should be saved was now taken away. (21) And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. (22) And now I exhort you to be of good cheer; for there shall be no loss of life among you, but *only* of the ship. (23) For there stood by me this night an angel of the God whose I am, whom also I serve, (24) saying, Fear not, Paul; thou must stand before Cæsar. and lo, God hath granted thee all them that sail with thee. (25) Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. (26) But we must be cast upon a certain island.

* * *

Verse by Verse

16. *Running under the lee of a small island.* There was no port here, but the island furnished some protection. *We were able with difficulty to secure the boat.* To get on deck the small boat which in calm weather was attached by a rope to the vessel's stern.

19. *The tackling.* Here the meaning is uncertain, but is generally supposed that it means the furniture of the ship.

20. *Neither sun nor stars shone.* These were the guides to the mariner, and when they could not be seen he was lost. *Many days.* The journey between Crete and Malta took about fourteen days.

22. *I exhort you to be of good cheer.* The above words prepare for this word of comfort. *There shall be no loss of life among you.* He feels sure that the people will be saved, but is not confident of the ship. Better to lose property than life.

23. *Whose I am, whom also I serve.* "To belong to God expresses the essence of inward religion, while to serve him is the sum of religion in practice."—(Maclaren.)

24. *Thou must stand before Caesar.* This was the purpose of God to which Paul's life had been spared. *God hath granted thee.* It may be that their lives were granted to Paul in answer to his prayer.

25. *Be of good cheer.* This they could well be in face of Paul's encouraging words. *I believe God.* Paul's faith would spread among those on board; so will our faith inspire others if it is worth while.

26. *We must be cast upon a certain island.* They would be saved by being cast upon a certain island.

TEST QUESTIONS

1. Who were Paul's traveling companions?
2. What was Paul's counsel at Fair Havens?
3. Why was his advice disregarded?
4. Why did Paul have such influence over the crew?
5. What is the meaning of the word "Euraquilo?"
6. To what country does Crete now belong?
7. What was Paul's real and official position on the boat?
8. Why did they give up hope when they could not see the sun and stars?

"Shipwrecked"

The Lesson in Today's Life

BY JOHN R. EWERS

"I HAVE always wondered," said a friend of mine, "what I would do if I woke up and found a burglar in the house. Now I know. Last night I had a fight with one and I bested him." How will you act in a crisis? The great point in this lesson is found in the behavior of the Great Apostle. A storm at sea tests men's souls. Some curse. Some pray. One stands by the rail and philosophically observes to the young girl nearby, "Why should we fear death—it is the beautiful adventure." Wesley found God in the storm. Alexander Campbell pledged his entire service to God in an Atlantic tempest. Paul was never more a king than when he rode above the storm. What a mighty spirit that man had! When seasoned sailors were in a panic, when the frail ship creaked and rolled and plunged, when his fellow passengers were dumb in terror, Paul was calm. "We shall all be saved."



An old gentleman left my study this morning and as he walked out he said, "My life is hid with Christ in God. I may go to heaven from the car or from my home; it matters little so long as I am sure where I am going!"

Do you believe that God strengthens us? Have you a vital faith? Do you trust in the Lord? When you come face up to the great moments of your life—the moment when you face death, promotion, defeat, great success, or years of dull grind ahead—do you absolutely believe that God cares and that his power is sufficient? Power is possessed by that life which believes that God is the guide.

"Why, this church cannot fail!" said a fellow pastor, in a dark hour, "because this is God's work"; and he toiled on until victory crowned his labors. God is back of His work. God is back of every good man and He will see you through.

I visited a fellow in the jail this week. He went up against a problem too big to handle alone and he was broken by it, poor chap. It's a sad thing to go naked to the battle. It's a pity to face the trying world, Godless. Once he had been a church member. He pulled an old, faded, church directory out of his pocket and showed me his name. He showed me a letter of commendation written twenty years ago. But now he is down and out. He had to take the count. He met his crisis and was licked. He smashed into his temptation single handed. Having no pilot he ran his boat upon the rocks. He said, "When I get out of here I am going to head straight for your church." I said, "I will predict your finish by whether you head for a church or a saloon when you go out that door."

* * *

A man will do in a crisis precisely what he has made up his mind to do in the quiet hours of his life. "If I get a good chance—watch me!" And some hour your chance comes, like a flash, and you steal, lie, swear, shirk or whatever you had consented in your miserable soul to do. A strong character is built up by the cumulative results of good, kind, positive thoughts and plans. The gods see everywhere. The wind blew down our street the other night and a stately tree crashed down—it was rotten inside—it was a bluff—but God called that bluff,—and He will call yours! You can't fool God at all, no matter what Lincoln said about bluffing the crowd. And it's God that counts. Magnificent Paul riding the storm with a brave heart. My soul, be on thy guard! The crisis is the proof of the stuff.

October 15 is the date set for the publication of

HYMNS OF THE UNITED CHURCH

The Disciples Hymnal

Edited by Charles Clayton Morrison and Herbert L. Willett. The book is now on the press after some delay due to the incalculable conditions obtaining in the manufacture of the paper. Many requests for returnable copies have been received. These will be sent promptly. A wide-spread interest has been manifested in the appearance of this notable work into which five years of preparation have gone. The publishers regard The Disciples Hymnal as the most important single contribution they have ever made to the Disciples of Christ and the general Church. Pastors or responsible officers of churches may write for returnable copy of the hymnal. Please state the approximate number of books your congregation will need. Address

Disciples Publication Society,
700 East 40th Street, Chicago

Disciples Table Talk

Western Man succeeds in Eastern Field

It seems a big experiment for a pastor to leave a field in Missouri for a conservative work in an eastern city, but T. E. Winter, in taking up the pastorate at Third church, Philadelphia, after serving at Fulton, Mo., evidently made a wise move. For there are "things doing" at the Eastern church which indicate real progress made. Mr. Winter has been in Philadelphia but two years, but already a lot has been purchased in a fine residential neighborhood, now being rapidly developed. The lot cost $10,500, and is situated in the west part of the city. It is over three miles from the present location of the church, but is easily accessible to all the congregation by car lines. In fact, Mr. Winter writes, all West Philadelphia will find the church easily reached, which is an important fact when it is considered that the Disciples have but one church in this part of the city. The Third church congregation is now planning a whirlwind campaign to clear the indebtedness on the lot before January 1, 1917; the expectation then is to follow this up with an active building campaign. Work on the new building will be begun next spring or summer. In the meantime a Sunday school will be opened in a motion picture theater in the new neighborhood, also an evening preaching service. These meetings will begin November 1. Since Mr. Winter has been with Third church there have been nearly 300 persons added to the membership of the congregation.

J. N. Jessup Goes to Magnolia Avenue, Los Angeles

For a long time it appeared that E. M. Waits, of Magnolia Avenue, Fort Worth, Tex., would succeed R. W. Abberley at Magnolia Avenue, Los Angeles, Cal. But when Mr. Waits was called to the presidency of Texas Christian University, it became necessary for the board of the California church to cast about for another man. The call has now come to J. N. Jessup, who has been very successful in the churches at Vincennes, Ind., Little Rock, Ark., and in his present field at Hopkinsville, Ky., First church. Mr. Jessup will assume his new task November 1.

"The Peripatetic Parson" Visits Bowling Green, Mo.

Nelson Trimble, who styles himself "The Peripatetic Parson," has recently been "peripateting" at Bowling Green, Mo., where Arthur Stout ministers to the entire community, and where Speaker Champ Clark lives and testifies to his religious beliefs as an elder in the Christian church. Mr. Trimble writes that all of Pike county feels the influence of Arthur Stout. Last week he was elected county president, and he will soon make a school house tour of the county in the interest of the dry amendment. The new brick church is reported nearly completed, and this modern structure will be dedicated on November 12 by C. H. Winders, of Indianapolis. Of Speaker Clark Mr. Trimble writes: "Speaker Clark is an elder of this church and is beloved by every one who knows him, not only for his fine personal qualities, but also for his splendid Christian ideals which he lives out in the strife of politics. I saw Mr. Clark on the street here the other day and he made the statement that on all of his campaign trips he carried along a copy of the scriptures to which he turned for comfort and strength in the midst of the stress and turmoil of campaigning. His new lecture, 'Richer Than Golconda,' is an eloquent plea for bible study." Mr. Trimble also reports progress in New London, where a new



Rev. T. E. Winter, Who Is Making an Unusual Record at Third Church, Philadelphia

building helps the pastor, Mr. Munyon, in getting results. He speaks highly of the work of Mr. Book at Frankford, Mo., and of Mr. Dudley, who ministers at Troy.

CHURCH EXTENSION AT HIGH TIDE

I am very happy to report the gains made in our Church Extension work this year.

From the churches we received $26,142.50, which was a gain over last year of $4,762.49. We had 1,388 contributing churches, a gain of 198 over last year. Our total new receipts, including interest, are $196,973.83, which is a gain over last year of $109,975.13. Of this $64,227.03 was from the Thomas Bondurant estate, De Land, Ill. Subtracting this from our total gain of $109,975.13, we have a normal gain of $45,748.10. Our returns on loans are $150,976.77. The total number of churches we have built since the beginning is 1,838.

Our total returned loans and interest from the beginning are	$2,080,419.92
There is in our permanent fund	1,309,040.20
This makes a total of	$3,389,460.12

which has been in operation in our Church Extension Fund during the last twenty-eight years.

G. W. Muckley, Secretary.

W. F. Richardson Quits Kansas City Field After Long Service

Sunday, two weeks ago, was the twenty-second anniversary of the coming of W. F. Richardson to the work at First church, Kansas City, Mo. On this day he completely surprised his congregation by announcing that he would resign this work, his resignation to take effect January 1. Mr. Richardson stated that he did not know what he would do, but said that he had no intention of quitting the ministry. He declared that his resignation must be taken as irrevocable. No pastor in Missouri has done a more useful work than Mr. Richardson, not only for his own church, which is in a difficult field, but in outside lines of activity. His stand against vice and the saloon has made him an outstanding figure in the public life of Kansas City. Mr. Richardson is the third oldest Protestant minister in point of service in Kansas City, the length of his service being exceeded only by that of George H. Combs and George P. Baity, who have been in the ministry there, respectively, twenty-four and twenty-three years. He has been one of the most active members of the Ministerial Alliance and vice-president of the Church Federation since its inception in 1908. He was elected president of the general convention of the Churches of Christ to meet in Des Moines this week. Mr. Richardson preached his first sermon in Secoy, Ill., forty-four years ago, and was ordained four years later. He came to Kansas City from Central church, Denver. Asked for the reason for his present resignation, he said he had none further than that he had been with his charge twenty-two years and had decided it would be best for him to change. In common with other downtown churches, First church has suffered a yearly exodus of its members to churches in the residence districts. Only a few members who were there when Mr. Richardson began are there at present. In the twenty-two years of his pastorate he received twenty-six hundred members into the church. More than twenty-three hundred have been lost through letter or otherwise. The church now has a membership of 833, 775 of whom Mr. Richardson received into the church.

Sixty Years a Sunday School Teacher.

Mrs. Barbara Hamilton, who died recently at Eureka, Ill., had the unique distinction of having taught in the Bible school for a period of sixty years. This is a remarkable record indeed, especially since during that long period Mrs. Hamilton kept in touch with all the developments in Sunday school, always ready to adopt the newer and better methods. Mrs. Hamilton was born in Arbroath, Scotland, in 1835. During her service in this school the Eureka church grew from a pioneer rural congregation to one of the most modern and progressive churches of the brotherhood. The Sunday school is graded, with promotion of classes, teacher training and all the other modern methods that make it a real school.

W. B. Clemmer Concludes Six Years at Rockford, Ill., Central.

That W. B. Clemmer is a leader in Rockford, Ill., community life is evidenced by the fact that he was chairman of the union evangelistic campaign recently held, and that he is president of the City Pastors' union. A fine new church home was completed

and dedicated this year, and while all obligations on this are not yet paid, there is no financial embarrassment. An increase of salary has just been voted their pastor by the congregation. During the year 87 persons were added to the church membership, 33 of these coming from the Sunday school. The cause of missions received $241 from the church and allied organizations. Mr. Clemmer made 1,424 calls during the year just closed.

—The Loyal Daughters' Class of the Bible school at Lebanon Junction, Ky., is composed of ten young ladies taught by Mrs. R. H. Hampton. Four members of this class having received inspiration at a district convention led the class to undertake the support of an orphan in the Louisville Home.

Wanted: Two Trained Nurses for Mission Work.

Secretary S. J. Corey writes: "We are greatly in need of two well-equipped trained nurses for our hospitals in China. The money has already been provided and all expenses covered for their going. The two hospitals are in the midst of great populations, and these nurses are much needed for the work. The Foreign Society needs two nurses of resourceful spirituality and tact. They should have the equivalent of a high school course before the nurse's course. We had two under appointment and hoped to send them out this fall, but emergencies have arisen which make it impossible for them to go. I know of no place in the world where one could serve with greater hopes of returns for Christ, or where the need is more pressing than in these two places. Each hospital is the center for a million or more people."

Unusual Growth at Lawrenceburg, Ky.

Frederic F. Grim has been with the church at Lawrenceburg, Ky., but a year, and to date there have been 60 persons added to the membership of the congregation, about half of these by confession of their faith. The Sunday School has surpassed any year of its history both in attendance and missionary offerings; the school is being graded, the state Sunday School organization giving assistance in this task. A Christian Endeavor society has been organized, and has already become a strong influence among the young people of the church. A "Triangle" has also been organized among the younger girls. The C. W. B. M. has more than doubled its membership, and is exerting a fine spiritual influence in the community. The Ladies' Aid has promoted a Chautauqua course with success. The missionary offerings of the church represent a larger number of givers than ever before, and are the largest in the history of the church. At present the congregation is enjoying a spiritual feast in the meetings being held under the leadership of Roger T. Nooe of Frankfort, Ky. The purpose of the series is the building up of the church in spiritual and business efficiency. No better messages have ever been given the congregation, Mr. Grim writes.

* *

—Jackson Boulevard Sunday school, Chicago, had an attendance on October 1 of 892. The Loyal Women's Class, taught by the pastor's wife, Mrs. Austin Hunter, had 187 present on that day. Mr. Hunter has a large men's class.

—Chas. H. Swift, pastor at Carthage, Mo., reports a series of meetings just closed at this church, with eight confessions and six additions by letter and statement as one result. Mr. Swift preached during the meetings and Frank McDonald led in the singing and solo work. During Mr. Swift's first six months in this new field there have been forty-four accessions to the membership of the church.

—C. M. Burkhart, of the pastorate at Springfield, O., writes that C. F. Hutslar, of Broadway church, Los Angeles, Cal., preached a strong sermon at the Springfield church, on October 1. This is Mr. Hutslar's home church, as also that of Wallace Tuttle, song evangelist, who often "drops in" and sings for the Springfield congregation. Mr. Burkhart reports a second every-member canvass taken, with great success. Along with the other churches of the city, Mr. Burkhart's congregation is making preparation for a union revival to be led by Dr. George Wood Anderson.

—E. B. Lyman, a leader in the Oakland, Cal., church, is quite hopeful of results to be attained by this congregation under the ministry of the new pastor, H. A. Van Winkle, who had the good record in his previous field at Tillamook, Ore., of doubling the membership of the congregation and increasing the efficiency of the Sunday school 100 per cent during the three years of his pastorate. Mr. Lyman pronounces Mr. Van

ROYAL
BAKING POWDER
Absolutely Pure
No Alum—No Phosphate

Notes From the Foreign Society

Last week the Foreign Society received $2,000 on the annuity plan from a friend in Ohio. This is his second gift.

The estate of the late T. E. Bondurant, De Land, Ill., has been distributed, and by the terms of the will the Foreign Society received $64,102. There will be further receipts from this estate. This becomes a permanent fund and only the income rising from it can be used for the work.

The total value of the property of the Foreign Society on the mission fields is reported by the missionaries to be worth $648,713, a gain of $36,322 over one year ago.

The total amount raised on the mission fields of the Foreign Society during the past year is $94,610, a gain over the previous year of $35,337. Ten years ago only $17,462 was raised, an advance in a decade of $77,522. This is certainly a very encouraging showing and one that must be gratifying to the friends of the work.

Miss Kate V. Johnson, missionary under the Foreign Society, in Tokyo, Japan, has just reached America on furlough. Miss Johnson has been in the service of the Foreign Society longer than any other missionary. She is supported by the church at San Diego, Cal.

Dr. J. W. Young is making good progress in the Mary Chiles Hospital at Manila, P. I. He took up the work just a short time ago when Dr. Lemmon left Manila for his furlough in America. The friends of Dr. Lemmon will have the pleasure of meeting him at Des Moines.

It is very gratifying to report that the number of churches that gave $600 or more during last year was 134, a gain of 41 over the previous year reaching that amount. These 134 churches gave more than all the other churches of the brotherhood. This helps to illustrate the great value of the living link method.

The receipts of the Foreign Society amounted to $92,949 in August, a gain of $71,702.

The churches as churches gained $5,941. This brings their total gain for eleven months up to $23,190. The total reecipts from the churches for the year are $118,821. This is the best in our history for the corresponding time.

The Sunday schools did splendidly in August. They gained 120 contributing schools, and they contributed $7,319, an increase over August of 1915 of $3,096. They have given $89,630 in eleven months and we rejoice to believe that they will go up to $100,000 by September 30. This has been their work for the year.

* * *

The Endeavor societies gained in number and contributions, though both were small. But they have gained 519 contributing societies during the year and $2,829 in gifts.

The individual gifts in August show a loss of 120 in number, but a gain in $2,593 in amount given. We are expecting large returns from individual givers during the month of September.

The annuities gained $7,667 in August but they show a loss of $916 on the year. It is our hope that September will show a different footing. We are expecting a substantial gain.

The total receipts for the year to September 1 are $355,173. This is a gain in regular receipts of $79,404, a gain in bequests of $636, but a loss in annuities of $916.

* * *

Let the friends get very busy the next few days and pass the $500,000 mark without fail. This we will do if the receipts for this month equal those of September, 1915. Let us not be defeated now when a mighty victory is in sight.

Send offerings promptly to F. M. Rains, secretary, Cincinnati, Ohio, and he will return a proper receipt.

Winkle a convincing speaker and an able evangelist.

—W. H. Hampton, evangelist, is now in a meeting at Wyaconda, Mo., the Thomases of Des Moines having charge of the singing.

—On rally day at the Petersburg, Ill., Sunday school, the Iscah Class of women had an attendance of 101. There were 374 present at the general service.

—Charles Watt Erickson will be the new chancellor of Cotner University, Bethany, Neb. He will begin his work November 1.

—J. L. Kohler has resigned the assistant pastorship of First church, Lincoln, Neb., to take up a Y. M. C. A. secretaryship.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—W. B. Zimmerman has been preaching a series of illustrated sermons at Mitchellville, Ia., on Sunday evenings, beginning September 17, with "Ancient Bible Manuscripts"; September 24, "The Bible Writers"; October 1, "Man-Made Religion"; October 8, "The True Revelation of God." These were stereopticon lectures and drew large crowds.

—Drake University has a fine representation in the University of Chicago again this year. Here are some of those entering: Sam Kincheloe and wife, Herbert Swanson and Estella Saunders, Harry Leach and his new bride, John I. Roberts and sister Mary Roberts, Opal Daniels, Stella Buchanan and John Hirschler. All but Messrs. Swanson, Saunders and Buchanan are graduates of last year's class, and all but Mr. Leach and wife are members of the "Volunteer Band" of Drake.

—The Grant Park church, Des Moines, where F. W. Mutchler continues his unique ministry, were to have a "Fall Financial Festival" on October 1. A. M. Haggard was to be with them in the evening service. These people have about $950 indebtedness on the basement of their building, which is now being used. They want to get this out of the way that they may have a clean slate for the completion of their building as soon as possible.

—R. Graham Frank of Liberty, Mo., will hold an evangelistic meeting at Lexington, Mo., where Richard W. Wallace ministers. The series will begin November 12.

—Frank Waller Allen of First Church, Springfield, Ill., reports that the Fellowship Movement in this church starts off with fine prospects this autumn. The girls' department, just inaugurated, enlisted seventy-five girls at the first session.

—The anniversary dinner and business meeting of Hyde Park Church, Chicago, was held on Wednesday of this week. This is in celebration of the 22nd anniversary of the organization of the church, and the 16th anniversary of the coming of Dr. Ames to the pastorate. A budget of over $6,000 is reported for the year, of which $2,000 was for missions and benevolences. Fifteen persons took membership with this congregation last Sunday. There have been additions at the Sunday services for many weeks past.

—J. E. Lynn has resigned from the pulpit at Loveland, Cal., because of ill health. One of the church leaders writes that the work has prospered greatly under his leadership, and has taken a commanding place in the community. Mr. Lynn will at least for a time give up the ministry. The congregation is seeking for the right man to succeed him at Loveland.

—Thos. Penn Ullom, at one time associated with C. R. Scoville in evangelistic work, has located at Winona Lake, Ind., and will serve as pulpit supply and evangelist.

—The new Bible School House of Ninth Street Church, Washington, D. C., will be dedicated next Sunday. Geo. L. Snively will be in charge and E. B. Bagby, T. A. Hosteller, S. T. Nichols and the pastor, Geo. A. Miller, will speak. Special evangelistic services will be held each evening of next week.

—For the year closing September 30, 1916, the Endeavor Societies of the churches contributed $10,246.44 for foreign missions, a gain of $3,536.62 over the preceding year. There was a gain of 350 contributing societies. These splendid and encouraging gains should inspire the Endeavorers to even a larger work this year. Hence the watchword of the new year, "$15,000 from the Endeavor Societies by September 30, 1917."

—The following Endeavor Societies have recently entered the Life-line class in the Foreign Society, or have expressed their purpose to do so this year: St. Louis (Compton Heights), Mo.; Paris (First), Ill.; Fort Wayne (W. Creighton Avenue), Ind.; Bedford, Ohio; Spokane (Dean Avenue), Wash.; Norfolk (First), Va.; Alpha Society, Washington (Vermont Avenue), D. C. Interest in the Life-line plan continues to grow and it is hoped there will soon be one hundred societies in this class.

Transylvania and College of the Bible

The opening of the new session of Transylvania and the College of the Bible has been full of promise. The freshman class is larger than in many years, and the other classes are full. It is always heartening to see the improvement in the preparation of students from year to year. This is noticeably true of the present student body. There is an increasing number of first honor graduates from the high schools, and men with degrees from other institutions are coming to Transylvania. England, Canada, Sweden, Australia, Japan, Russia and Germany are represented in the student body. The others come from some thirty states. The group of students is of the highest order.

Transylvania and the College of the Bible played an important part in the State Convention of the Christian Church at Winchester. President R. H. Crossfield, Secretary J. W. Hardy, Chancellor Homer W. Carpenter, Dean H. L. Calhoun, Dr. A. W. Fortune and Professor W. C. Bower appeared on the convention program. The Transylvania banquet was the largest of its kind yet held. Three hundred friends and alumni were seated at the tables and greatly enjoyed the occasion. Ira Boswell, E. B. Barnes, R. N. Simpson, Edwin Mark, J. D. Armistead and W. C. Bower were the speakers. President Crossfield acted as toastmaster, and an enthusiastic group of college students led the college yells and songs.

An effort is now being made to bring the alumni of the institution into a closer organization. Few institutions in America have a more distinguished or more honorable company of alumni than Transylvania, and the effort to bring them into closer touch and sympathy with the institution is a most worthy one. President Clinton M. Harbeson and his executive committee are planning a campaign toward that end.

The education session of the Des Moines convention will be presided over by President Crossfield and the principal address will be made by Dr. Herbert Martin, an alumnus of Transylvania. The Transylvania banquet on Saturday night of the convention is expected to be one of the largest and most successful ever held in a similar convention.

Miss Bertha Lohr of Nordhausen, Germany, for some time one of our missionaries in China, has entered Transylvania for a course while she is waiting for an opportunity to return to the mission field. She has been interned on account of the war. Miss Allye Campbell of Union City, Tenn., is preparing herself in the Department of Religious Education, for a pastoral helper. Miss Anne Garnett of Robinson, Ky., for two years a student in Wellesley College, has entered Transylvania for her degree.

A splendid company of men make up the football squad this season, and the team has opened the season with a first-game victory over Hanover College with a score of 46 to 7. It looks like a championship team again. H. W. Carpenter.

Hiram College Notes

The many friends of Prof. Geo. H. Peckham will be glad to know that his health has greatly improved and he is able to do part-time teaching in the Old Testament department.

The first semester of 1916-17 has opened with the largest college enrollment in the history of the institution. Three hundred and ten are in attendance, with a freshman class of 110. New teachers added to the faculty this fall are Prof. John Kenyon from Butler College, Prof. T. B. Ford from Lincoln Memorial College, Prof. Leigh Cannon from Eureka College, Prof. Gershon Bennett, graduate of Columbia University, Miss Mary Treudley of Athens, O., Miss Laura Towne of Madison, Wis., and Mrs. Celia Tanner Cleaver of Detroit. Professor B. S. Dean has leave of absence for a year and he and Mrs. Dean are in California.

All Hiramites are rejoicing in the football victory over Western Reserve University, score 7 to 0. It was a clean-cut contest, fairly won. The outlook for our team is very bright. Professor B. J. Haggard is coach, assisted by Schuele, star of the Western Reserve team of last year. The schedule includes games with Oberlin, Case, Mt. Union, Baldwin, Wallace, Bethany and some others.

The annual report of the Hiram Church at the end of the fiscal year September 30 showed a membership of 362. Gifts to current expense aggregated $2,250, and to missions and benevolences $1,325. The budget plan complete is used here, and splendid results are shown. Brother John Pounds is a remarkably successful pastor for this college and country community. We all hope his tenure may be for life. C. O. Reynard.

National Benevolent Association

While our little hospital at Valparaiso, Ind., has been the least conspicuous perhaps of any member of the association's family, it is no less worthy of sympathy and support. It has become necessary to repair and remodel the building at a cost, approximately $5,000. A good part of this money has been borrowed. The work is now in progress. We should have at least $3,000 in order to make these repairs and reopen the hospital free of debt.

Thanks to the fine leadership of Mrs. J. C. Gentry, as chairman of the furnishing committee, the boys' dormitory of the Southern Christian Home, Atlanta, Ga., has been refurnished throughout with modern, specially constructed, sanitary beds. This fine gift has changed a curiosity shop into a bright, clean, attractive sleeping room.

The Cleveland Home has just finished a complete course in repairs. Ventilation has been improved, the fire risk reduced, better sanitation secured. This home is deserving of a more liberal support.

The Juliette Fowler Home is undergoing a transformation. The beautiful grounds, consisting of 15 acres, have just been inclosed with a neat, substantial fence. A modern new barn and chicken house has been erected. The place has been stocked with cows, pigs and chickens. A playground has been laid out and supplied with equipment. Under the leadership of Mr. M. B. Keith, as treasurer of the home, the Texas brethren are undertaking to finance it without the expense of a field man. They are setting an example worthy of our brethren everywhere.

For eight years we have prayed and worked for a small, separate building in which we might receive and detain children exposed to contagion into which we might remove, for their own safety and the safety of the family, children that might become sick with contagion in the Christian Orphans' Home. Through the generosity of Mr. Robert Stockton, who responded to the orphan's cry, eight years ago, by providing the present building for the Christian Orphans' Home, this new detention home and hospital is now being erected. Mr. Stockton has just made a gift of $12,000. Eight thousand dollars more is needed to enable us to open this building and dedicate it to the care of the sick and afflicted orphan free of debt.

A new home for the aged or the enlargement of one of our homes has become imperative. Such an influx of applications has come during the last few weeks as to crowd all of the homes. Twenty-six applications have been received within the last thirty days, all of them within a radius of 350 miles of Jacksonville. We dare not let these worthy brethren cry to us for support in vain.

The association is just closing the best year in its history. It has worked hard. Its friends have been generous. The Lord has blessed it with abundant fruitage. We invite our friends at Des Moines to rejoice with us.

J. H. MOHORTER,
Secretary.

H. H. PETERS AT CENTRALIA, ILL.

Sunday, October 2, was a good day with the Christian church, Centralia, Ill. It was the occasion of the raising of money to carry the building and loan and other indebtedness on the church property.

The Centralia church has a membership of 400. There are no wealthy people in the congregation. On the other hand, the congregation is representative of the community, which is made up largely of middle-class people. The property, including the parsonage, is worth at least $50,000. There is an indebtedness of $11,000 hanging over the church. The first Sunday in October is the anniversary of the dedication. The church celebrated this year the sixth anniversary. On this occasion money was raised to carry the building and loan obligation and to pay the interest on a note at the bank. The leaders in the work decided that they would need a cash offering from the Sunday school of $300 and pledges amounting to $125 per month for the year. But the fondest expectations of

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Herald of Gospel Liberty (Christian Denomination): "Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God."

The Advance (Congregationalist): "We believe the position herein advocated is one that the Disciples will be driven ultimately to adopt."

The United Presbyterian: "An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion."

The Christian Union Quarterly (Disciple): "The author has a brilliant style and thinks along ingenious and fascinating lines."

The Religious Telescope (United Brethren): "The significance of this work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement."

Central Christian Advocate (Methodist): "A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few."

The Presbyterian Advance: "The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which has often been asked of him by correspondents and readers—'What is the best book on baptism?'"

The Christian Intelligencer (Reformed): "The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal."

Zion's Herald (Methodist): "The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of the leading publication in the Disciples' denomination."

The Continent (Presbyterian): "It required courage to publish this book. It is by a minister of the Disciples church, which has been peculiarly strenuous in behalf of the scriptural necessity of immersion, and he writes that 'the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion.'"

The Congregationalist: A daring and splendidly Christian piece of work."

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The Christian Endeavor World: "A thorough treatise from the immersion point of view, but building a bridge toward the affusionist view."

Every member of the Disciples fellowship should own this book which is stirring the denominations. Price, $1.35 per copy, postpaid
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the church were surpassed. The attendance at the Sunday school was 402, with a cash offering of $619. In the morning service the state secretary, after a brief sermon, secured pledges aggregating $143 per month for the year. This made the offering of the day something over $2,300. This will relieve the burden for the year and put the Centralia church in the best shape in its history. The people seemed to realize the new impulse, for in the evening there was a large crowd present to hear the gospel message.

R. H. Robertson, the pastor, and his faithful wife have rendered a great service in Centralia. They are just entering upon their fourth year. Mr. Robertson has spent twenty years in the ministry in Illinois, with the exception of three years. He has held notable pastorates in Hoopeston, Du Quoin and Shelbyville. J. Barbee Robertson, a son of Mr. and Mrs. Robertson, graduated from Transylvania last year and is taking post-graduate work in that institution this year. He preaches for two leading churches near Lexington. Mrs. Robertson is a capable leader among the women of the church, and much of the success of the day was due to her untiring efforts. The congregation has to rely largely upon the loyal support of the women.

In the morning service Robert McGarvey Robertson, the sixteen-year-old son of Mr. and Mrs. Robertson, and who is a senior in the high school, read the scriptures. He expects to attend college somewhere next year. Naturally, he looks toward Transylvania, as his father and brother are graduates of that famous institution. T. G. Braden has been Sunday school superintendent for eleven years. He is a banker by profession and a Christian by pursuit. He is one of the best Sunday school superintendents in Illinois.

H. H. Peters,
State Secretary.

★ ★

A VICTORY FOR THE BIBLE SCHOOLS

The friends of our Bible school work will be glad to know that the books of the American Christian Missionary Society closed on September 30, showing Bible school offerings in hand to the amount of $40,148.09 for the year as compared with $33,263.12 for last year, a gain of $6,884.97. Even more encouraging is the gain in the number of contributing schools, which is 2,452 to 2,956, a gain of 20 per cent.

We can make it $50,000 this year, and **we will.** Order your supplies at once for Bible School Day the Sunday before Tranksgiving. "Farthest North" is our most attractive exercise and will inspire your school to go to the **farthest limit** in its offering.

Robt. M. Hopins,
Bible School Sec'y, A. C. M. S.

★ ★

DEDICATION OF THE MONINGER MEMORIAL

One of the significant Bible school events of the year was the dedication of the Herbert Moninger Bible School Chair in Bethany College. Indeed it was one of the most significant events for many years.

Herbert Moninger died in June of 1911. In the fall of that year a concerted effort was made to erect some fitting memorial in his honor. The endowment of a Bible School Chair in Bethany College was proposed and the proposal met with universal approval. The Bible School Department of the American Christian Missionary Society was asked to take the leadership in the campaign to raise the $25,000 essential to secure this endowment.

In June of this year the last pledge was paid and the entire fund became available for the use of the memorial. The principal is invested and only the interest will be used for the maintenance of the teacher in charge, so that the memorial is an established and permanent enterprise.

The dedicatory exercises were planned for the opening of this college year. They were simple but impressive and their influence was great among all the students and the many friends who gathered to attend them.

Two services were held, the first in the beautiful new church building and the second in the College Chapel. The addresses at the church were given by E. A. Cole, minister of the Knoxville Church, Pittsburgh, and E. W. Thornton, Bible school editor of the Standard Publishing Company. Mr. Cole spoke on "The Challenge of Youth to the Church," which challenge Brother Moninger accepted so gloriously. Mr. Thornton spoke on "Training for Service," the title of the well known teacher training volume through which Mr. Moninger will doubtless be long remembered.

At the college the first address was made by Robt. M. Hopkins, Bible school secretary of the American Society, who outlined briefly "The Place and Purpose of the Memorial." He prefaced his remarks by bringing a few messages to the assembly from the many that had been received from all parts of the country showing the widespread interest in the occasion. P. H. Welshimer of Canton, Ohio, gave the memorial address on "The Life of Herbert Moninger." It was a masterpiece, a most fitting tribute to the life and work of this beloved Bible school apostle. Prof. H. Newton Miller, the first occupant of this Bible school chair, outlined the courses available for the first year and E. W. Thornton offered the dedicatory prayer. Pres. T. E. Cramblett spoke briefly, accepting the trust in behalf of the college and W. E. Pierce of Cameron, W. Va., and a few others spoke informally.

Honored guests among those present were the father of Herbert, Brother Onias Moninger and the only living sister, Mrs. Nettie Moninger Lee. They were introduced to the assembly and were greeted in prayerful respect with a chautauqua salute.

The whole program was a fitting one, the participants being lifelong friends of the man who had called forth all these demonstrations of honor and affection. The dedication of the Moninger memorial will long be remembered by all who were privileged to be present and the enterprise will in a measure carry on some of the good work which Mr. Moninger had time only to begin. The thousands who by their offerings have made it possible rejoice and will ever rejoice.

Robt. M. Hopkins,
Bible School Secretary, A. C. M. S.

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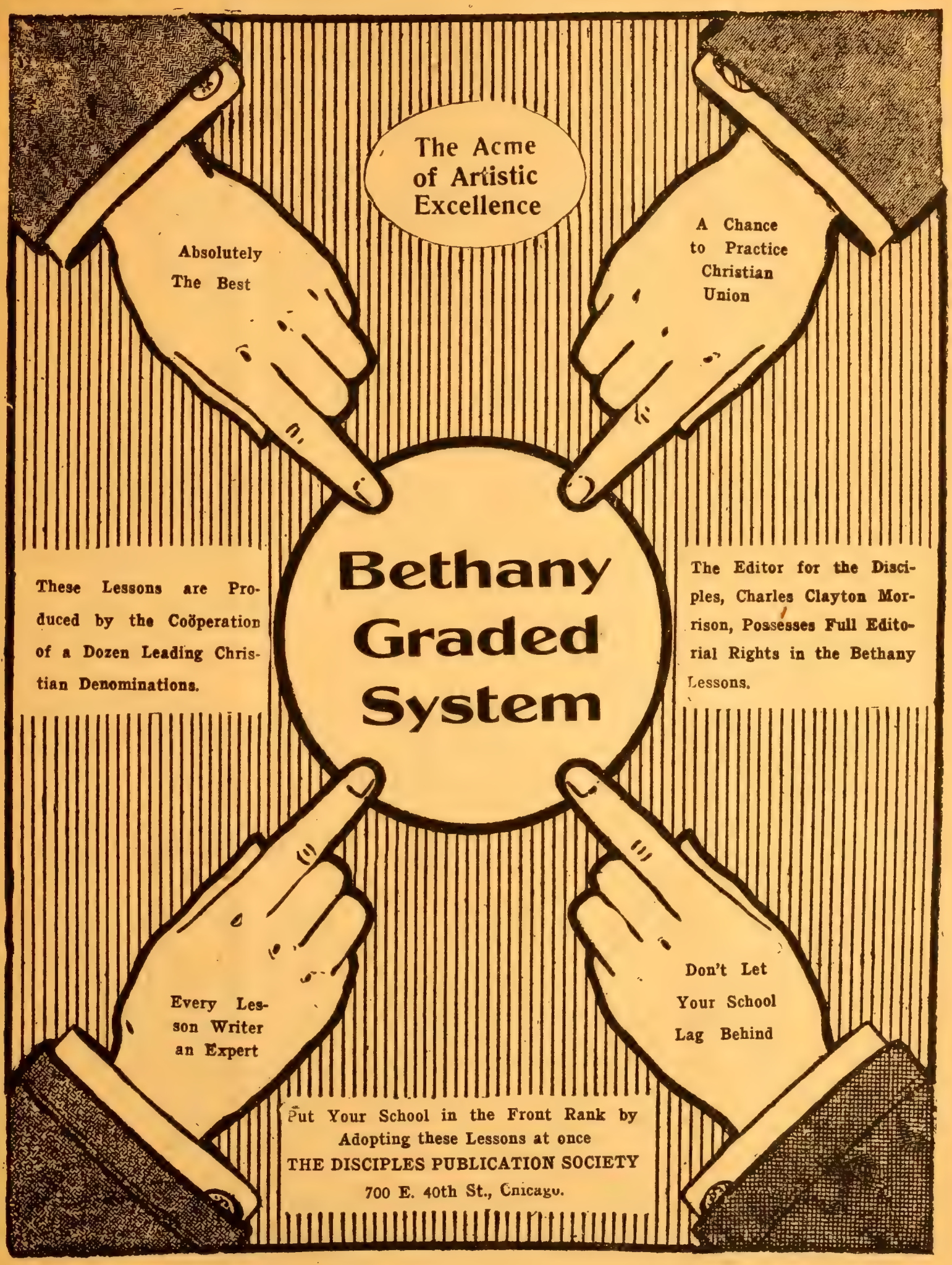
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Vol. XXXIII October 19, 1916 Number 42

A "Better" Germany

By Charles F. Aked

The "Movie" and Morals

By Thomas Clayton

A Few Drawbacks to the "Preparedness" Propaganda

By E. B. Barnes

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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII OCTOBER 19, 1916 Number 42

What Shall I Read?

READING IS RELATED TO RELIGION.

Christianity has sometimes been described as a religion of a book. From the days of the first writing prophets, the written page has been a most valued aid to the spoken word.

Paul's exhortation to Timothy, "Give thyself to reading," was not only good advice for a young candidate for the ministry, but also for any Christian person. Paul himself bore all the marks of a well-read man, and he gave his message to the larger community of the church through letters which were widely read, and today form a most significant part of our New Testament.

The pastor is being asked in these days by earnest church members, "What shall I read?" The abundance of printed matter has made a very Babel of literary voices. It is hard to find our way in the maze of books that the busy presses of the twentieth century have poured out. We should answer the question, "What shall I read?" from the standpoint of the religious life. We may be sure that people are having deeper impressions made upon them by their reading matter than by two half-hour sermons a week, even though they go regularly to hear the sermons. Many people will find no religious message save from the printed page.

Once the church testified against the novel. There was much reason in its position, for both the novel and the plays of the period tended to vulgarity and low ideals of life. The yellow-back novel was hunted out of the sacred precincts of Boyville with great zeal on the part of the saints, and this was well. Yet the novel has done a world of good. Many reforms are to be credited to its influence.

★ ★

"Les Miserables," by Victor Hugo, went a long way to usher in the new view of punishment as being reformation and not revenge. Dickens in his novels helped to end the abomination of imprisonment for debt. Thackeray lampooned successfully the hypocrisies of high society. Harriet Beecher Stowe did more than any other one person to end human slavery. In the midst of our modern books are novels of serious purpose which the earnest-minded preacher should commend to his people.

There is now in most nations a revival of poetry. It will be a better world if we learn again to enjoy the message of the song singers of the world. New poets are coming on who are finding the true and beautiful in contemporaneous life. Vachel Lindsay, well known to Disciples, is pronounced by many critics the leading poet of America. Masefield, the English poet, has arisen in a few short years from the slums of a great city to a position of eminence in the English-speaking world. He is unconventional, but some of his poems, like "The Everlasting Mercy," are full of evangelical quality. His "Widow of Bye Street" is a terrible picture of the social structure of a factory city in England. Its tragedy is not mitigated, and the awfulness of its representation will arm afresh every social worker in the world.

The dramatic literature of the world is not all written to be acted, and much of it may well be read rather than seen. In these days of the decadence of the theater on account of the moving picture, many will be driven back to the books containing the great plays. Jerome in his "Passing of the Third Floor Back," has represented a Stranger, with the point of view of the Christ, who encourages the idealism in the hearts of men. A sordid boarding house is transformed by his influence. It would be hard to find a sermon preached within ten years which better exalts the moral power of the Christ.

Kennedy in "The Servant in the House," has a terrific arraignment of the modern church, but reaches an optimistic conclusion as regards the religious situation. The Bishop appears as worldly and calculating. The Rector's wife is a millstone about his neck. In spite of all, the Rector acknowledges his long-lost brother, who is a sewer-digger. It is a strong setting forth of the dangers and the opportunities of the modern church.

★ ★

The children of the home must have books. We need to be warned that in the midst of the great flood of literature, there is a revival of the yellow-back novel for boys, but in cloth binding of a different color. The books that go into the hands of our children need even closer examination than any other, for the children are more subject to literary influences than any one else. The better public libraries and the more intelligent school teachers are good advisers in this regard.

The greatest literature, in its effect upon the religious life, is, of course, the Bible. Many people have been badly advised about the use of this book. Some have planned to read the entire Bible through in a single year, reading three chapters a day. This has led them to wrestle with material that they were not prepared to understand. The wise pastor will know how to lay out Bible reading for various people in his congregation according to the stage of their religious development. He will give the gospel of Mark to the boys. He will give the reforming prophets to some of his men. He will give the Psalms to his saints. The old-time Disciple knew how to give the book of Acts to the people outside of Christ and the epistles to young Christians.

In every way, the church should have a clear testimony on the reading of its people. They will be made or marred by this tremendous force of modern life. *Every book in our homes should be pleasing to Christ.*

EDITORIAL

FROM THE GENERAL CONVENTION

DES MOINES, IA., Sunday, October 15.—We are having a magnificent convention. Impressive communion service this afternoon, attended by 7,500 people. No convention of recent years has been more united in spirit. Evidences on all sides that the churches are determined to complete the unification program begun several years ago by the organization of the General Convention. All opposition to the delegate principle in our conventions would seem to have vanished when Z. T. Sweeney, of Columbus, Ind., declared himself strongly in favor of the delegate plan. A motion in the session of the American Society to disassociate that Society from the General Convention was laid on the table by a vote of 540 to 27. Later, in the General Convention session, with perhaps 2,500 persons present, the Executive Committee was instructed to confer with the various boards on changing their constitutions so as to integrate their several conventions into one united General Convention. This action was taken by absolutely unanimous vote.

The annual reports of the various Societies have thrilled the great gatherings. Every Society registers big gains in receipts and is projecting plans for enlargement of its work. Des Moines is a beautiful city for the convention. Drake University and the mighty churches of this city, with President Bell and Pastors Shullenberger, Medbury and their colleagues, have provided a welcome which even the humblest feel. Our readers may expect a fuller interpretation next week.

CHARLES CLAYTON MORRISON.

TWENTY-FIVE YEARS IN ONE PASTORATE

THE twenty-fifth anniversary of the pastorate of Rev. Peter Ainslie of Baltimore was celebrated by a grateful church on October 8. The details of this long pastorate are proper matter for our news department. We must not miss, in these busy days, the deeper significance of this long and fruitful service.

Mr. Ainslie has not only had a local ministry. He has had the larger ministry of writing books, teaching in a school, editing journals and of speaking on other platforms than those of the Disciples. It takes time to ripen a minister and to give him the ear of the larger public. Mr. Ainslie has been patient to wait for these good days when he can wield so powerful an influence for the cause of Christ.

The influence of Mr. Ainslie has done much to make Disciples known in the east. Well educated people of the Atlantic seaboard have often shown astonishing ignorance of a great movement which is now making significant contributions to all the great Christian enterprises. Particularly has Mr. Ainslie been of service in connecting the Disciples with the various movements looking to the unity of all God's people.

In the cities where we are strong there have been long and conspicuous ministries. W. F. Richardson in Kansas City, H. O. Breeden in Des Moines, E. L. Powell in Louisville and A. B. Philputt in Indianapolis have been outstanding examples.

To remain in one pastorate for a long time means something more than the ability to resist alluring calls. It involves also the growth of the minister to meet the changing conditions of his parish.

The minister who stays with a church for years must never reach a dead stop in his intellectual life. His ideas must continue to have both light and power. The man must become every day a better Christian to endure the closer acquaintance of his members. Above all, he must satisfy God with regard to his stewardship.

TRUSTING THE TRUTH

THE truth has not been equally honored by all men. Pilate sneered, "What is truth?" Church councils sometimes undertook to establish truth by intrigue and by decrees. Calvin believed in defending the truth with the fagot.

Disciples of early days were not afraid to take their propositions out into the arena of discussion. Unlike the Christian Science propagandists of today, they asked men to investigate both sides for themselves and challenged them to search the Scriptures for themselves. So confident were our fathers in the ability of truth to be its own best defender that they sought no artificial support for their ideas.

As our plea became legalized and formalized, as under the hand of literalists it was made to lose some of its reasonableness and self-evidencing power, there arose the artificial supports for the perversion of our message. Men who did not accept the dogma regarding baptism, or a certain theory of the Bible, were branded and denounced. There was more display of unfaith in the truth by persecutors than was ever exhibited by supposed heretics.

The truth is continually being revealed. Every day's experience brings new light. This is true also in religion. Even if we should say that no religious truth was revealed outside the Bible—which we do not say—the understanding even of the truth of the Bible is a growing thing. We must live the Bible to discover its deeper secrets.

We need not be anxious when old prejudices are cast aside. These were the hindrances to the truth and we should be glad when they are gone. If religion had no abiding reality, we might be anxious; but our faith asserts that it has.

The investigator in religion may seem to a few the enemy of the truth. History will have a juster estimate of his place. The investigator had the greatest faith of all. He believed in the undiscovered truth.

PROGRESS IN RELIGIOUS THINKING

NO part of our world can long remain static, however it may seek to do so. The Roman Catholic church has claimed to be immutable, but every student of history recognizes how false is that claim. The declarations of councils are not consistent and the whole structure of the church has been subject to historical development in quite the same way as other institutions.

In Protestant circles, too, there has been an effort at a kind of immutability. Various denominations of Protestantism claim to reproduce the New Testament church. They seek to reproduce the doctrines, ordinances, and even the organization of that church. An historical student would be unwilling to admit that any of them are replicas of the New Testament church.

History is not static and it is impossible for it to be reactionary. It moves only in one direction. It is one thing to claim to be historically consistent with the early church. It is another thing to be identical with it.

Once remove the dogma of immutability from the Christian religion, and firmly establish the conception of progress and most of our intellectual troubles will be over. We will be then able to account for the modern church, with its various doctrines and practices in a way that does not stultify the intellect.

There is provision in the very nature of Christianity for progress. "The letter killeth but the spirit maketh alive." It was not early Christianity to make of itself a body of statutory law but an unfolding life. Its ideal was the Christ of faith, who is not buried in an oriental tomb, but ever goes before to show the way into all truth.

THE MINISTER'S RESPONSIBILITY

THE priest was a mediator between God and man. The minister is a mediator between a man and his larger religious world. In the end every big enterprise in religion comes back to the minister. We hear laymen insisting concerning a church enterprise, "It will go if our minister gets back of it." The Men and Millions team often explains its victories and defeats in terms of some preacher's cooperation or lack of cooperation.

If this is true, the average congregation will have no larger feeling of religious duty than its expert leader furnishes it. The man who lives with few books and reactionary newspapers and who never goes to conventions, will not lead his people into any conception of a world program. The man's mind is not even as big as his parish. His influence is narrowing and deadening.

The Old Testament writers complain much of the false prophets. These said the thing they were paid to say. Often it was difficult to tell them from the true prophets, for they were sometimes in favor in the king's court. The false prophet in the modern pulpit is the man who takes counsel of his fears and of popular prejudice rather than of the will of God.

Meanwhile, open-minded laymen are quick to detect in their minister any disloyalty to truth. A layman said to his pastor, "You are much more progressive in my home than you are in your pulpit." This condition must be corrected or the pulpit will decline in power.

The minister must answer to God for the intellectual and moral and spiritual life of his people. His responsibility is a heavy one. Unless he make sure that his own life is right, it will be a case of the blind leading the blind.

JOURNALISTIC ETHICS

OUR church papers presumably exist to elevate the intellectual, moral and spiritual life of the Disciples. In spite of variant testimony on some matters, there is no journal among us that would dissent from this. In the light of these common purposes, we can find at present no explanation of the astonishing course of the Christian Standard in publishing private correspondence that passed between Rev. Robert M. Hopkins, our National Bible School superintendent, and various parties of the Christian Board of Publication—chiefly Mr. R. A. Long and Rev. A. C. Smither.

Though the editor of the Christian Standard lives in the same city with Mr. Hopkins, the latter says he had no information that his private letters were being published until he saw them in print. The journalistic ethics that would allow this kind of thing is not the sort that can ever command the respect of people like the Disciples.

Where did the Christian Standard get these letters? Mr. Hopkins denies that he supplied them. Did the Cincinnati Journal secure them of the officers of the Christian Board? The question would seem to be absurd. There is a mystery here which seems difficult to untangle without admitting a standard of journalistic ethics on the part of our contemporary that would be disappointing and disheartening. We shall hope, in spite of appearances, for an explanation more generous than has yet been offered.

In the end, the discontinuance of the Christian Board's appropriation must have been announced. When that announcement came, there were obvious morals to be drawn from the story. These make a different chapter, however, from the publishing of private correspondence without the writer's knowledge or consent.

LOSING OUR COLLEGE STUDENTS

THE Disciples are becoming an intellectual people and their young people are found in greater or less numbers in every academy, normal school, college and university in the land. In most states of the middle west there are from two to five times as many Disciples in the state university as there are in the Disciple college of the state.

In many college and university towns, the church is either uninterested in the students or else the ministry of the church is not equipped to minister to this class of men and women. The man who speaks to students must be a friend of true learning, with a soul in tune with students. The church that ministers to students must know how to create the right atmosphere and how to maintain the kind of social activities that the students need.

In one city, where there is a school of mining, the students are as a rule out of sympathy with the local churches. These young men ought to go out to their fields of labor as apostles of a virile Christianity. Instead, they will go forth disillusionized and alienated.

The leaders of most communities are the educated men. These dominate the professional and business life. Christianity needs these men above all others.

In many cases we are organizing to care for the Disciples in the great state universities. This work is useful and important. But what of the other schools? Should it not be someone's business to discover where the Disciple students are, and what religious influences surround their lives?

The local church has at once a great opportunity and a great responsibility to discharge with the students in the parish. The preaching, the worship, the social life and the spiritual atmosphere of the church should all help in holding our students to a devout religious life.

PROFESSIONAL APPEARANCE OF MINISTERS

A MINISTER said recently, "I am glad to say I am never taken for a preacher." He was proud of his ability to ride on railway trains and associate with the general public without any intimation being given of his gospel calling.

A doctor would not be complimented if he were told that he did not look like a doctor. A business man would be offended if he were told he was very unbusinesslike in appearance. Why should we have a number of ministers who take pride in looking like anything under the sun but a preacher of the gospel?

Originally the Disciples reacted against the distinction between clergy and laity. That distinction is still maintained so far as claim for special religious prerogative is concerned. Disciples do not believe that a minister has any better standing with Deity than any other equally good man.

There is also a passion for democracy in our ranks which sometimes expresses itself in a desire for unconventionality. Yet democracy does not have for its ideal that all men should look alike or that in their social functions they should be reduced to a common level.

The man who does not look like a minister, but is one, may be a man who has never taken his high calling very seriously. He may wish to do things that are not quite appropriate to one with his peculiar relationship to the cause of Christ.

We would not wish that a minister should forever advertise his calling with special garb or ornaments, but we could wish that a fine pride in the majesty of his calling should make him ever ready for his fellowmen to know that he had given his life in special service to Jesus Christ.

OUR SOCIETIES' FAILURE TO COOPERATE

THE various philanthropic and missionary societies of the Disciples of Christ have grown up almost by chance. A need was apparent to some groups who had deep interest in a certain type of Christian work. The result was an organization that has slowly come to recognition and support. There is no reason in our social structure why we should not have six foreign missionary societies or benevolent associations. That we have duplication of effort in many ways is one of the surface facts of our present situation.

There have been a number of proposals looking in the direction of better coordination of our organized interests. The budget committee is one conspicuous example of success.

How often, however, have our societies shied at the cooperative idea. There was a proposition to have a single magazine representing all the missionary and benevolent interests. Each society now spends from one to several thousand dollars on printing journals, which bring but meager subscription income. These journals use up some of the time of the secretaries. They are, in most instances, not widely read. A single journal with a great editor would be an improvement.

We have heard persistent rumors of a Disciple building in some centrally located city in which should be housed all our cooperative interests. It now costs a good sum to have our secretaries travel around to advise with one another on official business. It would seem that the building might strengthen the cooperative work of the brotherhood in many ways.

The reason the cooperative thing is not done is that our institutions arose on an individualistic basis. Petty jealousies, local loyalties, limited sympathies stand in the way. While all the world clamors for greater cooperation, and while the church seeks union, the societies of the Disciples often love the paths that isolate rather than the broad highways.

* *

The minister passes through various stages of public appreciation. A leading Presbyterian says: "At thirty, the minister is idolized; at forty, he is criticised; at sixty, he is Oslerized; at seventy, he is canonized." He knows the ups and downs of life. He turns his back upon many things that are dear to him, for these things are not always within the reach of the minister.

The Creed of Mammon

"Business is business!" what a term
  For men to conjure by!
A solace to seared conscience,
  And a muzzle to the cry
Of widow and of orphan,
  Of poor folk in the grip
Of money-mad usurpers who
  Would "catch them on the hip"—
    Because—"Business is business!"

Shrewd men there are who smile for gain,
  Or play the hypocrite
With pious mien on Sabbath days,
  Or with a cunning wit
Drive bargains hard with simple folk—
  Their oily answer still:
"If I don't take advantage here
  Some other fellow will.
    'Business is business'!"

Oh, weary souls, by Mammon crushed!
  Oh, hungry hearts, that yearn
For cherished hopes forever lost
  By fickle fortune's turn!
Oh, tear-dimmed eyes! Oh, tired hands,
  That blindly grope their way
Along the thorny path of life
  From weary day to day—
    Because—"Business is business!"

God speed the day when Brotherhood
  Shall reign instead of might;
When men will do the thing they ought
  Because they know it's right;
When Love will conquer Selfishness,
  And in the marts of trade
The Golden Rule will measure all
  Transactions that are made:
    Because—"Business is business!"

—Harold Barnes in Sunday School Times.

What I Have Learned About a "Better Germany"

A Chapter of Ford Peace Expedition Experiences

By CHARLES F. AKED

From the Congregationalist

I HAVE learned that there is a "better Germany."

There are men and women in Germany who refuse to hate England. There are men and women in Germany who refuse to surrender the hope of renewed deep and lasting friendship with England, who believe that even the war would not be too great a price to pay for an Anglo-American-German alliance safeguarding the peace and progress of the white races, for centuries to come.

A MINISTRY OF RECONCILIATION

It is easy to catalogue crimes. The art of vilification calls for no special training. But if there is anything good in the thought of Great Britain about Germany, should not a Christian minister delight to tell it to Germany? If there is anything good in the thought of Germany about England should not a minister of Christ hasten to tell it to the English-speaking world? If to publish in German newspapers throughout Germany an article about a sane and moderate England which refuses to hate Germany, is to be "pro-ally," then I must be reckoned a fanatical pro-ally; for this I have already done. If to write something of what I have learned about "a better Germany" is to label myself "pro-German," why, I must needs wear the tag. Unto us also is committed a ministry of reconciliation!

I was in Berlin ten days. I moved freely amongst all classes of persons, civil and military, of all shades of opinion. I talked with jingoes and with pacifists; with members of the general staff and with social settlement workers; with soldiers of international reputation, theologians to whom every educated preacher in the world is under obligation, and successful business men and men of affairs. I was with Count von Moltke in the Palace of the General Staff a few days before he died; I spent one of the happiest hours of my life in the Royal Library with von Harnack, and another in the home of Adolf Deissmann; I was in the home of Hans Delbrück, Treitschke's successor in the chair of history in the University of Berlin; I dined with Littmann, Welhausen's great successor; I talked with the editor of the "Berliner Tagblat" in his office, and with Rohrbach, Germany's greatest political writer, at his club.

I talked with women who are leaders of wealth and fashion, and with women who are leaders in social and moral movements.

SOME POINTED QUESTIONS PUT

I talked with members of the government at the foreign office and in the vice-chancellor's palace. I talked with the Catholic Erzberger, leader of the central party in the Reichstag, and with Bernstein, leader of the Socialists. I talked with officers of artillery, officers of infantry, and soldiers of the rank and file. I talked with Christian pastors—glad enough to hold out the hand of friendship to a brother-minister who had come to a war-stricken land with peace in his heart.

May I add a personal word? It is important for the sake of clearness. When I say that I "talked" with these persons it must not be supposed that I exchanged polite greetings with them, mentioned the war, picked up some stray expression of opinion, and came away. It is to be understood that I discussed with them seriously and at length the problems of the war and of an eventful peace. In many cases I submitted to them written questions. The same questions were put, and in the same words, to all the persons I met.

And this, amongst other things, I have learned:

A REASONABLE BODY OF OPINION

There is to be found in Germany at this hour a body of opinion which is moderate, reasonable, pacific. It is at once ardent and informed. It is patriotic, of course. It demands a united and prosperous Germany, secure from attack, free to develop its own civilization, to feel its limbs and grow. But its vision is not narrowed to Germany. It believes in free nations and free men. It has the international mind. It is possessed by the international spirit.

And I have learned that it is terribly difficult for these men and women to be true to their convictions because everywhere, not least in America, their good is evil spoken of, and their peaceable words perverted to the injury of the Fatherland. In Boston last week I read of the "climb down" of Germany from the demands made by her a year ago, of the repudiation now of the annexationist propaganda of the days of her military successes. The most devoted adherent of the cause of the allies, the most furious opponent of the central powers, could not for one moment write in such terms if he had been in Berlin and learned the facts.

What are the facts with regard to annexation?

ANNEXING BELGIUM

There was a year ago and there is now an "annexationist" party, a militaristic and jingo party such as may be found in America or England, France or Japan. These men say that they have won Belgium and a part of France with their blood and mean to retain it. Yes; but there was a year ago, even as there is now, a determined anti-annexationist party beyond all comparison greater and more powerful than the jingoes whom they oppose. Who are the annexationists? What does the world know of them, individually and personally? What, in a year or ten years, will the world remember of them?

But the anti-annexationists, the men who will sway the councils of empire and rebuild the future, bear names which, to Americans and Englishmen, are familiar as household words. It is more than a year since they published their noble protest against annexation; and a writer does the world, and not only Germany, a dis-service when he ignores this thirteen-month-old document and represents the "moderate" demands of Germany today as evoked by the fear of ultimate defeat.

PROTEST AGAINST ANNEXATION

The pen that actually wrote the protest was that of Theodore Wolff—I have talked with him and I know. But von Harnack signed it, and Baumgarten and Wellhausen, and Schüking, and von Liszt, and Welbrück, and Dernburg, and Rohrbach—and eighty or ninety others, all daring to say to Germany:

> We subscribe to the principle that the policy of absorption or annexation in the case of the peoples accustomed to independence is to be rejected.

And the suggested annexation they described then, in July, 1915, as:

> A political blunder fraught with grave consequences and calculated not to strengthen but fatally to weaken the German Empire.

Many of the signers of this declara-

tion I saw. They stand where they stood a year ago. They remain opponents of annexation.

"BELGIUM WILL BE SAFE"

"The machinery of negotiation must be lubricated with peace, not with war," one of them, and he the greatest of them all, said to me. And when I pressed him as to how widely the anti-annexationist view prevailed amongst the German people, he said:

> The geographical position of Germany is not favorable to her economic development. Her greatest river finds its way to the sea through territory which is not her own. It would be overwhelmingly to her advantage to possess the mouth of the Rhine. But there is not a sane man or woman in Germany today who dreams of laying a predatory hand on the "river-route" to the sea which would be of such inestimable value to the German people. Before the war began it would have been equally impossible to find in Germany a sane person who proposed to annex the territory contiguous to the mouth of the Scheldt. Belgium was safe from us. And Belgium will be safe from us when the war is over.

THE FATE OF FRANCE

And France! "What are you going to do with France?" I asked another of the signers of the protest, a man who in two continents has served the German empire, "What are you going to do with the parts of France occupied by your troops?"

"Nothing," was the prompt reply, "leave them until the day that peace is concluded."

"What about Serbia and Montenegro?" I asked one of the best known editors in Germany; and after demurring that I ought to seek my answer in Vienna or Budapest, he said, "Serbia must be restored and Montenegro, too."

Ought not these things to be known? Do we help the cause of England by believing a lie of her foes? Do we serve the God of Truth by falsehood? Is it pro-German to say that, along with a militaristic Germany, there is today "a better Germany" and that this abides?

"BERLIN TO BAGDAD"

We have been asked to see something sinister in the phrase "Berlin to Bagdad." To the angry partisan it seems to convey the menace of German exploitation and German aggression. I do not feel called upon to dogmatize about it. I can say, with only a desire for conciliation in my heart, that it does not present itself in this light to some of the best Christians in Berlin with whom I talked. To them, the phrase does more than visualize a railway. It points to the regeneration of Asia Minor, to a Mesopotamia which shall flourish and blossom as the rose.

I talked with a scholar who knows the world that lies between the Black Sea and the Mediterranean as few men in America know it. Familiarity with his books may fairly be demanded of any person who claims to know anything at all about the countries whence Christianity started upon its conquering way. And this vision of the Asia Minor of the future seemed positively to inspire him. "The cradle lands of civilization," he said, "will recover from the deadly blight of centuries. Regions potentially the richest beneath the sun will become once more the homes of happy men. German schools, German colleges, German railways, German enterprise and science—and over the desert the song of Harvest home!"

GERMANY AND ENGLAND

And still, the "better Germany" refuses to shut out a "better England" from its view. For I have talked with scholars and with statesmen who see "with the mind's eye, Horatio," Great Britain joining in such development. They refuse to believe that the evil results of this war are permanent. To them the losses are temporary. The gains will endure. They see Germany and Great Britain brought together again by "a community of interests, rivals, but friendly rivals, in the commercial and industrial renaissance of Asia Minor, neither seeking to exclude the other, both serving the high interests of the race."

I know that there is another Germany—a worse Germany. All the world knows that. But I set out to tell something of "a better Germany." And these are only some of the things that I have learned.

The "Movies" and Morals

Some Words in Behalf of the Modern Film "Plague"

By REV. THOMAS CLAYTON

THE moving picture presents the greatest advance in recreation and education that society has yet witnessed. This revolution is only in its infancy, and its mighty proportions are but imperfectly seen and appreciated. Within the brief space of twenty years, the moving picture business has leaped into fourth place among the industries of the United States. It represents hundreds of millions of dollars of investment; it has over 60,000 places of exhibition, with a daily patronage of over ten millions of people. Its promise of almost infinite development seems destined to have an unlimited influence upon society; for it pours a constant stream of impressions upon both mind and heart. One writer declares, "It is as great an invention as picture writing in the stone age."

Of all great mechanical powers this is likely to prove the most subtle and vital, as well as lasting in its influence, and is capable of infinite variation. The infinite variety of films upon every conceivable subject is already monopolizing the services of the greatest theatrical stars, story writers, and artists, and so incessant is the demand for variety that the call for more and better stories is loud and frantic.

MOST POTENT OF TEACHERS

What is the influence of the moving picture upon the life of the people? In educational value it promises to become by far the most potent of teachers. It is dwarfing the work of colleges, and gaining admission into our public schools. It can be easily adapted to portray history, geography, art, industry, sanitation, scientific attainment, better homes, social reforms, and civic betterment in every aspect, besides giving us in pictorial form and realistic action the doings of the contemporary world; and by travelogues carry us to the remote parts of the earth. To the millions who cannot afford to travel, it brings all the notable places of the world near, and makes them familiar with the grandest scenery and most striking natural phenomena.

A RIVAL OF THE SALOON

The photoplay is the great rival of the saloon, not merely because of the lessons it inculcates, striking as they are, but because it furnishes a counter attraction, costing far less than the saloon, and giving more pleasure and satisfaction. It brings the family together, uniting them in sympathy and interest; and restoring unity and harmony in thousands of families which the saloon had sadly divided. One writer well says that the anti-saloon officers and the movie managers should dine each other.

This introduces the subject of the relation of the moving picture to religion and morality, for an invention having such a power of interest and adaptability to human needs must

have a vital influence in the highest interests in life.

WEEDING OUT POOR FILMS

The character of films varies greatly. There are good and bad films, of course, but they are nearly all built on the basis of "money-making." The good deserve to endure forever, while the bad are but trash. There is much discussion in the motion picture trade magazines as to the effect of the poor and vicious kinds of films in the market, and the better men engaged in the business realize that their craft is in danger through the poor quality of some pictures. This makes hope that a great reform is about to begin. A prominent manufacturer asserts that the fault of such poor films is to be ascribed to the story writers, many of whose plots are so worthless and insipid that it taxes all the skill of artists and actors to carry them through. These and other signs point to the growing feeling that the business must be put into the hands of the wisest and best people in the nation.

Every propaganda under the heavens can find a mighty weapon or agent in the moving picture film. University extension, social and political reform, female suffrage, temperance, progressive legislation, and religion itself, receive impulse from the co-operation of the screen. In all this propaganda, which is only in its initial stage, we behold an influence that has a vital bearing on the character of modern society. Such a power may well be studied, dreaded and courted.

REFORM SHOULD COME FROM THE INSIDE

What then is the right attitude of religion and moral forces towards this rapidly growing young giant? How shall our churches and moral agencies act in regard to the control of the moving picture show? In dealing with public amusements in the past, the churches especially have made many and fatal blunders. They have stood aloof and denounced the pastimes which they should have merely sought to direct and improve in tone whenever needed. It is an old saying, but a true one, that reforms are most effective when they come from the inside. The church has usually stood outside and condemned the theater, the card table, and the dance, as well as many outdoor sports and pastimes. It has not prevented its members from participating in any of them, but it has helped greatly to debase them by branding them as improper, scandalous, or even immoral. The evil results have been manifest; the church members have pursued these things at will, and in spite of the church's prohibition, but with a sense of guilt oppressing them, and society has suffered from such a condition.

Unfortunately, the church sees in the moving picture shows a rival of its Sunday services; hence the feeling has become one of antagonism in many cases. In a few cases churches have recognized the power of the movies for good, and have installed them. That is good so far; but the "commercial movies," from the nature of the case, can give so much superior service that they will always have greater drawing power; especially if churches confine their exhibitions to presentation of moral and religious subjects. It is better to help the motion picture theater to improve its character wherever needed, and then to support it.

The one decided step taken by the religious forces thus far has been to demand and enforce strict "censorship." At their bidding, a few states and cities have adopted stringent censorship, and political censor bosses are drawing salaries at the expense of the film companies, and destroying millions of dollars' worth of films each year. So far as can be seen by careful observation, they are doing but little good.

CENSORSHIP NOT POPULAR

This censorship is doomed to fail because it is decidedly un-American and un-Democratic. The American people will not long submit to be handled like children, by a few people in their midst, whose judgment and moral fitness is often not a whit better than their own, but whose arrogance through a little authority soon becomes unbearable. In the end, public opinion will demand the right to do its own censoring.

In one city a single woman is paid to censor every film before it can be shown, and I am informed by good authority that last year she wantonly destroyed $90,000 worth of films, all of which were freely shown in other cities. The objection to local censorship is hereby shown. What is considered good matter in one community is barred out of another, and it causes immense loss to the film makers, as they never know what is acceptable locally. The churches and reform societies will do far better by seeking to influence public opinion from the "inside" as patrons, and not as enemies of the movies. Let all the good church people become friendly with the movie managers, and give them the benefit of their opinion and advice, as to the character of films desired by the "good" people, and speedily they will find managers only too willing to please their patrons.

The church of the Middle Ages enlisted the services of great artists on behalf of religion, and we are deeply grateful to it for the works of the masters it inspired which are enshrined in stately churches and cathedrals. If the church had antagonized art as it afterwards did science, it would have become as degraded as the worst motion picture ever made.

The churches claim some thirty-five millions of members in this country; they represent wealth and influence. Let the church people secure control of this mighty modern industry and power for good or ill. By wise patronage and friendly criticism they can gain complete mastery, can encourage the best, and weed out the worst of the films. Managers are always listening for the verdict of the crowd; let the "better element" demand good pictures, and when they are ignored, stay away from the poor and bad, and within one year the whole business can be revolutionized.

THE CHURCH MUST CO-OPERATE WITH THE MOVIE

Motion pictures need the aid of the churches, not as "police," but as patrons and friendly advisors. The movies cannot be fought out of existence; they are here to stay, and to greatly increase in power and influence for good or evil. If moral and religious leaders array themselves against the pictures, the masses will at once go to their defense, for the movie people can appeal to them through the screen.

Already wherever they are questioned, or given the privilege to vote, they denounce censorship and demand its removal, and what the people want, sooner or later they will have. By antagonism we only make matters worse; but by friendly co-operation we can help to make the moving picture the best teacher and preacher the world has ever seen.

Houston, Texas.

That the wasteful multiplication of church organizations may be forestalled by an attempt on the part of the denomination first in the field to serve the religious needs of the community in an adequate and tactful way is being demonstrated with gratifying frequency in the newer towns of the west. Thus, at Sierra Madre, Cal., with a population of 1800, the Congregationalists have earnestly striven to practice Christian Union so that the church is in effect a union church although affiliated with the Congregational denomination. Its fellowship at present includes membership of Methodist, Presbyterian, Baptist, Disciple, Lutheran, German Evangelical, Free Baptist, Dutch Reformed, Episcopal and United Brethren Churches. Those coming from other denominations would not now favor the organization of another church.

Drawbacks to the "Preparedness" Propaganda

With Reference to Two Recent Books*

By ELLIS B. BARNES

AMONG the men who have resisted the claims of the bellumists in the agitation for more guns and ships and all the by-products of both, none has thrown himself into the work with more intensity or mastery of the situation than Dr. Charles E. Jefferson. The study of military conditions is not new with him. For more than twenty years he has seen and protested and warned us in America. He saw the war-cloud in Europe getting ready to burst. He dissented from the beginning against the conclusion that the only way to keep one from bursting over our heads was to prepare several more. He is among those who do not agree that it is always best to fight the devil with fire, or that the way to keep nations from being swept off the earth by plagues is to create other plagues. Through the press and in his books he has furnished fuel for patriotic fires—the patriotism of peace and reason—and inspiration for many at times when it seemed that America had gone mad on the subject of militarism. He is a healthy-minded man who always writes with discrimination, with enthusiasm for his cause, with a pen that is never allowed to grow dull, and with a conviction that is contagious. Those who have read his books for preachers know him as a great teacher and a preacher whose praise is in churches of all denominations. He knows preachers' problems, how to state them, how to remedy them, how to put us all at ease with ourselves and our parishes.

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HUMANITY—DR. JEFFERSON'S THEME

A year ago Dr. Jefferson published a series of addresses on "Christianity and International Peace," which is worthy of careful study. Recently the Merrick Lectures given at Ohio Wesleyan University have come from the press. In the five lectures there is the voice of the prophet, the man who can read the face of the sky and the signs of the times. His theme is humanity, not guns or ships or lyddite or armor-plate or fears or suspicions or bloated dreams of world-power—just man. No matter how dreadful "Lusitania" disasters may be, or asphyxiation, or horrors of many kinds, the fact of war is worse than all, because it includes them all. When men, women and children are doomed to slaughter it matters little what instruments are used. It is idle to complain of unfair rules in the game when carnage is the end sought. Hell is hell, even if we descend thereto to the accompaniment of martial music or dynamite explosions. Dr. Jefferson shows what war is in our day as Channing showed what it was in his day—destruction by machinery, only never as scientific and wholesale as now. He shows how the great war was made possible, and how it will be possible again unless a deaf ear is turned to the special interests, to the apostles of "frightfulness," to the misguided people who honestly believe that one or many foreign powers are sitting up night after night to plan our destruction. Europe prepared for war and got what she prepared for; she thought she would sow to the wind and reap the zephyr—she reaped what she sowed, the whirlwind. The shot from her first gun laid in ruins a refuge of lies. Be sure to read Dr. Jefferson's book. It will convince you that new wars will not end old wars—unless the new are battles of reason and righteousness. To kill off nations is the worst of all ways to settle differences. Why should war continue?

* * *

AN EXPERT ON THE SIDE OF PEACE

A man who has done the cause of peace a notable service in recent times is Dr. William I. Hull, professor of History and International Relations in Swarthmore College. His volume on "Preparedness," recently published, is a magazine of information which sets forth the Military versus the American program with wonderful skill and completeness. The work is an encyclopædia of the preparedness agitation. Every argument used by the bellumist party is stated and considered with microscopic particularity. When you have read this volume you have read everything important that can be said on either side of the subject up to this time. It is one of those rare books which leaves nothing more to be said on the subject. Throughout a delightful thread of humor runs of which I must give two samples to begin with. Speaking of military training in schools and colleges, he says:

> As preparation for this "life work," some high schools have accordingly undertaken the task of properly instructing their pupils how to *kill*. The California Board of Education has recently announced that military instruction is to be provided as part of the public school course in that state. Wyoming is said to be proud of the way in which military training in its schools has eclipsed in popularity athletic sports and games, and has given its youthful citizens a new efficiency, especially in "wall-scaling."
>
> Now we may picture in our mind's eye a regiment of Wyoming youths carrying a defensive war against Germany into the enemy's territory. They cross the Atlantic with its mines and submarines and part of a continent bristling with entrenchments. "Somewhere in Germany" they would find at least two walled towns to be captured by them—not of great political or military value, but still provided with walls; and they would find also a few forts, likewise provided with walls—and with other equipment as well. They would doubtless advance with all possible bravery and with all possible perfection of goose-step and maneuver across the landscape toward the coveted wall. But before they could arrive within ten miles of it, some such machine as a 42-centimeter "Chubby Bertha," mounted on top of the wall or behind it, would hurl a lyddite shell, or a Zeppelin, hovering a mile or two in the air, would drop two tons of explosives upon the gallant regiment and blow it into fragments. Were it not trifling with a grave subject it might even be said that such a regiment of trained Wyoming youths would be as dust in the balance against the Chubby Bertha of Essen. But this is running the theme into the ground. (pp. 105-6.)

WHAT HE SAYS ABOUT THE RESERVES

> It is true that there has been some feeble legislation designed to bind former professionals to the colors and make them available in time of war. But so feeble has this legislation been, that it has resulted in building up a reserve army of just *sixteen* men! A congressman especially prominent in the campaign for preparedness joyfully seized upon this pregnant fact and attempted to rub it into the American consciousness by giving a much advertised dinner at his home in Washington for "the entire reserve army of the United States of America." Eight of the sixteen soldiers accepted his invitation and partook of his hospitality. Even the rumor that at this dinner grape-juice was to be eschewed and Gambrinus was to sit next to Mars was not sufficient to mobilize two members of the reserve army from California and Porto Rico and six others from Indiana, Pennsylvania, and New York.
>
> Let us try to imagine our reserve army of sixteen men called out to defend this great Republic from invasion by the 4,430,000 reserves of Germany, the 3,300,000 reserves of Russia, the 1,610,000 reserves of Austria-Hungary, the 950,000 reserves of Japan, or even the 476,500 of Great Britain! Is there any wonder that we are trembling with fear in our boots? (p. 84.)
>
> If we depend upon reserves, we find that we have *16* as against Germany's 4,430,000 reserves. The new plan would give us 400,000 at the end of seven years, and at the cost of some $200,000,000. (p. 178.)

It is interesting to know that the cost of an "adequate" standing army—adequate has never been defined—of from 250,000 to 5,000,000 men

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*"What the War Is Teaching," by Dr. Charles E. Jefferson. (218 pp. $1.00 net. Revell.)

"Preparedness," by Professor William I. Hull. (276 pp. $1.25 net. Revell.)

would be from $250,000,000 to $5,000,000,000 per annum!

* * *

MAKING THIS A MILITARY NATION

But I must forbear. When you read the facts, figures and comparisons between different nations of their military adequateness, of the demands made by our military leaders for equipment of many kinds at enormous and even staggering figures of expenditure, you will understand that there are difficulties in the way of making this a military nation, in addition to those imposed by the "mollycoddle" pacifists. You will become caught in the meshes of controversies between the advocates of dreadnoughts versus superdreadnoughts, of oversea and undersea craft, of the schoolmen who affirm *invulnerability* of armor as against *destructibility* of explosives, you will become acquainted with the "chemical ishmaelites," a numerous tribe who make war upon other tribes of hittites who have chemicals to exploit and explode. You will learn something of the claims of steel nets, harbor mining, and bomb-throwing of which you had never dreamed. Whatever invention, type, modern or obsolete, craft that flies or floats or sinks, gun, bomb or gas, designed to kill, that has been given to the world, you may read of in this book, and perhaps be driven distracted at the contending claims; for not surely is one gun perfected to put a fellow-mortal out of business than another gun is developed toward superperfection to put that gun out of business.

It is not long since England had a naval review in which her ships were spread out over twenty eight miles, steaming one behind another as close as safety would permit. Some of the "prepareders" want a navy that will make England's fleet look like "a rowboat with a hoop-skirt for a turret." They are willing to *prepare* but not to *prepay,* as Professor Hull suggests. Still, we must have an "adequate" navy, since all the great powers are sitting up at night to devise ways and means to cut our throats, while we lie "supinely on our backs," as the famous orator said. There is no proof that the aforesaid nations are going to do us to death any more than we propose to do them, but we must get ready, for no man can tell what may happen. A Zeppelin may drop a bomb on us from Mars. Who knows? To the trenches and to your tents, O Israel! Having access to neither in these piping times of peace, let us to the woods or to the cellar.

Enough. Read the book for a full discussion of the subject; whether you are on the side of the chemical "ates" or the "ites," it matters not. Beware of the pacifist, the philistines, and other poltroons!

Some Recent Books

OPEN THAT DOOR! By R. Sturgis Ingersoll. A book of inspirational character, pointing the way out of a "walled up" life into the full life of the spirit. The chapters dealing with the uses of literature are especially excellent. (J. B. Lippincott Co., Philadelphia. $1.00 net.)

DEFOE: HOW TO KNOW HIM. By William P. Trent. Another of the new and excellent series of studies of great authors from the viewpoint of their work itself. The series is ably edited by Professor W. D. Howe, of Indiana University. (Bobbs-Merrill Company, Indianapolis. $1.25.)

THE CONQUEST. By Sidney L. Newburg. A story of the law courts, but one that reveals a sure knowledge of human nature and an appreciation of the romantic side of life. This author won approval by his earlier "stories of men and women" included in his "The Verdict." (J. B. Lippincott Co., Philadelphia. $1.25 net.)

OLD GLORY. By Mary R. Shipman Andrews. Those who have read this author's "The Perfect Tribute" know what to expect in her stories. This is a collection of three stories intended to instill in American readers the spirit of patriotism. (Charles Scribner's Sons, New York. 50 cents net.)

A HARVEST OF GERMAN VERSE. By Margarete Munsterberg. If a nation is to be known by its songs, Germany need have no fear of an unfavorable verdict. How different these fruits of the German lyrical spirit from the fruits of modern Prussianism! (D. Appleton & Co., New York. $1.25.)

DUTY AND OTHER IRISH COMEDIES. By Seumas O'Brien. Five one-act comedies are included in this book. "Duty," the title play, was performed with success by the Irish players during their American tour in 1914. Irish humor and philosophy were never better presented than in this collection. (Little, Brown & Co., Boston. $1.25 net.)

HEART SONGS AND HOME SONGS. By Denis A. McCarthy. Mr. McCarthy has been called the most musical of American poets. He does not strive to meet the demands of the so-called modern school of poetry, but sings in fundamental manner straight to the heart of the people. (Little, Brown & Co., Boston. $1.00 net.)

PLANTATION SONGS. By Ruth McEnery Stuart. This author knows the heart of the Southern Negro, and has the power to put his humor and sentiment into most attractive verse. (D. Appleton & Co., New York. $1.25.)

THE HOME NURSE. By Dr. E. B. Lowry. An invaluable little book for the home. Filled with common sense advice based upon the best medical knowledge. (Forbes & Co., Chicago. $1.00.)

THE BACK YARD FARMER. By J. Willard Bolte. This volume deserves a place in the library of every man or woman who cultivates the back-to-the-land idea in a small way. Its advice is expert. (Forbes & Co., Chicago. $1.00.)

THE BEST BOOKS ON SEX. Undoubtedly the best series of volumes dealing with questions of sex are those written by Dr. E. B. Lowry and published by Forbes & Co., Chicago. The series includes: "Himself," talks with men; "Herself," talks with women; "Confidences," talks with the young girl; "Truths," talks with the boy; and "False Modesty." All these books sell at 50 cents except the first two, which are listed at $1.00. Another excellent book published by this same firm is "The Man and the Woman," by Arthur L. Salmon. This is listed at 75 cents. (Forbes & Co., Chicago.)

ENGLISH GRAMMAR SIMPLIFIED. By James C. Fernald. This book treats the vexed problems of the correct use of language in a most simple and satisfying way. It is especially useful to professional men. Truly a "handy" book. (Funk & Wagnalls Co., New York. 75 cents net.)

★ ★

"Let us heed the Saviour's warning, 'Judge not that ye be not judged.' We should cease damning our fellow men and sending them to hell for differences of doctrine, of polity and mode of worship. Certainly if it rested with men, few of us should ever see heaven. If the various churches were to be the judges, they would empty heaven save of a very few ancient saints, and fill hell with historic Christianity. If the judgment of the ecclesiastical authorities of the churches were ratified in heaven today, as they claim that they will be, every Christian now in the world would be excluded from heaven when he dies by the official decision of some one or more of the various ecclesiastial organizations that now govern the Christian world. What a reductio ad absurdum is the present opinion of Christendom on this subject!"—Dr. Charles A. Briggs.

When the Sound of the Idealist is Low

From The Biblical World

THOSE of us who know anything about the vocabulary of cookery have heard of bread that falls and of cake that becomes soggy. The reason for this misfortune seems always mysterious. The trouble is not in the cookbook; it is not in the flour. But the calamity is always imminent in the best-regulated kitchen.

This is a peril of our idealistic world just now. We do not doubt our spiritual recipes; as far as we know we are sincere in our professions of faith in the power of spiritual truth. But every now and then our idealism falls. That which we expected to be the bread of life seems an unpalatable mixture of wisdom and folly, dangerous to social health.

SOME DIFFICULT QUESTIONS

In moments when we are really sane we can well ask ourselves why these moments of moral depression come. Why is it that we even feel that the struggle for timeless values is a mark of unsophistication or worse? Why do we lose our moral enthusiasm at the very moment that the strain of life makes them imperative? Why do we attempt to be "practical" when our hearts tell us that we ought to be divinely impractical?

It is hard to answer these questions, but it is not difficult to diagnose the symptoms of our disorder. For the moment we are idealistically stale. The cares of this world and the deceitfulness of militarism have choked the word within us, and we have not the energy to uproot the weeds. Depressed by the discovery that we have been deceived into thinking that things are as they ought to be, we have said in our wrath that all men are homicidal beasts and that we are idealistic fools. Deafened by the noise of those who mistake gun-firing for wisdom, we have for the moment failed to hear that still, small voice which is none the less the voice of God.

JESUS' AMAZING OPTIMISM

Idealists, like cooks, ought not to be discouraged over an occasional failure. Yeast has not lost its power to leaven because cooks have blundered. Neither has the leaven of idealism ceased to work because we find that idealists are not so practical-minded as high-minded. Out of the mouths of idealists the Lord has ordained that wisdom should come. The most amazing optimism of Jesus is his belief that good people can be trusted to have good sense. Therefore he gave us no programs, but insisted on an attitude of mind which will give morality programs.

Let us have the same cheerful optimism. It is better to be an idealist without a program than a practical-minded man without an ideal. The fact that idealists are not always masters of a situation is no ground for thinking that belief in the things of the spirit, the supremity of love, and finality of justice are doomed.

An idealist is radioactive. The things that are seen in him may not count, but the unseen rays of his confidence in the sanity of love and his sacrificial loyalty to the good that is some day to be, will make over social life.

A LESSON FROM AN ANCIENT PROPHET

Years ago a prophet and his servant were in desperate straits. About them were the soldiers of a fearfully prepared enemy. The servant—who by his employment was doubtless a master of small efficiencies—was in despair. The prophet, despite his days of misanthropic reading of his world, was serene. The servant lamented the triumph of the enemies of his master and his God. "O Lord," the prophet cried, "open his eyes." And the servant for a minute shared in the prophet's vision of mountains filled with the armies of the mighty God.

If men who are prophets are loyal to their vision, the world is not headed toward civilized brutality. God has not given up being a Father.

Let those of us who find our idealism sorely tested be good soldiers of the cross. We have a Jesus who overcame the world. If you believe in God, believe also in him.

Union Churches

In order to break down the sense of isolation which exists among churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

UNION AT INNESFREE, ALBERTA

THE union church at Innesfree, Alberta, is one of a number of instances of co-operation between Baptists and Disciples in Canada. This church was organized August 25, 1907, and is hence beyond the experimental stage.

In this instance there was not enough financial strength in either the Baptist or Disciple groups to build a church and support a pastor. So the two groups united, raised money to pay for a lot and building material, and built a church by the contributed labor of the members.

The name of this church appears officially as "The Church of Christ (Baptists and Disciples)." It maintains relations with both Baptist and Disciple conventions, sends delegates to both bodies and supports the missionary and benevolent enterprises of both denominations. The property is held jointly, by a single board of trustees representing the congregation.

The government is strictly congregational. A business meeting of the congregation is held each month and no action of the board is binding upon the church unless carried at such a regular or special business meeting. The constitution of the church may be changed by a majority vote of three-fourths of all members present. The Lord's Supper is observed once a month, but this may be changed to weekly observance at the desire of the congregation.

The church has had the liberal support of the Baptist Home Mission board. In the beginning it was expected that both Mission Boards would co-operate, but lack of funds on the part of the Disciples has thrown the whole support of the work on the Baptist board.

Mr. J. J. Gulley, who furnishes us with the above information, writes that the nine years during which this church has served the community have been years of harmonious co-operation, and that the church faces an auspicious future.

Recently there was unveiled in St. Paul's Cathedral, London, a bas-relief of Florence Nightingale, the mother of modern war nursing. The Queen and the Archbishop of Canterbury were there, as well as the Lord Mayor of London.

A Great Book for the New Day

In this day of tremendous issues in national and international life, of the remaking of the entire civilized world, there is need for a reconsideration of the great messages of the prophets of Israel, those spokesmen of God to nations and men. Dr. Willett makes these wise seers live and speak anew for the modern world in his

"Moral Leaders of Israel"

Here are some of the qualities of Dr. Willett's book as seen by well-known publications: "Ripe scholarship", "Popular interpretation" (*The Advance, Chicago*). "Comprehensive", "Popular" (*The Continent, Chicago*). "Vital"," Lucid" (*Christian Endeavor World, Boston*). "Definite" (*Christian Work, New York*). "Brilliant", "Clear and sane", "Winsome and sincere" (*Heidelberg Teacher, Philadelphia*). "Vivid", "Simple and clear", (*The Living Church, Milwaukee*). "Clear and interesting" (*Christian Advocate*).

The book is in two volumes. Volume I is out at $1.00, postpaid. Order your copy today.

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The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

President Brown Is Dead

The Rev. Dr. Francis Brown, president of Union Theological Seminary since 1908, died of heart disease at his home in New York, October 15, in his sixty-seventh year. He had been in poor health about a year, but had assumed his duties at the commencement of the fall term. Dr. Brown, one of the most widely known theologians in the United States, was born at Hanover, N. H. He was graduated from Union Theological Seminary in 1877 and then studied at the University of Berlin for two years. He later received degrees from Hamilton, Dartmouth, Yale, Harvard, Oxford and other institutions. Dr. Brown became an instructor at Union Seminary upon his return from Berlin in 1879 and remained there until his death. He was the author of a number of works and text-books.

Begin Tercentenary Campaign

October 8 was a red letter day in the Congregational fellowship. It was the beginning of a three-year campaign which is to celebrate three hundred years of history since the landing of the Pilgrims on Plymouth Rock. At the end of the period a monument, either material or spiritual, will be erected to this great event. The aim of the tercentenary celebration will be to increase the membership of the churches, the benevolent offerings, and to educate the public in the real significance of the religious life of the early Pilgrims who came to these shores three hundred years ago.

Family Altar League

Seven years ago an organization was formed to promote the idea of the family altar. In that time 60,000 homes have been enlisted for the movement. There is now a monthly magazine which gives the daily readings. Dr. Biederwolf, the well-known evangelist, was the founder, and he is now busy seeking endowment for the organization. He has secured $40,000 of the $100,000 needed.

Dr. Clark Is Ill Again

Dr. Frances E. Clark, father of the Christian Endeavor movement, is reported ill again. He had typhoid fever last summer and survived the attack. Last winter he was in the Orient. It would seem, however, that he has not grown robust again, and is now in a hospital.

Memorial for Archbishop

The Most Rev. Dr. Enos Nuttall was until recently the archbishop of the West Indies and Bishop of Jamaica. He had many friends in the United States, and these friends propose to erect a monument to his memory. This monument will be in the form of an endowment to the Episcopal fund of his diocese.

Revival of the Primitive in Religion

The war is bringing to the front the superstitions and primitive attitudes of bygone days in religion. The British reported in the early days of the war how angels came and fought for them. There is a very curious recrudescence in Germany. The Kaiser has frequently spoken in his speeches of "Germany's Good Old God." Dr. Reinke, in a German newspaper, comments upon the Kaiser's words, "The God of Christians is the god of love, faithfulness, of justice, of mercifulness. We are to serve Him in spirit and in truth. His service does not, however, preclude us Germans from turning also to the gods of Teutonic forefathers." This reference seems to be to Thor, the divinity armed with the mighty hammer.

Rev. David Beaton Returns to Chicago

Rev. David Beaton, formerly pastor of Lincoln Park Congregational church, and recently president of Redfield College, Redfield, S. D., is opening a Community church in a theater on the north shore of Chicago. The organization will not have denominational affiliations.

Will Build Big Institutional Church

The Immanuel Baptist Church of Chicago, of which Rev. Johnston Myers has been pastor for many years, has published the plans for an institutional church building to cost $650,000. The institution will have a board of trustees the majority of whom are Baptists, but the work of the organization will be conducted along lines which will require the service of various denominations. There will be auditoriums for religious work, but more equipment will be provided for the feeding of unfortunate people and for dormitories for working girls. The church has a membership of 2,500, of which many are non-resident people.

Bishop Protests Liquor Importations

Bishop McConnell in a recent number of the Constructive Quarterly protests against the importation into Africa of large amounts of liquor. The amount of liquor passing Madeira, a port of registry for the coast of Africa, in one week is reported as follows: Whiskey, 28,000 cases; brandy, 30,000 cases; Old Tom gin, 30,000 cases; rum, 36,000 barrels; 800,000 demijohns of rum, with 24,000 butts of rum; 15,000 barrels of absinthe, and 960,000 cases of gin. In Sierra Leone during one quarter of a year there was unloaded at a "dry" town, for use in the interior, 250 tons of liquors.

Christian Endeavor Leader Ill.

Dr. William Shaw, general secretary of the United Society of Christian Endeavor, was injured last month by the overturning of a railway bus in New Hampshire. He has been in a hospital since, making a slow recovery. He lost his right thumb, but the hand will be saved. His left arm was broken in two places and it will have to be opened and silver plates be put on the bones. These misfortunes will elicit the sympathy of Christian people everywhere, and especially of the Christian Endeavor hosts, of whom he is the chief executive.

Noted Missionary Dies

Dr. Daniel Bliss, who died recently, served as a missionary in Syria for more than sixty years. He raised the initial endowment of the Syrian Protestant College. He began this work in a rented house, with sixteen pupils. When he retired from the presidency fourteen years ago the college had nearly 900 students, 75 teachers, and fifteen good buildings. Dr. Bliss' son is president of the college his father founded.

The Sunday School

SHIPWRECKED ON MELITA (MALTA)

LESSON FOR NOVEMBER 5.

Golden Text: Jehovah redeemeth the soul of his servants; And none of them that take refuge in Him shall be condemned. Psalm, 34:22.

Lesson, Acts, 27:38-28:10, verses 38-44 printed.

Memorize verses 42-44.

(38) And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. (39) And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. (40) And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. (41) But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence *of the waves*. (42) And the soldiers' counsel was to kill the prisoners, lest any *of them* should swim out, and escape. (43) But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; (44) And the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

* * *

Verse by Verse

38. *They had eaten enough.* So as to have strength for the task. *They lightened the ship,* For the third time they lightened the ship so that they could come nearer the shore. *The wheat.* The main cargo was retained as long as possible.

39. *They knew not the land.* The sailors were very familiar with the harbor at Melita, but not this part of the shore. *A certain bay with a beach.* A sandy beach upon which they could run the ship and remain in safety while they landed. *They took counsel.* They counseled together as to the wisdom of driving the ship on the sand.

40. *Casting off the anchors.* The word means to remove, and means here the cutting of the anchor cables. *Loosing the bands of the rudders.* These rudders were paddle-shaped, and lashed to the side of the ship. They were let down into the water for the purpose of steering the ship.

41. *Lighting upon a place.* Some are of the opinion that this may refer to the small channel which separates Malta from the small island of Salmonetta. *They ran the vessel aground.* The rocks along the shore have disintegrated into extremely small particles of sand and clay which form a deposit of tenacious clay and mud. A ship impelled by the storm would stick fast in this deposit. *Stern began to break up.* The crew rushed to the front of the boat while the waves dashed the stern to pieces.

42. *The soldiers' counsel was to kill the prisoners.* The soldiers were answerable with their own lives for the safekeeping of the prisoners. It may be that the other prisoners were not as favorably situated as Paul, who had appealed for trial to the supreme court of Rome. (See chapters 12:19 and 16:27.)

43. *The centurion, desiring to save Paul.* The influence of Paul over the centurion's mind was the means of saving both his life and those of his fellow-prisoners. *Commanded that they who could swim.* The Romans were trained from their youth to swim. It was often of service to them as sailors.

44. *Some on planks, and some on other things from the ship.* This was the wreckage, and the wind would help them to shore. Those who swam to safety were helping in the rescue. *They all escaped safe to the land.* The promise made to Paul was fulfilled. (See verse 24.)

Test Questions

1. Why were the soldiers anxious to keep the prisoners?
2. What is meant by "the bands of the rudders"?
3. What is the meaning here of the word "barbarians"?
4. What is the modern name of the island of Melita?
5. To what country does it belong?
6. What were Paul's strong characteristics as revealed on this voyage?
7. Does the hour make the leader, or does the crisis reveal him?
8. What moral and religious lessons should we get from this account?
9. How far do we trust God's care?
10. Where do you trust His care?

"Be Prepared"

The Lesson in Today's Life

By ASA McDANIEL

"Be Prepared" is the motto of the Boy Scouts, and means that the scout is always in a state of readiness in mind and body to do his duty. He prepares his mind by thinking out beforehand any possible accident or situation that may occur so that he is ready to do as occasion demands. He prepares his body by strict discipline and constant practice to be strong and active so that he is able to do the right thing at the right moment.

It is the business of the Bible school to help train our boys and girls for service of the highest order. The idea of "luck" and "chance" as factors in the struggle of life has been displaced by preparedness. By this is not meant the superficial use of the term so frequently on the lips of the military enthusiast; but the cultivation of honor, resourcefulness and brave co-operation without thinking as to the ways in which these qualities should be given expression. It is not our business to prepare our boys and girls for any particular kind of service; but rather to give them this fundamental training which will equip them for service in any capacity.

Moses gave the world law, because he spent forty years reflecting upon the idea of justice. He was prepared for the task. Abraham Lincoln guided the ship of state through the stormy waters of the Civil war because he was prepared in body and mind for leadership. It is equally true of other great men. The hour reveals, but does not make the man. Opportunities equally great have come to other men, whose early training has not made them ready for high achievements, and they have passed them by. The test of greatness does not depend so much on the hour of achievement as upon the apparently unimportant moments which have preceded it. David saved the armies of Israel because he had learned to use the sling in his shepherd life.

The greatness of Paul as a man and as a leader is shown on his voyage to Rome. His brave endurance, his presence of mind, his tireless activity, his unselfishness, his practical wisdom, his sympathy, his good cheer, and his trust in God were brought out by the thrilling events of an angry sea. All of these strong qualities had been won by him in the quieter scenes of his very eventful life. He was the foremost man on the ship, for he had lived the best life. His constant communion with God gave him spiritual strength and courage at the moment of great peril. A spiritual life must be kept in daily training in order that the unexpected trials may be met with unshaken purpose and success. The successful man is the man who can command the richest past. "Sir Henry Haveloch was twenty-eight when he entered the army of India, and he was sixty-two before the opportunity came to distinguish himself. During these thirty-four years of waiting he had made himself skillful in planning and ready for leadership, and then came the opportunity for that march to Lucknow which made him famous." Milton tells us that he spent thirty-four years in collecting the material for his great poem. These years of toil and hard study are rewarded in the world's admiration for the poem. The rivers of the past will flow into our lives and make them resourceful and rich in just the proportion that we are willing to receive them by active preparation.

* * *

A Hindu head-master in a native school of India can find no text-book for moral teaching to equal the Bible, and uses it throughout his school.

This is the week set for the publication of

HYMNS OF THE UNITED CHURCH

The Disciples Hymnal

Edited by Charles Clayton Morrison and Herbert L. Willett. The book is just coming from the press. Many requests for returnable copies have been received. These will be sent promptly. A widespread interest has been manifested in the appearance of this notable work into which five years of preparation have gone. The publishers regard The Disciples Hymnal as the most important single contribution they have ever made to the Disciples of Christ and the general Church. Pastors or responsible officers of churches may write for returnable copy of the hymnal. Please state the approximate number of books your congregation will need. Address

Disciples Publication Society,
700 East 40th Street, Chicago

Disciples Table Talk

Doing Big Things in a Small Town

Donovan is a small Illinois village in Iroquois county. The people are largely Swedish, many being original settlers. French Catholics are a very important element. A struggling Methodist church in the village and a very strong Swedish country church have complicated the situation. Good men have labored here, but each has closed his pastorate at the end or near the end of the second year. Guy L. Zerby and his wife have been here for two years, coming from Eureka College and Chicago University. These young people have worked hard, and often under discouraging conditions, but they hold a firm place in the affections of the community and real progress has been made. The parsonage and church have both been wired and are now lighted by electricity. Four hundred dollars was expended last year in equipping the church plant for more efficient Bible school and community service. A men's banquet was recently held, at which the leading men of the community discussed community betterment. One of the best village Bible schools in the state is being evolved under the superintendence of the minister and a number of teachers. Much has been accomplished and more will be done in the way of community service. A very live society of the young people of Donovan foster the civic spirit. This was organized by the church, which also made possible a $400 Redpath Fall Festival. The regular lecture course and a Domestic Club have been organized because of the co-operation of the church. A new record has been made in the way of missionary work and interest in the general enterprises of the church. No regular call has gone unheeded, and only in a single instance has either the church or Bible school failed to reach the suggested apportionment. A small but loyal C. W. B. M. has aided much in this good work. The latter has been organized in the last two years. The membership is about one hundred. About twenty-five of this number have been added since Mr. Zerby has been pastor. No big revivals have been held, but a short meeting held by home forces. A quiet union meeting and a revival just closed, led by J. A. Barnett, have quickened the life of the community.

Small Bible School Grows Into Big City Church

That it pays to plant Bible schools is again proved by the history of First Christian Church, Wilkinsburg, Pa. Sixteen years ago H. F. Lutz, a missionary evangelist under the A. C. M. S., organized a school which met in a hall, and then in a basement of an old church building. In less than a year a church was organized with 65 members. Mr. Lutz served as pastor for a time, then was succeeded by L. N. D. Wells, for five years, and Geo. W. Knepper for five years; then the present pastor, Walter Scott Cook, came to the work from Nelsonville, O. Last year the building which had been in use for fifteen years was burned, and a new building has now been dedicated. This cost about $41,500. The present enrollment of the congregation is about 400 and the Bible school has a membership of 485. The dedication services were held from October 8 to 11, and Miner Lee Bates, of Hiram College, was in charge. Over $11,000 was raised, which, Mr. Cook writes, will bring the indebtedness down to a point not hard to carry. Other speakers during the dedication season were L. N. D. Wells, of First church, Akron, O., and H. F. Lutz, of Bethany College. The new church building is the best among the Disciples in Greater Pittsburgh. It is built in the early Colonial type, and will accommodate over 700 persons. Mr. Cook writes that plans have been made for a series of evangelistic meetings to be held by W. H. Boden in November.

First Church, Akron, O., Sends Out a Member as Missionary

Miss Vera Adamson is a member of First church, Akron, O., and the daughter of Mr. and Mrs. Alexander Adamson.



Rev. W. F. Richardson, President of the late General Convention, and who has resigned from First Church pulpit, Kansas City, Mo.

Mr. Adamson is the president of the Adamson Machine Company. Announcement is just made that Miss Adamson will go out in three months as a missionary to the Philippines, her parents supporting her. L. N. D. Wells, pastor at First church, writes that so far as he knows this is the first instance in the brotherhood of a parent supporting his own child on the foreign field. Miss Adamson is a graduate of the University of Michigan and is in every way fitted for her new task. All records were broken at First church school on Rally day, September 24, when the total count of attendance was 2,148. The Brotherhood class of men crowded its hall to its capacity, with 724 men present. Mr. Wells has had remarkable success promoting men's work in all churches which he has served.

Decima Campbell Barclay Enjoys Willett Travel Articles

Among the expressions of appreciation of the travel articles of Herbert L. Willett, Jr., which have been published in THE CHRISTIAN CENTURY, is one from Mrs. Decima Campbell Barclay, whom all Disciples know as the daughter of Alexander Campbell. The letter comes to Dr. Willett. Here is a portion of the letter: "I am greatly enjoying your son's 'Travel Stories of the War Country,' as everything Oriental has great charm for me, having lived for several years on the lovely 'Isle of Cyprus,' where my husband was United States Consul; his sister was consul at Beirut for fifteen years, where I visited them frequently, and spent a summer with them on Mount Lebanon."

Unusual Bible School Institute at Sharon, Pa.

It is not often that as many "leading lights" are gathered together at a local Bible school institute as were present at Central church, Sharon, Pa., from October 9 to 13. On the program, among others, were the following: L. G. Batman, of First church, Youngstown, O., spoke on "The Supremacy of the Bible School"; W. D. Ryan, of Central church, Youngstown, discussed "The Value of Enthusiasm"; W. S. Goode, of Hillman St. church, Youngstown, considered "The Bible School at Work"; R. J. Bennett, pastor at Sharon, gave an illustrated lecture on "The Bible School in Other Lands"; J. V. Schrock, superintendent of the largest school in Youngstown, spoke on "The Bible School Aroused"; George W. Penniman, Bible school secretary to H. J. Heinz, "the pickle man," talked on "Around the World With the Bible School." Then M. L. Spear, of one of the Sharon churches, gave illustrated lectures on "The Life of Christ."

J. P. Pinkerton Praises Work of Walter Stairs

J. P. Pinkerton, of the church at Terrell, Tex., writes that friends of Walter Stairs may be interested in a news note concerning him. Mr. Stairs recently spent several weeks in Terrell, in some special educational work. He served First church as pastor some time ago. During this last visit in the city, he occupied the pulpit at First several times and preached at a union service. Mr. Pinkerton writes that friends of Mr. Stairs are asking him why he does not devote his entire time to the ministry, because of his ability in the pulpit. Mr. Stairs, however, feels that he is exerting a greater influence in the educational field he has chosen.

Byron Hester Leaves Pryor, Okla., for Chickasha

For three years Byron Hester has done remarkable constructive work at Pryor, Okla., and now he has been called to First church, Chickasha, and has accepted the work. G. Lyle Smith was the former pastor of this church. Pryor is Mr. Hester's first regular pastorate since he left Transylvania and the College of the Bible.

A "Life Service Certificate" for Your School

In connection with the Bible school program, "Farthest North," which has been issued by the Bible school department of the A. C. M. S., there is provision made for a proper recognition of those members of the congregation who are giving full life service to some form of Christian service. Mr. Hopkins writes of this plan: "Every church should honor those of its congregation who have gone out to preach, to teach, to serve in any field, at home or abroad. A certificate on the walls of the church, particularly in the Bible school rooms, would be a constant reminder of these heroes and heroines and would serve as

an inspiration to many young lives today. With this thought in mind, we have prepared a beautiful certificate, printed in colors, for such use. Churches should be encouraged to make their own Honor Rolls, but this is intended for those that prefer to buy ready made. It is modeled after a similar Honor Roll used in many Canadian churches to list the names of brave soldiers who are serving king and country over seas at the battle front. This certificate may be had from state or district Bible school superintendents or from the office of the American Christian Missionary Society."

In Appreciation of E. M. Waits

The following is an editorial published in the Fort Worth (Tex.) Record, entitled "An Appreciation": "Rev. Edward McShain Waits has accepted the presidency of Texas Christian University. As pastor of the Magnolia Avenue Christian church for the last ten years, he has rendered a great service to the city of Fort Worth. Rev. Mr. Waits is a builder. Before coming to this city he built churches in El Paso and Ladonia. When he accepted the pastorate of the Magnolia church the congregation was small and was housed in a tabernacle. He has taken in 1,300 members while pastor of the church, erected one of the finest church buildings in the city and raised $75,000 for the work of the church. Since he has become a citizen of this city he has taken a leading part in social service and welfare movements. He was one of the founders of the Bible Browning class, a leader in the Laymen's Missionary movement and is a writer for the leading church papers. Rev. Mr. Waits is recognized as one of the ablest speakers, the most successful organizers and the most learned scholars of the Disciples of Christ Church in the southwest. Already he is planning big things for the university. Under the leadership of Rev. Mr. Waits, Texas Christian University should continue to grow and prosper."

★ ★

—G. W. Watson, of First church, La Fayette, Ind., has received a call to the work at Paris, Ill., but at last report had made no decision. His congregation is urging him to remain at La Fayette. H. H. Peters recently left the Paris work to become superintendent of the Illinois state organization.

—Jackson Boulevard church, Chicago, enjoyed sermons on October 8 by W. H. Allen, of New Orleans, in the morning, and Chas. F. Hutslar in the evening. Both of the visitors were on their way to the Des Moines convention.

—Guy L. Zerby reports a brief meeting led by J. A. Barnett, of Bloomington, Ill. Fifteen persons responded to the invitations extended. Mr. Zerby states that Mr. Barnett "has a magnificent vision, but keeps his feet on the ground and lives close to the people."

—W. R. Warren writes: "Your leading editorial in the October 5th issue of The Christian Century deserves all commendation."

—The Christian Endeavor Society of First church, Oakland, Cal., recently held a service at the county hospital.

—The Norwood, O., church is working at the raising of a building fund of $2,500, the goal to be reached by Thanksgiving day. Nearly $1,000 is now on hand.

—Miss Cynthia Pearl Maus, of the Bible school department of the A. C. M. S., gave an address at the morning service on Rally day at Central church, Terre Haute. The date of the rally was October 7.

—B. W. Trimble, teacher of Trimble's Loyal Women's Class, Mt. Sterling, Ky., has recently lost a member of his class by death who was ninety-four years old. She was known as "Granny" Jordan and was present at about half the class sessions until the closing year of her life.

—The Kentucky State Bible School Association, led by Walter E. Frazee, has as one of its goals for Bible School Day for Foreign Missions, November 19, "to help reach Kentucky's aim of '500 schools giving $10,000.'"

—"Old Berea," a splendid rural congregation of Mercer county, Ky., recently observed Orphans' Home day, and gathered together about $100 worth of provisions for Orphans' home work.

—George L. Snively preached at a union meeting of the Louisville Disciple churches on October 1, and about $4,000 was raised for city missions. The meeting was held at First church.

—Many Mission Study classes and Mission Reading circles are being organized in Endeavor societies. The classes will use largely the new book, "Ten Lessons on Missionary Principles and Practice," by workers of the Foreign society. The reading circles will use either the new book by A. F. Hensey, "A Master Builder on the Congo," or "In the Land of the Cherry Blossom," by Mrs. M. W. Madden. It is urged that every society adopt one of these plans. Write the Foreign Society, Box 884, Cincinnati, Ohio, for particulars.

—Cotner University, Bethany, Neb., observed Founders' Day on October 3. Short speeches were made by W. P. Aylsworth and Dean A. D. Harmon. The chief address of the day was delivered by J. K. Shellenberger. Athletics, a free dinner and photographs of students, faculty and visitors were other features.

—During the recent Kentucky state convention it was voted to purchase a Ford for the state secretary, J. S. Hilton. Almost at once sufficient funds were pledged to secure the machine.

—The All-Western Kentucky School of Methods will be held at Mayfield Oct. 30-Nov. 3. The state and national secretaries will have charge of the school.

—The ministers of the Louisville churches on a recent Sunday exchanged pulpits, and each preached a sermon on "Our Common Cause in the City of Louisville."

—November 5 will be World's Temperance Sunday. L. E. Sellers, Occidental Bldg., Indianapolis, will furnish Temperance Day supplies without cost.

—The new officers of the Kentucky state organization are: President, Clyde Darsie, Mt. Sterling; vice-president, S. S. Jones, Madisonville; second vice-president, A. F. Stahl, Maysville; recording secretary, E. B. Bourland, Carlisle. The members of the State Board were re-elected. The next convention will be held at Campbellsville, the third week in September, 1917.

—During October, C. F. Stevens, pastor at Beatrice, Neb., is preaching a series of sermons to young people. The following are the topics discussed: "The Temptation," "Jealousy," "Health the Reward of Right Living," "Playing the Game" and "Christ's Challenge to Young Men and Women."

—University of Chicago preachers during the month of November will be as follows: Nov. 5 and 12, Bishop C. D.

Board of Ministerial Relief

COMPARATIVE FINANCIAL STATEMENT

Receipts

Sources—	1911	1915	1916	Gain, 1 year	Gain, 5 years
Churches	$7,493.23	$15,831.60	$20,288.30	$4,456.70	$12,795.07
Bible schools	.....	1,243.16	2,083.77	840.61	2,083.77
Individuals	2,394.40	2,440.95	3,015.60	574.65	621.20
Estates	3,219.33	1,250.00	5,618.10	4,368.10	2,398.77
Annuities	1,600.00	8,257.75	7,200.00	1,057.75*	5,600.00
Miscellaneous	810.20	1,060.00	1,979.50	949.50	1,169.30
Total	$15,517.16	$30,083.46	$40,189.70	$10,101.81	$24,668.11
20 per cent property	.....	6,000.00	6,000.00	.....	6,000.00
Interest	1,799.56	3,649.50	3,942.22	292.72	2,142.66
Grand total	$17,316.72	$39,732.96	$50,127.49	$10,394.53	$32,810.77

*Loss.

Pensions

Amount paid	$8,816.46	$20,493.59	$22,167.26	$1,673.67	$13,350.80
Roll, Sept. 30	71	124	147	23	76
Maximum	145.00	360.00	360.00	.....	215.00

Permanent Fund

Amount, Sept. 30	$31,514.44	$78,632.07	$93,732.07	$15,100.00	$62,217.63

As we consider the growth, our hearts are filled with joy and thanksgiving; as we look at the task of providing for our fathers in the faith, there is pain and humiliation. We have only made a beginning. The Roll should be doubled and the offerings quadrupled at once.

Particularly encouraging is the increase in the offerings of churches and Bible schools and in the number contributing. Subject to correction, the number of churches giving is 1,256, a gain of 220 for the year and of 764 for the five years. The contributing Bible schools were counted with the churches five years ago to make the meager total of 492. This year 200 have given separately, a gain of 58 over last year.

BOARD OF MINISTERIAL RELIEF,
W. R. Warren, Secretary.

Indianapolis, Ind.

Williams, of Detroit; Nov. 19, President J. G. K. McClure, of McCormick Theological Seminary, Chicago, and Nov. 26, Dean Charles R. Brown, of the Yale School of Religion. Prof. Francis G. **Peabody, of Harvard, is** scheduled to preach the last two Sundays of October.

—J. A. Barnett has just begun a meeting with North Side church, Omaha, Neb., where Geo. L. Peters ministers.

—Walter Mansell has been called from Washington, Pa., to Central church, Warren, O. He has already begun his new work.

—J. A. Lytle has assumed the pastorate at North Side, Newark, O.

—"Visiting Day," "Young People's Day" and "Decision Day" are special occasions during October at Pasadena, Cal., First church, to which F. G. Tyrrell ministers.

—W. A. Baldwin, former state secretary of the Nebraska state organization, is recovering from an operation recently undergone after an attack of appendicitis.

—Central church, Anderson, Ind., took the every member canvass on Oct. 15.

—J. O. Rose is the new Dean of the Bible department of Angola College, Angola, Ind.

—W. E. Moore, of Charlestown, Ind., has been called to the pulpit at Edinburg, and Wm. Grant Smith, recently of Edinburg, has taken the work at Madisonville, Cincinnati.

—Vevay, Ind., Disciples dedicate their new church home this week.

—W. H. Book has begun his twelfth year as pastor at Tabernacle church, Columbus, Ind.

—J. A. Agnew has been selected to succeed W. W. Weedon as pastor at Mt. Carmel, Ill.

—John W. Kerns, of Central church, Austin, Tex., has been called to the pulpit at Magnolia Avenue church, Fort Worth, recently vacated by E. M. Waits. Mr. Kerns will accept.

—E. C. Mobley, pastor at Amarillo, Tex., is giving a series of Wednesday evening prayer meeting talks on the life of Christ.

—E. C. Boynton has resigned from First church, Belton, Tex., to accept the work at Hyde Park church, Austin, Tex.

—Charles E. Holt, recently pastor at Montgomery, Tenn., has begun his new service at Broadway church, Knoxville, Tenn.

—M. M. Davis celebrated his twenty-sixth anniversary as pastor at Ross Avenue church, Dallas, Tex., on Oct. 15.

—An enthusiastic reception was given by the congregation at Waukegan, Ill., to W. C. McDougall, their newly elected pastor.

—Carl H. Barnett, pastor at Brazil, Ind., read a biographical sketch of James Whitcomb Riley at a celebration by the literary clubs of the city of the work of the Hoosier poet.

—At Colfax, Ill., church the first week in October special addresses on community betterment were given each evening by a number of pastors. The following were topics discussed and the speakers: "Some Efficiency Tests," by C. J. Robertson, Gibson City; "The Church and the Community," by N. H. Robertson, Shelbyville; "Unquestionable Amusements," A. L. Ragsdale, Kankakee; "The Church's Obligations and Opportunities," Geo. R. Southgate, Heyworth; "A Man's Value to His Community," C. C. Wisher, Saybrook; "The Call of Christ to the Young," W. H. Fonger, Cooksville. The following Sunday was observed as Rally day.

—The Kansas state convention of Disciples, 1917, will meet at Dodge City. O. L. Cook, of Topeka, is the new president of the organization.

—J. T. Tisdall, of Norwood church, Toledo, O., states that a number of persons have already been added to the membership of this congregation, as a direct result of the influence of the one word, "Others," which flashes out in large letters in front of the church. The installation of this unusual sign was mentioned in a recent issue.

—W. B. Crewdson has resigned the work at Elliott, Ia., to become a district evangelist.

—W. R. Burton, of Butler, Ind., has been selected as pastor at First church, Warsaw, Ind. Mr. Burton is a Eugene University man.

—C. G. Brelos, who has recently served as district superintendent for the Montana Children's Home Finding Society, has resigned this position.

—John L. Brandt, of First church, St. Louis, Mo., has received an anonymous letter threatening that if he continues his energetic campaign for the eradication of vice in the district surrounding his church he must "beware of consequences."

—The Portland Avenue congregation, Minneapolis, Minn., has indicated its appreciation of the services of S. G. Fisher, pastor at the Avenue church, by granting a raise of $200 in his salary.

—Carey E. Morgan, pastor of Vine Street church, Nashville, Tenn., has returned to his charge after a four months' leave of absence, granted him because of ill health. Mr. Morgan spent this time in the Adirondacks and in Canada. He is now much stronger physically.

—Louis R. Patmont, well known among Disciples, has indicated his purpose to return to his native country, Poland, after the war is over. Mr. Patmont will do missionary work.

—H. N. Van Voorhis, pastor at East Palestine, O., for the past year, has resigned from this pulpit to enter the evangelistic field.

—C. H. Winders, of Downey Avenue, Indianapolis, recently addressed the Butler College students on "The Danger of the Lower Way."

—At the first of the month-end meetings at First church, Louisville, E. L. Powell spoke on the theme, "The Place of the Sword in Knighthood." A choir of 300 voices led in the singing, and the local chapters of the Knights Templar attended in a body.

—Prof. Ellsworth E. Faris gave the address of welcome at the reception given Fred S. Nichols, pastor at Iowa City, Ia., who has recently returned from service on the Mexican border as chaplain.

—H. J. Brazelton has been called from Russellville, Ky., to the pulpit at Mayfield. He has already begun his new task.

—The Tri-City Evangelistic Association, composed of the men of the Dis-

Worth Careful Thought

Do you read the label to know whether your baking powder is made from cream of tartar or, on the other hand, from alum or phosphate?

Royal Baking Powder is made from cream of tartar, derived from grapes, and adds to the food only wholesome qualities.

Other baking powders contain alum or phosphate, both of mineral origin, and used as substitutes for cream of tartar because of their cheapness.

Never sacrifice quality and healthfulness for low price.

ROYAL BAKING POWDER CO.
New York

ciple churches of Davenport, Ia., and Rock Island and Moline, Ill., has planned to hold special evangelistic campaigns in Davenport and Moline during November. Meetings will be held in Rock Island later in the winter.

—G. W. McQuiddy, new pastor at Springfield, Mo., began his work there October 1.

—The women of the Disciples of Norfolk, Ark., have determined to raise money for a church home. Several hundred dollars has already been gathered together.

—The Broadway Christian church, Pueblo, Colo., has begun work upon a new $15,000 building to replace the one recently burned.

—W. T. Weaver, pastor at Freeport, Ill., has announced his resignation from this pulpit.

—B. F. Cato, of First church, Little Rock, Ark., recently addressed the men of a local planing mill at a noon meeting.

—Thomas P. Byrnes has begun work as pastor at First church, Birmingham, Ala., succeeding Henry Pearce Atkins, who was called to the pulpit at First church, Mexico, Mo.

—The total receipts of the Foreign Society, as reported at Des Moines, were $522,716, a gain of $97,579 over last year.

—Edgar D. Jones recently preached to a large gathering of traveling men, taking as his text "In Journeyings Oft."

—H. E. Hoon, of Orleans, Ind., has been called to succeed W. T. Barbre at Rockville, Ind.

—R. W. Stancill, who came to Washington, D. C., from Ohio, has been selected as supply minister at the H Street church until a regular pastor is secured.

—Richmond Avenue church, Buffalo, N. Y., John P. Sala, pastor, is beginning the publication of a magazine called "The Frontier Christian." The purpose of the magazine will be to increase the scope of the work of the Disciples churches of the city.

—E. H. Wray, who has done a remarkable work at First church, Steubenville, O., has been called to the work at Broad Street, Columbus, O. No decision has been reported from Mr. Wray. The call was unsolicited.

—W. J. Bryan, of national fame, spoke at University Place church, Des Moines, at the morning service two weeks ago on "False Gods." It is estimated that 5,000 persons were turned away from the crowded auditorium.

—Mrs. Elmer Ward Cole, of Huntington, Ind., recently filled the pulpit at Markle, Ind., in the absence of the regular minister.

—Miss Bertha Clauson, president of the Margaret K. Long College for Girls, Tokio, Japan, gave an address at University Place church, Des Moines, two weeks ago. Miss Clauson went out nineteen years ago and is the living link of the church at Angola, Ind., but is representing the University Place church in carrying forward, as far as possible, the work laid down by Loduska Wyrick, who died two years ago and who was sent out and sustained by the "Belle Bennett" division of the C. W. B. M. society of the University Place church.

—"Homecoming Day," "Family Day," "Cradle Roll Day," and "Old Folks Day," were celebrated during the present month at Kendallville, Ind., church.

—L. E. Murray, of First church, Richmond, Ind., is conducting a series of Thursday evening Bible studies this autumn.

—Homecoming and Centennial Day was observed at North Park church, Indianapolis, October 1, with special services and an all-day program, including a basket dinner in the church basement. E. L. Day leads at North Park.

—A $10,000 mortgage was burned at First church, Beaumont, Tex., where H. R. Ford ministers.

—T. L. Lowe is preaching a series of "Why I Believe" sermons during October at West Fourth Avenue church, Columbus, O.

—Edgar D. Jones, of First church, Bloomington, Ill., has begun a series of ten-minute sermons to children in the early part of the morning services.

Features of N. B. A. Annual Report

Best Year Financially.

The year 1915-1916 stands out in the records of the National Benevolent Association as, by far, the best year financially in all of its thirty-one. The brethren have been unusually prosperous and, to their credit, have shown a willingness to share their prosperity with their less fortunate brothers and sisters. The total amount received from all sources and for every purpose during the year is $202,385.94. This is a gain over the largest offering received in any previous year of $66,573.75. The most encouraging thing about this splendid increase is the fact that it is general, affecting every source and every fund, as, for instance, the amount received from churches shows a gain of $4,828.08; from Bible schools, $5,611.01; from fees and trust funds, $6,310.72; from annuities, $8,300; and from individuals, $32,938.

A Gain With a Slight Relief.

Gratifying as the gain in this year's reecipts has been, it has not greatly relieved the pressure of the association's financial need, for the reason that quite a large amount of the sum received was in funds not available for immediate use; for instance, $20,650 was received on account of annuity (these funds must be held during the lifetime of the annuitant); $10,300 was received in real estate for a new institution; $6,700 was deposited with the association by persons entering its homes as a trust fund; $12,000 was given for the erection of a new building; $6,466.66 was received in interest-bearing securities, maturing in the future; and $170.77 was received on account of endowment; making a total of $56,287.43. While this substantial sum will ultimately contribute to the enlargement of the association's work, it brings no immediate relief. The fund available for the support of the institutions represents about $125 per capita for the members of the association's family.

Our Best Easter Offering.

The most important dependable single source of the association's income is the Easter offering from the Bible schools. The young people were the first to answer the orphan's cry and they have been the most constant in the support of this beautiful ministry. The amount contributed to this fund this year is $30,252.12, a gain over last year of $3,945.92. No gain is more gratifying or means more to the work of the association.

The Best in Donations.

There is nothing new to be said about the donations except that they were never so numerous, they were never more varied, they never had greater value, they were never more expressive of a truly Christian spirit.

Reduction in the Cost of Administration.

The problem of keeping the cost of administration down to the minimum consistent with efficiency has always been one of keen concern to the executive board of the association. It is a well recognized fact in business that the percentage of operating cost is always higher in a small concer nthan it is in a large one. The association has been no exception to this rule. We rejoice in the fact that, with the cost of another institution added and a gain in the association's receipts of $66,573.75 for the year, the increase in the cost of operation was only $334.98. This percentage of reduction in the cost of operation is no doubt due to the fact that the churches are giving this work of mercy and relief a place along with the other great activities of the brotherhood. A gratifying number have given the widow and the orphan a place in the Budget.

Homes Free of Debt.

The year which has just closed will stand out in the history of the association as the one in which nearly all of its institutions were finally freed from debt. The Christian Orphans' Home, Saint Louise, the Home at Cleveland, Ohio, the Juliette Fowler Home of Dallas, Tex., and the Northwestern Home at Walla Walla, Wash., have all been handicapped for years with an indebtedness on their respective properties. These have all been paid off, except a mortgage of $8,000 at Walla Walla.

A New Home for the Aged.

The Massie Home for the Aged is the latest addition to the National Benevolent Association's already large family of institutions. March the 15th, 1916, was the time and Long Beach, Cal., the place of its birth. This home has come into existence in response to an insistent de-

THE ANNUAL HOME MISSION OFFERING IN THE BIBLE SCHOOLS
IS THE SUNDAY BEFORE THANKSGIVING IN NOVEMBER
"Farthest North-Alaska" is the exercise. All supplies will be sent free upon request
ROBT. M. HOPKINS, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio
A Missionary "Farthest North" challenges our Bible Schools in their giving to go to the Farthest Limit!

mand from our churches. Its opening was made possible by the gift of L. J. Massie of a piece of property valued at $10,000.

The Christian Church Hospital Realized.

The association takes very great delight in announcing, as the greatest single achievement, in the field of benevolence, among the Disciples of Christ, the opening on April 11, 1916, of the great building of the Christian Church Hospital of Kansas City. While not a part of the association's work, as are its other institutions, this hospital was started, fostered and made possible by officers of the association. It was started more than five years ago under the leadership of Mr. J. W. Perry, president of the association. Stimulated with a gift of two hundred thousand dollars by Mr. R. A. Long, vice-president of the association, an endowment fund of one hundred and fifty thousand dollars was secured by popular subscriptions, largely from Kansas City people. After these years of patient toil, the building has been erected, furnished and opened to the public. It represents an investment of approximately $40,000 for grounds, $60,000 for equipment, $150,000 for endowment, $200,000 for building, or a total of $450,000. It is a model of its kind and for its purpose. To quote the late Dr. Murphy of Chicago: "For location and appointment it is not surpassed."

J. H. MOHORTER, Secretary.

—A Hopkinsville, Ky., daily says of J. N. Jessup, resigning pastor at First church, Hopkinsville: "Mr. Jessup's presence in Hopkinsville has been at all times an influence toward the things that are pure and just and noble."

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—R. H. Crossfield, of Transylvania University, made the address at the annual graduation exercises of Central church, Lexington, Ky. About fifty students received diplomas and 150 certificates were awarded.

—R. A. Bennett, pastor at First church, Washington, Ind., has resigned this work to accept a position as secretary of the extension and educational department of the Indianapolis Social Service Association.

—During the two years of W. D. Endres' pastorate at Quincy, Ill., there have been 150 persons added to the membership.

—Jas. T. Nichols, of Iowa, has planned another trip to Europe, and expects to sail from New York, October 21.

—J. H. Crutcher has resigned from the pulpit at Burrton, Kan.

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Hiram College Notes

Under the efficient coaching of Prof. B. J. Haggard, our football team is making new records for Hiram. Following the defeat of Western Reserve, 7 to 0, the team made a clean sweep of the Oberlin lineup, 61 to 0, the worst defeat suffered by the big school in recent years.

Between fifty and sixty of the new students have placed their membership with the Hiram church this fall. Pastor Pounds reports this the banner year for student co-operation in all the activities of the church.

An analysis of the enrollment shows: Post-graduates, 2; seniors, 41; juniors, 46; sophomores, 82; freshmen, 112; subfreshmen, 25; music only, 3; total, 311. Men students, 172; women, 139. From Ohio come 225; Pennsylvania, 20; New York, 17; Indiana, 9; Michigan, 7; California and Maryland, 4 each; Canada and New Jersey, 3 each; Illinois and Missouri 2 each; the others distributed among various states from Minnesota to Texas and Japan. Thirty-two men state their decision for the ministry, twelve students for the mission field and seven others for Christian service of some kind; 49 in all in training for the service of the church.

Mr. J. O. Newcomb, who has served for eleven years as secretary and treasurer of the college, has leave of absence for a year, beginning November 1. He will reside in Cleveland and engage in business which may take him permanently from the service of the college. He has been a most valuable man, and we shall not easily find a man to fill his place.

The growth of student attendance in the college has been close to 100 in two years. Every classroom is occupied to its capacity nearly every recitation period. Bowler Hall and Miller Hall, ladies' dormitories, are filled, and the hotel building, now known as Hinsdale Hall, is also filled with women students. A new Science building is an imperative and immediate need, as is also a modern men's building.

An Ohio woman has recently made a gift to the college on the annuity plan, which makes her total gift $9,000. She states that she believes her discovery of the annuity plan and her investment in it has added ten years to her life by relieving her of the care of property and at the same time giving her secure and large income during her lifetime.

C. O. REYNARD.

* * *

—Lloyd Darsie has resigned from the pastorate of Hollywood church, Los Angeles, Cal., his resignation to take effect in three months. Mr. Darsie has served for four years as president of the Hollywood Preachers' Association.

—F. Lewis Starbuck, pastor of Howett Street church, Peoria, and grand chaplain of the Odd Fellows, gave an address at the annual meeting of the Central Illinois Odd Fellows Association, held at Cuba.

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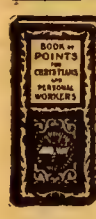
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THE CHRISTIAN CENTURY

Vol. XXXIII October 26, 1916 Number 43

Contemporary Ideals in Religion

By George Albert Coe

Some Pulpit Types

By E. B. Barnes

The Des Moines Convention

Editorial

CHICAGO

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII OCTOBER 26, 1916 Number 43

The New Hymnal

THE DISCIPLES OF CHRIST ARE TO HAVE A NEW HYMNAL—THAT IS AN ANNOUNCEMENT OF THE HIGHEST IMPORTANCE.

A true hymnal is not a commodity, a piece of merchandise; it is the embodiment of the spirit of a people, their ideals and faiths and endeavors. The appearance of a hymnal may mark a new epoch in the church. If it interprets the way to richer fields of experience; if it gives voice to as yet unuttered visions and hopes; if it relates the Church definitely to the enthusiasms of the age in which the Church lives; if it frees Church worship from the dull routine of singing unmeaning songs which may have had meaning yesterday but do not appeal to contemporary intelligence; if it recalls the Church from the cheapening standards of a music-hall type of Christian song and sets up standards of poetic strength and insight and musical charm and glory—if it does these things a new hymnal may in fact begin a new era in a Church's history.

It is the belief of those of us who have had the privilege of examining in advance the pages of the new Disciples Hymnal—Hymns of the United Church—that this book will profoundly move the whole brotherhood of our people and that its character will win for it a wide use in the churches of other names as well.

★ ★

Considers the makers of this book.

Mr. Morrison, spiritually-minded, an artist by temperament, with a passion for music and song; now universally recognized as an apostle of reconciliation among all the scattered forces of Christ's Church. Dr. Willett, a scholar of the highest type, thoroughly human and sympathetic; alert to the practical needs of the Church today; with a heart that craves the companionship of every follower of the Master of all fellowships whatsoever. For a score of years it has been the earnest prayer of these men that there might come into all the churches a unifying spirit of good-will and brotherliness.

Are we not justified in expecting much of this hymnal which embodies the faith, hope and love of these gifted men?

★ ★

What an appropriate and suggestive title the book carries:

HYMNS OF THE
UNITED CHURCH
THE DISCIPLES HYMNAL

A dual title, each portion interprets the other. The Disciples Hymnal is not a collection of hymns peculiar to the Disciples, as if our churches desired to sing by themselves in a little denominational corner. It is a collection of the hymns all Christians love, or will learn to love. In singing these hymns the Disciples join their voices in common praise with the multitude of those of many names who though sadly divided into sects nevertheless are spiritually one church, owning allegiance to but one Master. It is an interesting fact that as one reads the preface of the book he will be impressed with the feeling that the editors were not so much concerned about getting together a collection of hymns, as in endeavoring to breathe into the church a new spirit of unity and love. Note this paragraph from the book's preface:

> Next to the delight of soul found in working over and over these rich materials of poetry and harmony, the editors regard as of greatest significance their discovery through these hymns of a spiritually united church. Many creeds seem to melt together in the great hymns of Christian experience. A true Christian hymn cannot be sectarian. It belongs to all Christ's disciples. From many sources, far separated ecclesiastically, there comes one voice of common praise and devotion. It is from this perception of a united church existing underneath the denominational order, a church united in praise, in aspiration and in experience, and expressing its unity in these glorious hymns, that the title which this book bears was first suggested. Hymns of many creeds are here, interpreting, however, but one faith. It is our hope that wherever these hymns are sung the spirit of unity may be deepened and Christians be drawn more closely together as they draw near to their common Father in united worship.

★ ★

It is a gratifying fact that in the preparation of the hymnal the editors have not left out of this golden treasury of Christian song the better of the "gospel hymns" which editors of a purely academic point of view would have spurned. The book is high class but not "high brow!"

Modern minded congregations will take great delight in singing the hymns gathered together in the sections devoted to "Social Aspiration and Progress" and "Human Service and Brotherhood." There has never been published a hymnal which sounded forth so eloquently as this one the social note.

★ ★

Nothing is more fundamental in the making of a church's character than the quality of its worship; and a congregation's ideals of worship are disclosed by the hymns it sings. There is something pathetic in the confusion of mind that has for many years obtained among churches of Disciples as to standards of church music.

There is no doubt in the minds of those of us who have had advance glimpses of the pages of the new book, Hymns of the United Church, that the musical standards of our churches will be raised through the instrumentality of this hymnal and that a new vitality and richness will be felt in the worship of every congregation that adopts it.

THOMAS CURTIS CLARK.

EDITORIAL

HOW SHOULD A CHRISTIAN VOTE?

THE privilege of citizenship in a Republic brings great responsibility to a Christian man or woman. Some have grown hopeless over political conditions and have stayed away from the polls in gloomy disgust at the corruption and graft to be seen on every hand. These, however, have become the deserters of God's army. The place of a Christian is in the thick of the fight against evil.

The campaign this year has some fortunate features. The economic problems bulk less in political discussion than formerly. The human questions are to the fore. Perhaps the members of the late progressive party may claim a little credit for this.

It becomes clear that when the human question is to the fore, the Christian will vote for the uplift of the masses rather than for the aggrandizement of the few. The essential democracy of our Christian faith demands this.

The times demand something more than an interest in mere national politics. The international situation involves the United States, and our politics must henceforth take on world vision. The Christian ought to know what sort of a world he wants and how to get that kind of a world. He will vote on the convictions he has about the goal to be reached.

The political situation this year lacks clear-cut issues. Both leading candidates claim exclusive advocacy of certain important measures. If Bryan and Roosevelt were the opposing candidates, it would be easier to decide how to vote.

There are local situations that will doubtless lead many of the more intelligent and morally earnest citizens to scratch their tickets. In one city in the middle west, many non-socialists will vote for a socialist state's attorney, for there seems to be need of a house-cleaning, and only a socialist official could break up the bipartisan combine. There are also communities in which the prohibitionists offer candidates of attractive qualities.

The important thing in this election is that every Christian man should vote his best judgment for his country.

DISCIPLES AND THE WORLD CRISIS

DISCIPLES came into being in a crisis for religion. Sectarianism had done its worst in disorganizing the forces of Jesus Christ in the world and in bringing hatred where there should have been love. It was in those days of bitter sectarianism, when a Baptist would not buy groceries of a Presbyterian, that the Campbells undertook the proclamation of their message of the unity of all Christ's followers. Whatever success the Disciples have had has come from fidelity to this testimony. Their failures resulted from apostatizing from it.

We are now in a new world crisis. Artificial fences have been high between men. The human family has been divided by a false kind of patriotism and by foolish racial prejudice. It has followed blindly in the service of kings who fight not for their subjects but for their own glory.

But the crust of custom has been broken up by the world war. Following the war will come a period of reconstruction, in which there will be the chance for the idealist. Men will not wish to build on the old foundations. They will seek new and better ones.

It will be in this period that the Disciples of Christ will face a second great opportunity to preach their message of unity and fraternal love. The Christian religion is to be interpreted as a great binding tie for universal humanity. Instead of separating men into hostile camps, religion should usher in a truce of God.

The Disciples will need to be fully persuaded themselves about their testimony. It will not do to preach unity in Christ unless we possess it ourselves in fullest measure. Our loyalty to the Master must be above every kind of party loyalty.

For this great world mission, in which we shall join with the choice souls of every communion, we shall need the preparation of a new sense of God in our own souls.

FAITH IN OUR FELLOW-MEN

THERE was once an unhappy soul who was always suspecting his fellow churchmen of various delinquencies. Finding himself in error, he was forever making apologies and reparations. He seemed to find it harder to believe in his fellow-men than some poor souls do to believe in God.

Of course, it is not meant to affirm that the creed, "I believe in my fellow-men," involves a belief in the perfection of anyone. We see flaws even in our best friends. Human life is in process. None of us has outgrown entirely the dark instincts of jungle life.

The Christian believes in the salvability of humanity. The race is not hopelessly bad. Most of its evil is survival rather than degeneration. Jesus Christ had the insight to find good in the most abandoned people. He spoke to that good, and it always responded to Him. He did not utterly fail even with Judas Iscariot for the remorse of that unfaithful disciple has in it a pathetic testimony of love for the Master.

Faith in progress is only another form of faith in God. The significant progress of the world is that which relates to the enlargement of human life. The history of civilization is eloquent in its story of how God has led men out of evil into light and truth. Faith in progress is really faith in humanity.

Every doctrine of Christianity gives dignity to human life. A man is not a worm of the dust, but a son of God. He has been created but a little lower than God, the psalm-singer says. There is the God-like hidden away in every human heart. Because of this divine heritage of man we must always believe in our fellow-men.

We may fight the evil in men while believing that no man is a lost soul, but that every man has in him the hope of redemption.

WHY THEN DOES HE PREACH?

HE remarked in private conversation that he would not advise his son to enter the ministry. His own pastorate is in a city of considerable size and importance. His membership is large and loyal almost to a man to its pastor. Large congregations not exceeded by any in his community attend upon his ministry.

He has a free hand. There are practically no restraints to repress or control his message or handicap his administrative policies.

His message is modern and new to many hearers, but perfectly acceptable, or at least generously tolerated, by all his parishioners.

He preaches in a fine house of worship, a noble structure architecturally, and singularly well adapted by its appointments for practical Christian work. He is paid a good salary, quite as large as any other field would afford his particular qualities and equipment.

There are not a half-dozen citizens in the community—perhaps not a single one—who exercise leadership surpassing his. His declarations on religion, education and even politics, have great weight in guiding the thought life and the practical affairs of the people.

The loyal, generous, devout souls of his congregation continually bear him up to God in their prayers—as they do no other person in their community—and his livelihood is based not on commercial profits but on voluntary gifts of love, so systematized that he receives his salary without anxiety for the morrow.

Yet he would not advise his son to enter the Christian ministry.

Why then does he preach himself?

The Des Moines Convention

THE Des Moines convention should be reported and estimated from more than one point of view. From the point of view of attendance and the inspiration derived from the gathering together of a large number of churchmen to consider the work of Christ, this convention was a success and a delight. It is not known how many were present from outside Des Moines. The total registration of delegates and visitors was something over 3,000, but it is quite probable that as many as 5,000 or 6,000 persons were present all told.

The vast majority of this multitude was from Iowa. Our conventions are much more local in their attendance than is generally supposed. The number of delegates from states like Illinois and Ohio was in the neighborhood of 100 respectively.

The sessions were held in the Coliseum, a building more than twice the size needed. In spite of the vast distances of the building the addresses were fairly well heard by the audiences. The addresses were of a creditable order. There is a growing conscience on the subject of adequate preparation for taking part on these convention programs. Probably the highest point of enthusiasm was reached on the evening when Mr. S. G. Inman of New York and President Charles T. Paul of Indianapolis spoke on Latin America. They interpreted the vast opportunity for Protestant Christian work in the lands of South and Central America, Mexico and the Islands of the West Indies, and captivated the imagination of the convention by presenting a definite portion of the great work as the logical share of the Disciples of Christ in the whole Latin-American field. These speakers seemed to be talking in terms of vision and statesmanship. Their cause was strengthened by the fact that the Christian Woman's Board of Missions had reached the decision not many weeks ago to greatly enlarge its work in those regions and had issued a call for forty new missionaries to carry out their plans.

The program for the entire week was carried out as previously announced in THE CHRISTIAN CENTURY. It was not an extraordinary program and there were no surprises in it. It dealt mainly with the practical interests emphasized by the several organizations. For the first time in any of our conventions the tithing system was emphasized. This is significant. It would seem that the tithing principle should be restudied by our best minds to learn whether or not our missionary leaders are wise in the prominence they are giving to it.

There was a spirit of unity in the convention. For the first time in many years the delegates went up to Jerusalem without apprehension. There was no pre-convention tension. Nobody was being attacked, and there was no threat of any sort hanging over the gathering. This may account for the failure of the attendance to reach the expected mark, but if so, it speaks scandalously ill for many convention-goers in the past. At Des Moines there was a feeling that the whole company was practically of one mind on the issues that would arise.

As the register of the fruits of a year's missionary work the Convention was far ahead of all previous gatherings. The societies reported a total gain in receipts of $400,000 over the previous year. Two million dollars was the total amount collected for missions and benevolences last year. The Men and Millions Movement reported that $4,000,000 of the $6,300,000 had already been pledged. The Convention rejoiced in the enlargement of missionary and benevolent work made possible by these increases in the offerings.

There are other points of view from which the convention must be regarded as a disappointment. It was not a great convention in the real inwardness of its character. It marked no new epoch, as did Topeka, when Dr. Peter Ainslie, with prophetic statesmanship, set going a new movement for Christian unity, or as did Louisville when the constitution of the General Convention was adopted, or as did Toronto when the first session of the General Convention was successfully held, or even as did Atlanta, which had the honor of seeing the first vision of the Men and Millions Movement.

Except for the addresses on Latin America, by Mr. Inman and President Paul there was no great new task presented to the Des Moines convention, and with but few exceptions the addresses flashed forth no new and richer interpretation of Christian experience or the Church's duty.

No problems of missions were faced by the convention—save only the problem of getting more money. The educative value of having the whole convention deliberate on the problems faced continually by the mission boards was denied this convention, as it has been denied all our conventions from the beginning.

The General Convention was organized for just this democratic purpose of putting squarely up to the churches themselves the larger problems of missionary administration and policy and letting the churches, through their delegates assembled in a deliberative convention, find the solution and determine the course of future development. After four years of existence it was reasonably to be expected that some slight beginning of such an organization of our national gathering would be effected. But there has probably never before been a

convention in which the secretarial office-holders kept the power so completely in their own hands, as at Des Moines. Practically no business was transacted. The program was kept filled with speeches—good speeches. The only form in which business came before the convention was that of reports, presented with inspiring and reassuring eloquence. The whole stage was set so that the only thing to do with these reports was to approve them and re-elect the men who made them. It is amazing that so democratic a people as the Disciples of Christ will tolerate for so long so undemocratic a manner of transacting the affairs of the Kingdom.

Even the sessions devoted to the business of the General Convention itself—as distinguished from the sessions of the various missionary societies—were lacking in significance. In the first place, the General Convention was crowded into a corner. It had two sessions—one the evening of welcoming felicitations when President Richardson made a good, sensible, but not aggressive, statement of the purposes of the General Convention; and a single hour on Saturday morning for the transaction of business which was extended to an hour and a half by beginning a half-hour earlier than on other days.

No serious business could in the nature of the case be transacted under the pressure of such time limitations. To discuss any motion made a man feel like a robber. What action was taken was done so mechanically as to be spoiled of half its significance, if indeed it was not left open to ambiguous interpretation.

* *

Take the resolution authorizing the Executive Committee of the General Convention to confer with the boards of the various societies as to the modification of their constitutions so as to integrate them into one General Convention instead of a series of independent conventions. Here was a nice, clean-cut proposal, the vote on which would reveal the sentiment of the convention on an issue which everybody except three or four office-holders of the societies supposed to be settled long ago, and reveal it so unequivocally that even these three or four officials would be able to understand it. It was carried with absolute unanimity, and without discussion. Afterward a motion made by Rev. Z. T. Sweeney to make the editors of our national church papers members of the council which is to make the adjustments between the Convention and the societies was put, and the house unanimously passed it, not being able to see how it might afterward be used to blunt the point of the previous motion.

It is plain to one whose standard of judging a convention is outside of the convention itself that this was not a prophetic gathering. It was essentially pragmatic. It had to do with immediate tasks more than with formative ideals. More emphasis was put on getting more money than on creating a vision for spending it. No such address as, for instance, that of Dr. Chilton at the Louisville convention four years ago, was heard at Des Moines. Men sensitive to the subtler tendencies of the convention could not help discerning the influence of some repressive force upon the minds of the leaders. The thousands present looked to Dr. Cory of the Men and Millions Movement, to President McLean of the Foreign Society and other such men for positive forward-looking utterances. These men brought nothing.

One cannot help regretting that the brotherhood of Disciples is not getting the testimony of the real soul of these men and others like them. They are engaged in making the wheels of their enterprises go round. If in order to raise six million dollars Dr. Cory has to lose the free, independent, creative leadership in the realm of spiritual things which characterized him on his return from China six years ago, it will be too high a price for his brethren to pay.

Abram E. Cory, free, is worth more to the Disciples of Christ than six million dollars!

The Disciples are steadily growing more liberal, more tolerant, more unafraid of progress, more willing to follow truth wherever it leads, more devoted to Christ. The consensus of sentiment in the Des Moines convention was of that sort. But the army is in advance of its leaders. The repressive influence that operates to check the true leadership of the leaders is not the reactionary journal that has agitated our councils for twenty years. The impotence of that agitation is now generally well known.

Perhaps the influences that seem to blight the fine flower of prophetic utterance arise out of the big practical enterprises we have on hand just now, like the Men and Millions Movement. To "put across" a great undertaking like this, it is assumed, requires that every man connected with it shall, for the time at least, put a clamp on his soul and speak only those things others have spoken before him. Practical responsibility always produces caution. This is a possible diagnosis.

But we are convinced that there is a subtler influence at work in the hearts and councils of our employed leaders, an influence arising from a source both generous and arbitrary, if not self-seeking, at once amiable and sinister.

If the Disciples of Christ are to bear their testimony to the high spiritual ideals for which God prepared them, they must be kept a free people, unbribed, ever holding truth and ideals far above mere success.

CONVENTION PUBLICITY.

AGAIN is heard the annual complaint on account of the failure of the General Convention of the Disciples of Christ to receive any kind of satisfactory treatment in the daily press. Dr. W. T. Moore called the subject up at one of the sessions, but the tiny half hour or so set apart for the transaction of the business of a great brotherhood of a million and a quarter people was already nearly filled.

Dr. Moore's suggestion for the appointment of a publicity representative was acknowledged, but impatiently passed over.

Since leaving Des Moines we have heard many echoes of Dr. Moore's complaint. The local press in the Iowa city gave a very fragmentary and not at all dignified account of a convention that brought more people to Des Moines than any other kind of attraction draws to that city from year end to year end, excepting, perhaps, only the state fair.

The metropolitan press of the country published hardly more than one little telegram, saying simply that there was a convention going on and that it was largely attended. But no report of the great work of the past year, with the unprecedented amount of two million dollars raised for missions and benevolences, was given, nor was any interpretation of the problems and issues facing the convention set forth.

We have at hand a communication from Mr. Paul Moore, of Washington, D. C., which states the fact of the case very well:

Editor THE CHRISTIAN CENTURY: What sort of publicity the Des Moines convention had in western daily papers I know not, but in the east it has been nil. I have seen two little telegrams taking about three inches of space.

On the other hand, the Episcopal convention has had big space in eastern papers. Even a small town daily, such as in Cumberland, Md., has had good reports.

I have called attention before to this failure of ours to get adequate publicity. Other churches put money and brains into this. The Methodists had a "rumpus" with the Associated Press a few years ago and then appointed and paid their own men to take care of publicity. Even their Board of Temperance and Public Morals has a "research secretary," located in Washington and publishing monthly a sheet for the use of the general press. The Episcopalians, who are already well organized, are talking of a regular publicity bureau. With us everybody's business is nobody's. And we are missing great opportunities.

PAUL MOORE.

We believe such a press representative should be appointed. One illusion ought to be removed, however. Our lack of space in the public press is not due wholly to the lack of such a functionary. It is chiefly due to the fact that our conventions, beyond a statement of the bare fact that there is a convention, and that so many thousand persons are present, are not transacting business that is of public interest.

We let our secretaries and mission boards run our business for us while we sit in convention and passively listen to speeches.

When the secretarial autocracy gives way to a democratic method of doing the business of these 10,000 churches of ours, our conventions will have vitality and reality enough to be regarded by the press as having some news value.

A LOST OPPORTUNITY.

IT SEEMED odd to see the name of Dean Shailer Mathews of the University of Chicago on the program of the Des Moines convention for an address on Christian union. In all the land there is probably no man whose way of thinking on this subject is farther removed from the Disciples' way of thinking. Dr. Mathews is a denominationalist, not alone by custom and tradition, but in his philosophy. He can probably make a smarter defense of the sectarian order than any other living man. His attitude toward Christian union is the characteristic Baptist attitude, plus a well seasoned apologetic for it.

Those who assume, as probably did the committee which invited Dr. Mathews to speak at Des Moines, that because he is president of the Federal Council of Churches of Christ he is therefore a leader in the cause of Christian unity, would have been disillusionized had they ever read his position as stated by him in certain periodicals or heard his address before the Baptist Young People's convention held not long ago in Chicago.

One could have wished for a great address on Christian unity at the closing session of the convention in Des Moines. The thousands of people present were disappointed at not having a fresh and convincing interpretation of the movement which more than anything else represents the essential Disciple ideal.

Next to such an interpretation by an advocate of out-and-out unity, the convention would have welcomed an address clearly and unequivocally on the other side of the question.

Dr. Mathews would have pleased his audience better by frankly opposing its traditional conviction on the subject of Christian unity than by the gingerly and more or less ambiguous talk he made.

He could have given us something to think about until the next convention, if he had tried.

GOVERNOR CLARKE AND DR. MEDBURY.

GOVERNOR GEORGE W. CLARKE of Iowa, a life-long Disciple of Christ, made a magnificent address on the opening night of the General Convention, welcoming the Convention to Des Moines. It was not a perfunctory felicitation. It was a studiously-prepared address, delivered with the passion of a prophet conscious that he has something weighty and urgent to deliver.

It marked one of the very few times when the Des Moines convention program rose above the level of routine utterances.

The central thesis of the address was liberal and progressive, radically so. Probably no "liberal" minister or teacher in the ranks of the Disciples would go so far in identifying Christianity with ethical love toward God and man as did Governor Clarke.

But the address was received with great favor and round on round of applause.

Afterward hundreds crowded to the front to thank the Governor and approve his words, among them men of supposedly widely varying shades of religious opinion. None was more enthusiastic in his congratulations than Dr. Medbury, the beloved pastor of University Place Church, Des Moines. Dr. Medbury not only told Governor Clarke of his joy in hearing the address, but communicated it to many others as he passed out of the hall.

But the fact had already begun to circulate itself about the Convention that Dr. Medbury had declined to accept the committee's assignment of a certain distinguished visiting pastor to preach in his pulpit on the following Sunday morning, on the ground that this pastor (no, he does not live in Chicago) had a reputation not strictly orthodox.

It is safe to say, however, that this brother minister would have delivered a much more orthodox message than that which Dr. Medbury commended with unrestrained approval in the case of Governor Clarke.

In mentioning these things at this time, it is quite apart from our purpose either to give a partisan interpretation to Governor Clarke's address or to reflect on Dr. Medbury's sincerity. Yet we cannot help expressing our disappointment in Dr. Medbury. At one of the sessions he deeply moved us all by his prayer that God would "take from our hearts every petty, partisan, and unbrotherly thing." Such a plea would seem to indicate that his own soul had wholly passed out of the stage of theological prejudice which a decade ago narrowed his sympathies and perceptibly hindered his work as a pastor of college students. Many of his brethren who have thought they saw in his later ministry tokens of an enlarged vision and a sympathetic understanding of, if not an agreement with, the point of view of modern men, were pained on hearing of his unbrotherly attitude toward the minister assigned to his pulpit.

But all of this is not now our point. Our reflections have led us to wonder whether our guardians of orthodoxy know, after all, what it is they are guarding, and what it is they are guarding against.

Contemporary Ideals in Religion

A Portion of a Paper Recently Read at the City Club, Chicago

By GEORGE ALBERT COE

Professor, Union Theological Seminary, New York

IF you had asked an Athenian in the age of Pericles, "What are the religious ideals of Athens?" he would have had not the slightest difficulty in replying. For Athens was the state and the state maintained in the Eleusinian Mysteries an annual revival of religious consciousness. Here the youths who had reached an appropriate age gazed for the first time upon certain sacred objects, and upon a solemn drama symbolical of the soul's progress, while from the lips of the hierophant fell instruction concerning the ideal meaning of life.

When we endeavor to say what are the religious ideals of our own people we are in no such happy situation. America is not the state. America has no hall of sacred mysteries, no initiation of its youths into an American conviction as to the destiny of man. There is no American church, and there will be none. The spirit of America speaks in no creed of its own, through no priestly voice. It is rather a certain ethereal essence that thrills our souls when we meet one another simply as citizens. Of it we may say:

> There is no speech nor language;
> Its voice is not heard.
> Yet its line is gone out through all the earth,
> And its words to the end of the world.

The audible voices of religion are not one, but many; we have not a church, but churches, and these are contrary, the one to the other. Possibly some future historian, free from all our biases, will see in our sectarianism a real unity, a spiritual division of labor. Let us hope that we shall yet discover that each of our sects is but laying a separate stone in a single temple of the spirit. But to us of the present, trying to understand ourselves, and to be true to ourselves, the ideals of our religious bodies are contradictory, irreconcilable. Our America is the scene of a warfare of the spirit.

ARE WE NOT ALL SECTS?

I state this conclusion at the outset, in advance of the evidence, partly in order that the evidence may be the more sharply scrutinized, and partly in order that there may be no illusion as to what is involved in our assumption that we are competent to scrutinize religious ideals. Are we sure that our present scrutinizing attitude does not already contradict some of the ideals that we are sure to meet? We are assuming—are we not?—that the religious divisions of our populace are so many sects, each of which we regretfully see going on its own way. We desire that all of them shall discover some common or inclusive principle, following which each may contribute to the unification of American purpose.

If, indeed, these sects would acknowledge themselves to be sects; if each one would seek to transcend itself in some inclusive truth or purpose; if ecclesiastical institutions understood themselves to be subject, as individuals are, to the spiritual law that he who seeks to save his life loses it—then the search in which we are at this moment engaged might regard itself as non-partisan and judicial.

THE SPIRIT OF PRIDE

But what if our religious divisions should deny that they are sects? What if each one should say, "I have already settled the question that you are ultimately interested in, the only possible basis for the unification of the spirit of America is that which I prescribe"? Then, in truth, our condition would be that of spiritual warfare, and at once the problem would arise whether any genuine neutrality is possible, whether we have not already taken an unneutral attitude by beginning this inquiry.

As the neophyte who sought admission to the temple at Eleusis was required to declare that he was intelligible of speech and pure of hand, so we who now agree to gaze upon the holy things of one another's faiths may well require of ourselves both high sincerity and absolute frankness with one another. This places upon me an obligation to confess that the spirit in which I survey our contemporary ideals permits me to doubt whether any religious group among us is more than a sect. I assume the liberty of questioning whether any ecclesiastical body has committed itself in word and act to any ideal that can possibly be the rallying center for the spiritual aspirations of all America. If, now, there be neighbors of mine who would declare against me any spiritual penalty for raising this question; if any be found who insist upon prescribing my conclusion in advance and regardless of what I can observe—if there be such persons, I take them, and the ideal that they represent, to be most sectarian of all, least capable of uniting our divided souls.

SUBMISSION DEMANDED

It is because I find ecclesiastical groups requiring of one another submission rather than mutual self-transcendence; it is because there are religious ideals that cannot incorporate into themselves the freedom that I am at this moment assuming—it is for these reasons that I am obliged to regard the spiritual life of America as a warfare of the spirit. And because I must in this discussion assume unqualified freedom of religious inquiry, it has seemed to be the part of neighborly frankness to invite you to judge for yourselves whether this makes me, also, a sectary.

Let me confess also without reservation that as I gaze on the divisiveness of our religious life there moves within me what seems to be a religious spirit that is larger, more inclusive than all fenced-in religion, even the spirit of America—nay, of something larger than America. I worship the God, not of a religious institution, not of a nation, not of a part of history, but of the whole, even the God who, breathing himself everywhere into the human clod, makes it a spirit, a social craving, even the spirit of humanity, yes, the spirit of a possible world society. I bow my spirit before the spirit of the world democracy that is to be.

HOW FIND THE CHURCHES' IDEALS?

How shall we know what are the ideals of our churches? Shall we go to their formulated creeds and confessions of faith? These symbols of faith were constructed for the most part in earlier generations, before the problems of society could be seen in the perspective that is inevitable to us. In particular, you will not find here the concepts that are current in our aspirations toward democracy.

> Lo, where his coming looms,
> Of Earth's anarchic children latest born,
> Democracy, a Titan who hath learned
> To laugh at Jove's old-fashioned thunderbolts,—
> Could he not also forge them, if he would?
> . . . . . .
> King by mere manhood, nor allowing aught
> Of holier unction than the sweat of toil;
> In his own strength sufficient; called to solve
> On the rough edges of society,
> Problems long sacred to the chosen few,
> And improvise what elsewhere men receive
> As gifts of deity; tough foundling reared
> Where every man's his own Melchisedek,
> How make him reverent of a King of kings?
>
> —LOWELL, *The Cathedral.*

This problem of religion is simply unrecognized in the traditional forms of doctrine. We must look elsewhere if we wish to know what relation exists today between religious ideals and the ideals of democratic society. On the other hand, it should be remembered that creeds do not, for the most part, attempt to describe the good life. Rather, each creed represents a party vote on disputed questions of scripture and of history. Hence it comes to pass that upon the lips of many Christians there are symbols of Christianity that say not a specific word about the love that is the fulfilling of the law. Not in these ancient symbols shall we find the ideals by which men live.

THE MODERN REVIVAL

Is the meaning of religion in modern life revealed, then, in the intermittent geysers called revivals? To some extent it is. A great popular revival is a holiday of the spirit, a temporary release from the dullness of the economic grind. Here springs of tears and of laughter that have been going dry are unsealed. Here for the moment the individual mind, melted into a mass consciousness, basks in the freedom of irresponsibility. By these processes many a man is released from the iron bands of evil habits. Here, helped by social stimulus, men acquire moral courage and momentum. Loyalties of no mean quality displace for a time, frequently for a lifetime, the petty will that had developed in the individual's narrow round. Common morality and traditional conceptions of religious duty are uniformly preached in revivals.

But if we ask revivalism to show us what is to be done with the tremendous social and anti-social forces that swirl around us, its voice grows feeble. If we ask it how America shall attain to the spiritual wholeness toward which she strives to lift her eyes, revivalism becomes dumb.

THREE SOURCES OF INFORMATION

There are three sources of information as to religious ideals, however, upon which, in conjunction, we may rely with some confidence, namely: the expenditures of religious bodies, the content and method of religious education, and declarations of religious bodies when they are confronted with the social problems of the day.

Let us begin with expenditures; for where your heart is there will your treasure be also! Here we come upon some things that are common to all the faiths. Religion means to all our people, among other things, regard for those who are in sickness and distress. However numerous and deep our differences may be, the Good Samaritan has our unanimous franchise. Expenditures for education indicate another tenet of all American religion. Every child of God must have opportunity for education. A third and vast item of expenditure is that for the maintenance of worship. Costly worship is practiced by all religious bodies, but the types differ so much that no single or brief statement of the ideals that are here seeking utterance can be adequate.

DOES PUBLIC WORSHIP AVAIL?

Some notion of the largeness of life and of its weakness; some acknowledgment of the majesty of duty and of human frailty; some hope of a social future greater and better than the present; some feeling of a divine presence in these convictions of largeness and majesty and progress—these things, all looking toward ideals, are always present. But what contribution is being made by public worship to the spiritual unity of America or of the world? To enter some of our sanctuaries is to withdraw for the time being from America, struggling to become a soul, and to spend an hour in agreeable apartness. The portals of some of our temples swing between a vast and seething present, full of unsolved problems, and a reposeful past which in magnificent attire ever celebrates anew its own complete self-sufficiency. Yet here and there prophetic individuals, having caught glimpses of God, precisely in America's bewilderment about her own soul, cause the experience of worship, through prayer and sermon, to become a consecration to the great Spirit of Unity.

Still other vast sums are devoted to missions at home and abroad. What ideals does this expenditure represent? Mixed ideals, undoubtedly. The sentiment of pity, obedience to a command of Jesus, loyalty to a denominational enterprise, desire to extend one's own ecclesiastical organization—all these are here. But something more is here, something exceedingly vital. The modern foreign missionary movement started out as an effort to rescue individuals from sin by preaching; it is transforming itself into co-operation with the socially constructive forces of other peoples to the end that the level of whole civilization may be raised. Educative processes that form the social standards are becoming basal in missionary strategy.

ENLARGEMENT OF SOCIAL HORIZON

Moreover, the original intent to add new members to our own respective ecclesiastical bodies is being converted into the policy of transferring the control of native churches as rapidly as possible to the natives themselves, and of uniting in these churches the various denominational groups even though we still remain separate in our own land. Finally, the home base is undergoing reconstruction; we see the laymen of today meeting in great assemblies to consider the world situation under the assumption that the problem of a world religion is their affair. The enlargement of social horizon that is coming—that has already come—is a notable fact. Laymen are actually beginning to think their religion, even their personal religious life, in terms of a possible world society. After full reckoning has been made of ecclesiastical divisions and ambitions in mission work, and of mixed motives everywhere, the missionary enterprise of today must be recognized as a tremendous expansion and deepening of social ideals.

A source of information more trustworthy even than ecclesiastical expenditures is religious education. For when we teach the young we discriminate between what we are and what our ideal is. Education never says to children, "Be what we are," but "Be better than we are." Here we criticise ourselves, and pay something for preventing in future generations the faults of our own. This is our most practical idealism. Tell me what and how you teach the children, and I will tell you to what ideals you are really awake.

THE CHURCH AND MORAL TEACHING

What, then, are the churches teaching their children? All of the churches, to begin with, are teaching common morality. By this I mean both the "do nots" of the Ten Commandments and also the "do" principle of merciful kindness. Through the constant inculcation of these principles among more than fifteen millions of the population, mostly children and youth, the Sunday schools and other church schools have become a moral bulwark of incalculable significance. The public school, when it instructs and trains its pupils in morals, relies upon the open, continuous standard-setting done by the religious bodies. Imagine the plight of the public-school teachers if they could not rely upon such educational support.

Think what it would mean if the state should suddenly find itself the only institution whereby society introduces children to the moral wisdom of the race, the only one that sets about awakening the heart of the child, out of which are the issues of social life! The American system of education is not identical with the public schools. Our system includes the public schools and the churches as complementary, mutually supporting parts.

UNANIMITY AT ONE POINT

In the social ideals that control re-

ligious education unanimity will be found at one point, certainly. All religious bodies stand for the integrity of the monogamous family. But beyond this there is variation, and there is likewise much uncertainty. To say merely that common morality is inculcated leaves the story of ideals less than half told. For one and the same moral command may represent contradictory ideals. "Thou shalt not steal" is actually made to mean in our present life either "Hold as sacred the present law of private property" or "Revise this law fundamentally in the interest of humanity." "Thou shalt not kill" may mean either "Refrain from murder in the common-law sense," or "Take the commercial profit out of everything that depresses human vitality by accidents, disease, or overwork." "Love of neighbor" may mean either relieving distress, or removing the causes of distress, or the democracy of equal opportunity as against special *privilege*. Therefore, we must discriminate between the different social ideals that control religious education here and there.

It is noticeable that ecclesiasticisms of the exclusive types tend to set off the sacred from the secular, giving religion a sphere peculiar to itself, and thus saving it from excessive contact with the jarring ideals of society at large. I do not see how any exclusive ecclesiasticism can do otherwise. In an era of science one must not be infallible in too many things, and when laws depend upon the votes of the whole people, a particular church must not prescribe too much. But this results in the following paradoxical situation: Logically considered, every act of legislation is subject to an ethical test. In numberless cases ethical motives are actually appealed to on behalf of, or in opposition to, a proposed law.

THE VALUE OF HUMAN LIFE

This is true not only of laws that relate to vice and crime, but also to those that concern the social welfare, to say nothing of the fundamental rights of man. There is not an item in the law of contracts, there is not a business custom, that does not involve the ultimate question of the value of human life and the proper relations between man and man as persons. If I mistake not, some consciousness that this is so has begun to pervade the populace, and the masses are already seeking for a comprehensive principle and motive for social organization. But it must be pointed out that the religious bodies that most insist upon the possession of exclusive or unique authority for themselves or for their dogmas are the ones that have the least quarrel with the bisection of life into secular and sacred.

But Protestantism, in most of its bodies at least, reveals the presence of a contrary tendency. Most of the Sunday schools say to their children, "Here are, indeed, revealed truths that must surely be believed, but listen for God in your own heart, and then live from within outward." Now, this emphasis upon having a right heart brings these Protestants into a peculiar relation to social agitations that proceed from the heart. On the one hand, some of the leaders, holding that social service and social reconstruction are not religion, have insisted that the old slogan, "Get right with God," is sufficient for the church. But other leaders, pointing out that Jesus made love to God and love to men a single principle, have replied that there is no way to get right with God except through active love, and that, consequently, the reconstruction of society into a brotherhood is the process of salvation.

A WORLD BROTHERHOOD

Thus it comes to pass that the missionary motive, with its world-outlook, has begun to fuse with the brotherhood-motive of our most daring humanitarianism. This fusion is already expressing itself in the Laymen's Missionary Movement and in the religious instruction of children. Not, perhaps, with the consistency of a fully matured policy, but yet with the inevitability of a life process, the new courses of lessons for Protestant Sunday schools have begun to focus life's ideals around the conception of a world-brotherhood. Further, the new methods of religious education include with entire definiteness the training of children in missions and social service as a single program.

What is the reaction of ecclesiastical assemblies when they face the problems of our distracted society? Do these assemblies use the dialect of a privileged or inert social class, or the intelligible speech of a genuine world-brotherhood? As in the case of missions, so here ecclesiasticism cannot yet be said to have realized clearly that it must lose its life if it is to gain the world-life toward which it aspires. Missions *plus* remedial philanthropy may be taken for granted; but social reconstruction both at home and in mission fields cannot as yet.

A "SOCIAL CREED"

Nevertheless the acknowledged motive of brotherhood has already produced some remarkable utterances concerning current social problems. For example, the Federal Council of Churches has united upon a "Social Creed" that faces in the spirit of brotherhood a rather remarkable catalog of our social conflicts. Underlying the whole is this declaration: "The Church does not stand for the present social order, but only for so much of it as accords with the principles laid down by Jesus Christ." This new confession of faith, taken in connection with parallel declarations by various denominational assemblies, makes it impossible to accept the assertion that is sometimes made that the churches are so many fortresses of social conservatism.

What would happen to our economic and political system if the spirit of brotherly love for all mankind should get control of it? The answer to this question will reveal the latent radicalism—and not altogether latent—that is in Protestant Christianity. There is, in fact, a large and increasing number of men and women whose religious convictions require the testing of every social regulation and custom by this question: "Does it build up the life of all the men and women and children concerned?"

A HUMAN BALANCE SHEET

Alongside the fiscal balance sheet there is demanded a human balance sheet that shall show the health and happiness and possibilities of character that go into industry and that come out of it. The clearer thinkers in Protestantism have seen that to be Christians they must insist that business become organized love. To this end they intend, as far as in them lies, to organize men of good will into a brotherhood that shall get control of law and administration and the natural resources of the earth.

These persons, and their number is growing, have the radicalism of those who are conscious of themselves as instruments of the loving will of God. Call this fantastic if you will. Say that men cannot love one another to any such extent. Say that men have individual rights or vested interests that they will never surrender. Nevertheless the fact remains that, with fresh and enlarged application, multitudes of men believe with intensity that "God is love," and that the law for our life, a law that must be put into all laws and institutions, is, "Thou shalt love thy neighbor as thyself."

SOLVING TODAY'S PROBLEMS

Do any of our religious ideals contain healing for the present world fever? The nations are writing, and crying, and striking at one another in delirium. Religion that supposed itself to be a monotheism of universal human significance turns out to be a collection of national religions, each with its own god of war. With their lips men had spoken of divine love and of human brotherhood; but men had not counted the cost of brotherhood, nor made their industrial institutions into instruments of brotherhood, nor trained their own spirits steadily to think of national boundaries or of

diplomacy as so many opportunities for brotherly love. Brotherhood was a sentiment, a hope, an ethical fragrance; but the hand upon the throttle of the social engine of steel was not the right hand of fellowship.

Has American religion anything better to offer? We have pious desires for world peace, and for the permanent cessation of war. But how do our prayers differ from those of the belligerents, all of whom desire peace? Wherein is our religion any more of a guarantee of world brotherhood than theirs? Who are *our* brothers? Religiously considered, what are national boundaries? What constitutes national honor or vital interest, religiously considered? What is the flag to God?

STONES FOR GOD'S SPOKESMEN

All those who stand forth as spokesmen for God, assure us that he desires universal peace. "Surely," they all say, "the land of world peace floweth with milk and honey." But here the voices become confused. Most of them appear to be saying, "We are not able to go up against national selfishness and national self-will, those great giants, the sons of Anak. The land through which we have gone to spy it out is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of great stature; we were in our own sight as grasshoppers, and so were we in their sight." And one saith to another, "Let us make a captain, and let us return into Egypt." But a few of the forth-speakers for God use a different tone. "Let us go up at once," they say, "for we are well able to overcome. Fear not the people of the land. If only God delight in us, the God of the world-brotherhood, he will bring us into the land of world peace, and give it unto us."

Thus speak the few. But the congregation bids stone them with stones.

Help the Armenians

Some Sidelights on the Persecution of This Helpless People at the Hands of "The Unspeakable Turk" and Something as to the Plans Made for Their Relief

A WELL dressed but unassuming man walked modestly into the offices of the American Committee for Armenian and Syrian Relief, 70 Fifth avenue, New York City, one day early this month and inquired for the secretary. He named a middle west state as his home and said he had been thinking about making a contribution on "Armenian Sunday," to help the Armenian refugees in Turkey but had concluded, from what he had read in the newspapers, that money was badly needed then.

"I can give $5,000," he said, "but I would like to hear something about the facts."

The assistant secretary of the committee, Walter Mallory, summarized the situation in accordance with information which had been received in recent letters and cablegrams. One of the facts stated by Mr. Mallory is that there are about a million Armenian and Syrian Christian refugees in Turkey and Persia, largely women and children, nearly all of whom are destitute. Deported from their homes by Turkish soldiers, many thousands are suffering for lack of the bare necessities of life. Then he began to tell of sacrifices which contributors to the relief fund had made.

The visitor listened to the story of a minister in Ohio, who had written that, from a salary of eighty dollars a month, his wife and himself would contribute forty dollars a month for six months.

"Well," said the stranger, "if they can make a sacrifice like that I think I can give $10,000."

On the way to the office of Charles R. Crane, the treasurer, the donor was told of an old woman who wrote she had no money but would give her old paisley shawl—an heirloom which had been in the family many years and had once been her mother's. He listened also to a letter from the mother of a little girl, four years old, who had earned two cents sweeping the sidewalk. She wanted to give one cent to the Belgian babies and the other to the starving Armenians.

"If other people are willing to give up things," commented the stranger, "I ought to be willing to do the same. I think that every one ought to help save this old Christian race. I believe I can give $15,000."

Before he entered the treasurer's office the stranger seemed to make some mental calculations and when he wrote out his check it read $18,000.

"Under no circumstances is my name to be made public," said the stranger, so the treasurer, to keep faith, personally deposited the check in the bank.

ALWAYS A SUBJECT RACE

The condition of the twelve hundred thousand Armenians whose sufferings at the hands of the Turks recently moved President Wilson to proclaim a special day on which special offerings should be taken in churches, had always been unenviable under Turkish rule. They were treated as a subject race, and lacked the right of bearing arms, a status which, in a lawless country, left them peculiarly at the mercy of their individual Moslem neighbours. But there were advantages to write off against such drawbacks. Among a rather stupid, conservatively inclined Turkish population, their commercial genius gave them a virtual monopoly of trade, and a correspondingly large share in the wealth of the country. Hard-earned gains might often in individual cases be reft away by local tyranny; but the Armenian's gifts were really indepensable to his masters, and their general recognition of this fact was shown by the general toleration he received from them. In fact, the subject, Christian, intellectual Armenian and the dominant, Moslem, agrarian Turk had settled down into an effective, if rough and ready, equilibrium.

CONSTANTINOPLE AN ARMENIAN CITY

At Constantinople, the Armenian population had risen to more than 200,000, and there were nearly as many in Tiflis, the capital of Russian Trans-Caucasia before the recent massacre. Trans-Caucasia, in fact, with its orderly Christian government and its promising economic development, had become a second home of the Armenian race. The Katholikos, or head of the Armenian Church resides in Russian territory, at Etchmiadzin, and there were perhaps 750,000 Armenians on the northern side of the Russo-Turkish frontier.

Eight months ago, however, these represented a minority of the race, for about 1,200,000 still remained under Turkish rule. Rather more than half this majority was to be found in the original Armenia, east of the upper Euphrates and north of the Tigris. The rest were scattered through all the towns between the Euphrates and Constantinople. Their numbers were especially strong in the Adana district of Cilicia, a rich plain bordering on the northeast corner of the Mediterranean, while in the mountain fastnesses above the plain the hill towns of Zeitoun and Hadjin were flourishing centers of Armenian life.

—A. L. Ward is the chairman of a committee from the churches of Lebanon, Ind., which will promote a union tabernacle meeting in November. Some years ago Mr. Ward was the chairman of a "Billy" Sunday meeting at Boulder, Colo. The tabernacle at Lebanon will seat about 2,500.

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The President to the New Citizens

An Address Delivered at Chicago Before 8,000 Men of Many Nationalities Who Have Recently Sworn Allegiance to the United States

BY WOODROW WILSON

FELLOW citizens: I come here to address those who have newly sworn allegiance to the United States, but I realize that I cannot speak to them without also in some sense speaking to my own conscience, and to the conscience of every citizen of the United States.

The peculiarity of the people who have sworn their allegiance to the United States is that they chose to do so. Many of us were born citizens of the United States, we have been trained to that allegiance, but these selected the United States of all the world in order that they might attach their hearts and their fortunes to this republic.

REASON FOR MAKING CHOICE

I take it for granted, therefore, that they had some definite purpose in making that choice and that it will not be inappropriate for me to say what all of us must concede to be the duty of American citizens. There have been some unfortunate distinctions drawn among citizens of the United States and I want to say this thing to you:

A man or a woman who becomes a citizen of the United States is not asked or expected to give up his or her affection for the old people at home—is not expected to give up her or his pride in the great race from which he sprang. Because, as you need not be told, this nation is made up out of every nation in the world, and there is not a single national stock that has not great traditions, a great history to remember, a great history to be proud of.

NEW TIES ABOVE OLD

But what a man who comes to this country is expected to do is to put a new affection, a new allegiance above every other affection and allegiance.

He is expected to remember that his choice of citizenship is a very solemn thing which imposes a great obligation upon him for all the rest of his life, because, my fellow citizens, you have chosen to become members of the greatest self-governing nation—a nation whose people, whose order, whose strength, whose progress, and whose prosperity depend upon the conscience, the self-control, and the loyalty of its citizens.

That you have become citizens of a great self-governing nation does not mean that you can do anything that you please. It means, rather than that, that before anything you please you must put that which you ought to do.

Only by conscience, only by an allegiance felt in every throb of the heart for the great community which you have joined can you be worthy of citizenship to the United States and keep the sacred oath which you have taken.

AN HONOR SYSTEM

Because, my fellow citizens, in a free republic it is necessary for every man of us to be worthy of freedom. It is necessary for every man of us to be a thoughtful and capable representative of a republic, so that if we were trusted all by ourselves, without any president, without any governor, without any mayor, without any policemen, to be genuine Americans we could be trusted to be so.

A free, self-governing people is a people that does not have to be watched, it watches itself. In throwing in your lot with us, therefore, you have begun to take part with us in the most difficult thing that it is possible for men to do, namely, to think first of others and only secondly of themselves in the transactions of their lives.

URGED TO LEARN LANGUAGE

In order to do that you must be genuine, intimate members of the communities with which you have connected your lives, and you cannot do that unless you learn the language, study the history, understand the traditions, and love the principles of the United States.

A man cannot be connected in sympathy with people whose language he does not understand. He cannot take part in the great life of a nation like yours unless he knows what the basis of this great nation has been.

He must know what America has been in order to know what America is. Having known what America has been, he will get this breath of ambition in his lungs to take America forward along the trail that she has blazed for herself. And not only that, my fellow citizens, it is necessary that new citizens who come to this country should not live for themselves.

ALIENS MUST MINGLE

I am always sorry to see groups derived from particular nationalities separate themselves into little communities of their own—that is, importing their own communities into America, and not contributing themselves to the Americans.

You have got to see to it that you are real neighbors with the people who were here before you, and they have to see to it that you are accepted as real neighbors of theirs.

The strength of a nation, my fellow citizens, does not rest so much in its thinking as in its feeling. The heart of a nation is just as pure, just as warm, just as genuine as the hearts of its citizens, and outside of the heart there is no life.

Out of the heart springs the source of life and action, so that you must see to it that you do not hold aloof, that you throw in your lives with all your energy and all your spirit with the lives of the rest of them, and we must see to it that you are abundantly welcome and that we take pains to understand your problems as we have understood ours before you.

* * *

That is the object of noble institutions, such as the Neighborhood house, for example. I love to see men in great communities like Chicago know that their happiness and strength all depend upon their getting together and pulling as a single team.

One of the advantages which Chicago enjoys above some other cities in the United States is that she has the reputation of having community feeling; that men want Chicago to be a model city for the United States. I cannot say that I know of any city that has yet quite attained to the distinction of being a model community, but no city ever will attain to that distinction unless it covets that distinction and makes up its mind to get it.

AMERICA'S OPPORTUNITY

Not only must you be really part of the community with which you have thrown in your feelings, not only must you speak its language and think its thoughts, and be one of its neighbors, but you must remember that the United States has a great part to play in the world.

Can you imagine a nation more ideally situated to play a great part in the world? A nation made up out of the world ought to understand the world. No nation, I venture to say, constituted out of a single racial stock could undertake the task which the United States has undertaken—namely: to stand, not for hostile rivalry, not for the things which stir the antagonistic passions of mankind, but for

the rights of mankind of every sort everywhere.

We are prepared, my fellow citizens, to understand other nations, because we are drawn out of other nations.

HEROES OF MANY STOCKS

Gov. Dunne was referring in feeling terms just now to the fact that among those lads who had to give their lives at Vera Cruz there were representatives of four of the national stocks of the world. But although they bore the names drawn from those stocks, they were Americans.

They were proud to wear the uniform of a nation which stands for the rights of mankind, no matter what the origin of men may be, and I like to think that in the days to come America may interpret the thought of the world. I like to think that the sympathies of the world are through her exemplified not only in thought but in action; and I like to think that the only thing that stirs America is not interference with her ambition, but interference with her sympathies, which are the sympathies of all human mankind.

BIG PROBLEM AHEAD

My fellow citizens, the days that are immediately before us, not only in America but so far as the world at large is concerned, are days when some of the fundamental rights of mankind must be redefined and re-established. The nations of the world must take counsel together in order that the rights of man may be safeguarded and advanced.

I like to think that when it comes to the culmination of the great struggle on the other side of the water we have no wish to have a part in determining what the settlement shall be between the nations at war. We shall be able to participate with them in interpreting the needs and arrangements of the future.

We ought to understand what every one of them wants because we come from every one of them. We ought to understand the German spirit because we are surrounded by fellow citizens of German origin. We ought to understand what the Irish want because at every turn we have Irish neighbors.

"AMERICA WILL UNDERSTAND"

We ought to understand the ambition of the English because so many of us come of the English stock. We know the French because so many of us are French. We know the Spaniard, we know the Italian, we know the Pole, we know the Hungarian, we know the Swede, for we are of those races.

Therefore, I think it can be taken for granted that the nations of the world need not fear that America will not understand.

Is it not a worthy ambition, and is it not an ambition directly in line with the traditions and legends of the republic? America was set up in order that men everywhere should know that here was a place where men who desired justice and freedom were welcome to come, and that, having come, they would be received as real brothers and partners in the common enterprise which was for the interest of all men of every kind.

WARNS AGAINST COVETING TERRITORY

Let us never forget that. Let us never allow ourselves to do the things which are contrary to those ideals. Let us never allow ourselves to desire a single inch of foreign territory. Let us never allow ourselves to question a single right of men who belong to other nations. Let us particularly charge ourselves with the responsibility of standing by the little nations that need to be stood by and show to all the nations of the world that we are not interested in the geography of politics, not interested where national boundaries lie, but interested only to see that there are no boundaries and frontiers to the rights of mankind.

I congratulate you, my fellow countrymen, my newly established fellow citizens, that you have come into this great heritage and tradition. I welcome you as I would welcome those whom I would personally accompany in this great enterprise of a free people.

I welcome you because I believe in you as I would have you believe in America. You are brothers with ourselves and one of the ambitions of America from the first has been to illustrate the brotherhood of mankind.

I have not come here, therefore, to read you a lesson or preach you a sermon or attempt to set you an example, but merely to bid you welcome to a great comradeship and partnership and to ask you to go along with me and all the rest of us in a triumphant illustration of the spirit of America in the service of mankind.

Familiar Pulpit Types

The Blind Pessimist, the Blind Optimist and the Statistician

BY ELLIS B. BARNES

THE first type with which we are familiar is the man who regards this age as the worst in all time. He sees the world on the down grade, headed for the abyss. He hangs his hopes on texts that seem to droop like weeping willows, and looks for comfort in predictions of gloom and midnight and disaster. When the expected calamity at last appears a shout goes up in camp that the "prophecy" has been fulfilled, that the end is a little nearer, that the night cometh. For such men there is a connection between the tragic event of today and the horn of the Beast, or a tent-pin in the desert. The inevitable is ever on the wing. The friends of this school hitch their fortunes to the misfortunes of the world. With their view of the Scriptures nothing can save the world from destruction but a cataclysmic interference of supernatural power. It must be destroyed before it can be saved. The worst is the best that can happen. It can be said in favor of a man of this type that he never has any troubles over the perplexities of modern scholarship. From Genesis to Revelation nothing is permitted but the most literal interpretations. The religious use of the imagination belongs to the schools of the Philistines, while poetic interpretations are a sure indication of an evil heart of unbelief.

* * *

Then we have the happy philosopher who rubs his hands gleefully when you deplore existing conditions. He fairly cackles over the good age in which we live. Everything with him is grand and glorious. The world is a huge apple pie, rimmed with perfect health and digestion and rugged appetite; a wine vat in which you can swim unless you are determined to sink; a garden wherein roses grow without a thorn. If you find fault with anything he reminds you that your liver is out of repair, and that you are a "knocker," or a "pessimist," or something else unlovely. He tells you with his fatherly hand on your shoulder that you and not the world need the corrective. He pooh-hoos your fears and dismisses your thren-

ody with a jest. He is somewhere in the sixties, dreading the day when he will be laid on the shelf. Feeling that to face the facts of a cold and cruel world is to invite the easy taunt of pessimism, he cultivates the rosy eye that sees naught in the sky but a succession of rainbows, and in earth the New Jerusalem already set up.

* * *

But though he is useless as a factor in helping us to make the world better he is of value as a humorist, for his Pickwickian faith and hope are not to be despised. His fault is that he will not see the things that should be seen. He should belong to that popular sect which believes that what you hear is not so, and that what you see isn't there. When we think of our genial friend in the pulpit we are reminded of the Hindoo vegetarian, of whom Macaulay tells us, who was proclaiming the sin of destroying animal life. Some one showed him his vegetable diet under a microscope, but he answered all objections by destroying the microscope. Beware of that Hindoo! He will never do to tie to!

* * *

Then we have the matter-of-fact preacher who sees and has a genius for writing down what he sees. He is a keen observer, and tries to back up his observations with facts and figures. He makes all kinds of surveys and analyses. He is mathematics on foot, on the wing, on parade, on file, on tap. Figures dance through his mind in merry mazes. They trip the light fantastic in his dreams until the whole world is a-whirl with tables and statistics. If you knock at his door you need not expect to be admitted until you are loaded to the gunwale with facts, facts, facts. So far as moral conditions can be reduced to paper he reduces them, even though many influences and tendencies sidestep his pencil. We recognize some of these in the lowering or raising of moral standards, the indifference or the resentment toward evil doing, the acquiescence in sins that formerly shocked, or in our deeper repulsions from them, in the blunting or the quickening of our finer sensibilities. These cannot always be put under the microscope. But from our facts, figures, feelings, fears, failures, and our faiths, we may arrive at a tolerably just estimate of the world as it is. Evils must be recognized before they can be corrected. There are a hundred ways of killing a cat but shutting our eyes is not one of them. The highest training results in the ability to see things as they are. A genius is a man who sees the diamond in the carbon. The trouble with the illiterate is that they cannot see; the mind's eye has never been brought into contact with the light that is illumining the world of our day. "Having their eyes darkened" can be said of many, and is as fatal as the gift of seeing in false proportions. The good thing about this mathematical preacher is that he educates us in system, he conveys knowledge on which we may rest our feet when we attack evil conditions—such knowledge wings the words with power. To know whereof we affirm puts many a sermon into the class where "words are half-battles." This type of minister is very useful. He is a teacher of preachers.

* * *

Certain dangers adhere to these special types like shadows. Men of the first type are likely to discourage others with their doleful outlook. The world will be made to appear in a false light with the forces of evil in the lead. People feel that this can never be—if we believe that the earth is the Lord's and the fulness thereof. If He made it He will be its master. There must be encouragement and vision in the message of men of this type if they would win their hearers to their cause. No man can afford to be a Jeremiah all the time. There is a time to laugh and a time to weep.

The second type commands our mirth if not our respect. The world is too good to be true, according to his system of theology. If this is such a jolly world why should we strive or cry or feel the pangs of distress? His world is an illusion, a castle in the air.

The third type is likely to be mastered by his method which is always a fascinating one to the student. Where he first grasps the figures they may finally grasp him and tie him hand and foot. There are signs in the world for good and evil which slip through our schemes of precision like sunbeams through the trees. We can't set down on paper the result of a pistol shot in Europe. It was not only heard round the world, but under the earth and in the sky. It shook the pillars of the modern world. The imagination is likely to become atrophied as one steeps himself in facts and figures, as was Darwin's love of music. For him was written such lines as these:

> "Pictures in the sky do glow,
> When comes the artist's eye,
> And poems on the bushes grow,
> When Shakespeare passes by."

If God could use the ancient preachers who proclaimed the Gospel from base motives, and if the Apostle could rejoice that even by them the Gospel was preached, surely we can find a place in our esteem for the many types in the pulpit of today, even though some are of so much more value to the world than are others.

About the Armenians

THE LATE MASSACRE

The recent massacre in Turkey was concerted very systematically, for there is evidence of identical procedure from over fifty places in the Empire. They are too numerous to be detailed here and there is no object in multiplying the monotonous tale of horror, for the uniform directions from Constantinople were carried out with remarkable exactitude by local authorities. Only two cases are reported of officials who refused to obey the government's instructions. One was the local governor of Everek, in the district of Kaisarieh, and he was at once replaced by a more pliable successor. Nearly a million Christians were wiped out, and the plight of the million left alive moved President Wilson to proclaim plans for relief of these sorely persecuted people.

ARMENIANS CRAZED

An eyewitness of the deportation of Armenian women and children by the Turks describes the suffering there as follows:

"All the morning the ox-carts creaked out of the town, laden with women and children, and here and there a man who had escaped the previous deportations. The women and girls all wore the Turkish costume, that their faces might not be exposed to the gaze of drivers and gendarmes—a brutal lot of men brought in from other regions.

"The panic in the city was terrible. The people felt that the Government was determined to exterminate the Armenian race, and they were powerless to resist. The people were sure that the men were being killed and the women kidnapped. Many of the convicts in the prisons had been released, and the mountains around were full of bands of outlaws.

"Most of the Armenians in the district were absolutely hopeless. Many said it was worse than a massacre. No one knew what was coming, but all felt that it was the end. Even the pastors and leaders could offer no word of encouragement or hope. Many began to doubt even the existence of God. Under the severe strain many individuals became demented, some of them permanently."

Although last Sunday, October 22, was the day especially set by President Wilson as "Armenian Day" for offerings for the relief of this persecuted people, do not neglect to make Armenian Relief a matter for your church's continuous consideration for the next few months. Offerings should be sent to the officers of the American committee at 70 Fifth Avenue, New York City.

The Sunday School

WORLD'S TEMPERANCE SUNDAY

Lesson for November 12

Golden Text: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Romans 14.21.

Lesson, Romans 14.13-15.3.

Memorize verses 14.16,17.

14. (13) Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. (14) I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. (15) For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. (16) Let not then your good be evil spoken of: (17) for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (18) For he that herein serveth Christ is well-pleasing to God, and approved of men. (19) So then let us follow after things which make for peace, and things whereby we may edify one another. (20) Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense. (21) It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth. (22) The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. (23) But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.

15. (1) Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. (2) Let each one of us please his neighbor for that which is good, unto edifying. (3) For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.

* * *

VERSE BY VERSE

By Asa McDaniel

13. *Let us not, therefore, judge one another any more.* This statement is made in view of what was said in verse twelve—*Judge ye this rather.* Determine this as your course of conduct. *Stumblingblock*—Something which is laid in the path.

14. *I know, and am persuaded in the Lord Jesus.* It is a rare arrangement of words, but used to inspire confidence and discourage against doubt. *Nothing is unclean of itself.* The Greek word literally means "common," as opposed to holy. *Of itself*—Of its own nature.

16. *Let not your good be evil spoken of.* Your Christian liberty should not be made the subject of criticism.

18. *He that herein serveth Christ*—The above statements generalized, those who serve Christ by being righteous and charitable are pleasing to God and man.

19. *So then*—Denotes the conclusion from former statements; see verses 17 and 18.

20. *Overthrow not for meat's sake the word of God*—Do not let your liberty with meats tear down the Christian community, which God has founded through Christ. *The work of God*—Represented in the Christian's character. *Who eateth with offence*—One who eats against his better judgment—his conscience.

23. *He that doubteth is condemned if he eat*—If his faith were strong he would have no doubt or hesitation. *Whatsoever is not of faith is sin*—Simply to comply with the custom of others, without conviction, is sin.

15:1. *We that are strong*—We that have no such scruples about eating meat. *The weak*—Those who have such ideas. We should be patient with them.

15:2. *Unto edifying*—The aim and end of pleasing them must be to build them up in Christian character. These words explain what Paul means by "pleasing men."

15:3. *As it is written*—Instead of continuing to cite the example of Christ, Paul introduces a quotation from the 69th Psalm to enforce his point.

* * *

TEST QUESTIONS

1. Of whose welfare must Christians think?
2. How can we relate this lesson to the liquor traffic?
3. How does the Golden Rule apply to this thought?
4. Is the conscience always right?
5. How and why must it be educated?
6. Should a legal right ever be given to do a moral wrong? Is it done?

"Booze"

The Lesson in Today's Life

By JOHN R. EWERS

Write his name high. It is given to few men to do, single-handed, what this man did. In a day of soft toleration, which admits that anything and everything is perfectly right, it is a joy to make the acquaintance of Michael Demitrovitch Tchelisheff. That's the man — Tchelisheff. Catalog him in Class A along with Luther, Lincoln and the few other men of gigantic conviction. Miserable little convictions—that is what ails most folks. But Tchelisheff had one vast idea, big as an empire, wide as Russia; and that was that vodka must go. Cato the censor closed each speech by saying, "Nevertheless, Carthage must fall." It fell. Mountains begin to move when foreheads begin to vibrate. When Napoleon's temples throbbed, the continent of Europe shook. When Lincoln's intense thinking caused his brain to send out vibrations, slavery fell. When Luther's thought waves swept forth, they "hit the pope on the crown and the monks in the belly," as Erasmus put it.



* * *

Conviction, conviction, that's it. Hammer that idea in. One is disgusted beyond words with the loose, flabby, inconsequential mental habits of the average man. He thinks that the government needs the revenue, but he fails to think his problem through and see the cost to the government of the maintenance of jails, insane asylums, and homes for the wrecks of whiskey. He prates of personal liberty. Men have all the liberty they need to behave themselves. Fools with automobiles should not have personal liberty. Youngsters playing with matches and razors should not have personal liberty. Your personal liberty ends where my rights begin. He talks of the employment furnished by breweries, distilleries and the like. I remember visiting the distilleries at Peoria and seeing trainloads of golden corn poured into the hoppers to make alcohol. What a waste! There is good, constructive work enough for every man in America. Labor's worst enemy is whiskey. I asked the warden of a state penitentiary how many of the inmates were the victims of drinking. He answered, "one hundred and one per cent!"

Church people must have clear-cut convictions about the whole business. They must not rent property for improper uses. No dodging behind agents can excuse in this. A decent man will dig with a spade before he will accept one cent of income from saloons directly or indirectly. The church is on one side and the saloons upon the other—and it's a battle to the finish. Just now it looks good for the church. Hold steady a little longer.

* * *

Yet we sidestep the temperance lesson in our Sunday schools or talk about it in such a listless way that our own lack of conviction is apparent. Go off and think your problem through. The ethics of this situation are so marked that you cannot coldly be neutral. You are for it or against it. I had a church once so situated that I had to pass four saloons to get to the building. Our church was open twice a week—the saloons all the time. Today there is not a saloon in that town and a new church building is rarely closed. "If meat makes my brother to offend, I will eat no meat while the world stands."

Disciples Table Talk

"The Church of the Open Door," in Toledo, Adds to Program

Central church, Toledo, O., has called Edward D. Goller as assistant pastor. It has become impossible for Grant W. Speer, pastor of the church, to attend to all the duties which devolve upon the leadership in a busy city church like Central, Toledo, which has become known as "The Church of the Open Door." Mr. Goller is a graduate of a four years' course in teacher training and has been a grade and high school teacher. Thus he is especially well fitted for the work of educational director of this church. For several years Mr. Goller served as field worker for the Sunday School Associations of Ohio and Indiana. He was also in pastoral service for four years. A feature of the first year's work of the new leader will be a series of lecture entertainments which have been presented with success elsewhere. Central church has won some reputation by its free employment bureau, which has been conducted with marked success.

Texas Church Profits by Fire

When Dallas, Tex., Central church building was damaged by fire a few months ago, it was at once decided by the leaders to build upon the portions of the structure not ruined by the flames, with a view to larger and more efficient work. The rebuilt portion, just completed, now houses ample Sunday school quarters and church and community gathering places. This part of the building includes thirty-two rooms. Among these are large parlors equipped with game tables and writing desks. An office has been provided for a social secretary, who will have charge of the building at all times when the building is open. An entirely new structure adjoining the rebuilt portion contains a chapel which is large enough to accommodate the Wednesday evening gatherings. The business meetings of the organizations of the church will be held on this evening after a six o'clock dinner. The roof of the new building will be used for open-air meetings in the summer. Harry D. Smith is the leader of this progressive work.

B. A. Jenkins Recommends a Permanent Secretary of State

Burris A. Jenkins, of Linwood Boulevard church, Kansas City, Mo., in a recent sermon stated that this country will either have to build a navy larger than that of the power having supremacy at the end of the war, or back up in the attitude it has taken toward world politics. He characterized this as aggressive. "The present war," he said, "is being fought by the stronger and more highly developed nations of Europe over the smaller and undeveloped nations. If we are going to keep foreign nations out of South America, when this war is ended we will have to have a navy bigger and more powerful than that of any European power. Our biggest ships now in process of construction carry only 14-inch guns, while those already in use in the navies of European countries carry 15-inch guns." Mr. Jenkins recommended a permanent secretary of state or a long tenure of office. This, he said, with a permanent diplomatic corps, was necessary if we are to compete intelligently with foreign diplomatists. We have never had a foreign policy, he said, because we have never had a permanent diplomatic corps, depending on merit and training, not on politics. It is time we had one, Mr. Jenkins believes, if we are to have prosperity, peace and standing among the nations of the future.

New Officers of the General Convention

The new officers of the General Convention, elected at Des Moines, are as follows: President, Judge J. N. Haymaker, Wichita, Kan.; first vice-president, G. A. Campbell, Hannibal, Mo.; second vice-president, E. M. Bowman, Chicago; third vice-president, Mrs. R. S. Latshaw, Kansas City, Mo.; treasurer, Col. Fred W. Fleming, Kansas City, Mo.; recording secretary, W. E. Crabtree, San Diego, Cal.; corresponding secretary, Graham Frank, Liberty, Mo. The new members of the executive committee are C. C. Chapman, Los Angeles, Cal., and J. H. Goldner, of Cleveland. The 1917 convention will be held at Kansas City, Mo., in May. The contesting city for the next convention was St. Louis.



Judge J. N. Haymaker, of Wichita, Chosen President of the 1917 General Convention.

Indiana County Churches Co-operate in Mission Task

L. E. Murray, pastor of First church, Richmond, Ind., reports that twelve churches of Wayne county, of which Richmond is the county seat, have co-operated in sending out a home missionary, as a living link in the Home Society. Of the $300 contributed, $215 comes from First church. This Richmond church has also entered the living link class during the past year, with Justin E. Brown, at Luchowfu, China, as its missionary. The contribution of this liberal congregation to the foreign work last year was $635.75, the largest contribution from any Indiana church with the exception of Muncie. Last year $1,395 was given to missions and benevolences from this people; this includes $272 from the C. W. B. M. and $67 from the Mission Circle.

Loving Cup for Bible School Efficiency Goes to Oregon

An interesting feature of the Bible school sessions at Des Moines was the presentation of the loving cup which the Kansas state organization had offered to give to the state or district with the best record of efficiency for the year. Oregon won the cup, and according to the agreement will retain it for one year. The reports showed that this state had 112 schools striving to reach the standard set by the Pittsburgh convention. University Place church, Des Moines, in competition with the world, won the banner offered by the Colorado Springs Bible school for the best exhibit of hand work done by members of the school. This school also exceeded all other schools of the state in the amount given for American missions—$100.

Washington, D. C., Endeavor Society Does Expert Printing

As fine a lot of publicity material as has ever come into this office has been sent in by members of the Christian Endeavor Society of the Vermont Avenue church, Washington, D. C., where Earle Wilfley ministers. This society owns its own printing outfit, which is worth about $500. The enterprise was started five years ago, with a fund of $100 advanced by members. The entire outfit has been paid for out of earnings from printing done in the little shop run by the Endeavorers. One of the finest pieces of work is a 50-page booklet celebrating the "Echoes" of the last big banquet given by the society. All cards, programs and other publicity material needed for the church and other organizations are printed in the home shop.

Celebration for C. J. Sharp, Pastor at Hammond, Ind.

It happened that the fifteenth anniversary of C. J. Sharp's coming to the pastorate at Hammond, Ind., coincided with the celebration of Mr. Sharp's fortieth birthday, and October 15 was made the occasion of an all-day rally at Hammond church. The several churches in the Hammond region which Mr. Sharp has been instrumental in organizing participated with his own congregation in the three services of the day and a basket dinner. J. H. O. Smith spoke at the afternoon service. Mr. Sharp spoke morning and evening.

Gift Brings Cheer to the National Bible School Leaders

When it was reported that the Christian Board of Publication had decided to discontinue its annual gift of $5,000 to the national Bible school work with this year, there was deep gloom in the offices of the national secretaries; for many plans already made for extension and promotion would have to be abandoned if no gift was forthcoming. An appeal was made to R. A. Long, at the Des Moines convention, and he agreed to make a gift of $1,250 for this work if the schools would raise $3,750. R. M. Hopkins, national secretary, accepted the offer in behalf of the schools. The fruitfulness of the field in which the secretaries are laboring may be inferred from the report of W. J. Clarke, adult secretary, that the Disciples now have 9,967 adult Bible classes. It would be a scandal upon the Disciples if the national organization should be allowed to suffer in its work because of lack of funds.

Every school should plan to have part in making up the funds needed for further promotion. Write Secretary Hopkins, at Carew building, Cincinnati, O., that your school is planning to do its part.

A Specialist in Religious Education

W. D. Endres, pastor at Quincy, Ill., writes thus appreciatively of a man who deserves praise; "J. P. Rowlison, superintendent of religious education in the Sixth district of Missouri, was with us the last Sunday in September at the annual Promotion day exercises in the church school. The day was a most inspiring one and Mr. Rowlison gave us two splendid addresses, one in the morning and one in the evening. He has a great message. He is truly a specialist in his line. He gave us a splendid vision of the new type of religious education which many of our churches are striving to establish. The churches of the Sixth district have a rare man. If he can be held in that field for another five years, he will have established in the churches of the district the best type of modern religious education. We hope to have him back some time for a series of lectures in this church."

Dedication of New Bible School Home in Washington, D. C.

The dedication of the new $30,000 Bible School House of Ninth Street church, Washington, D. C., on October 15, was the biggest thing of the month in the capital, so far as the Disciples were concerned. There were three services, led by the pastor, George A. Miller, and George L. Snively. The new school building will accommodate about 1,500 persons. The present enrollment is about 1,000, with an average attendance of nearly 700. The history of this aggressive church is an interesting one. Twenty-five years ago a few persons organized, on the northwest corner of Ninth and D streets northeast, the Ninth Street Christian church. The lot was purchased and a small chapel was erected on the rear. E. B. Bagby, of Virginia, was called to be the pastor, and remained in this relation from April, 1891, until October, 1906. George A. Miller followed as pastor, taking up the work on January 1, 1907, and still occupies that position. Before the chapel was paid for the congregation had outgrown it, and it was torn down and a large, handsome structure costing over $30,000 erected in its place. Before this building was paid for the Bible school had grown so large that it was necessary to buy a residence to the west of the church. This was remodeled and used for the primary department of the school. It was only a few years until more room was needed and a second residence was purchased, and last spring a third was bought. These were torn down and upon this site, as a part of the church building, has been erected the modern Bible school house at a cost of about $30,000, exclusive of the lots. Mr. Snively remained with the church for ten days following the dedication services for a brief evangelistic campaign.



Rev. Geo. A. Miller, Who Has Added to the Equipment of Ninth Street Church, Washington, D. C.

Church Shows Great Growth in Five Years

The church at Maywood, a suburb of Oklahoma City, Okla., is but five years old, but today the church plant is valued at $25,000, and there is a membership in the congregation of about 350. At the service of dedication of the new building the entire obligation was cared for, with a balance in hand of $50. The three services were in charge of L. H. Otto, pastor at Maywood; H. E. Van Horn, of First church, Oklahoma City; E. S. Lain, of University church; A. P. Aten, of South Side church, and George L. Snively.

The Banner Rural Church of the Disciples

The church at Altoona, Ia., is reported to be the banner rural church of the Disciples. The congregation at Altoona owns its church property and parsonage, and in addition has invested in forty acres of ground. The proceeds of the sale of produce from this acreage are applied on church expenses. Arthur Dillinger, pastor of the church, had place on the rural church program at Des Moines, of which A. W. Taylor, of Columbia, Mo., had charge.

ROYAL


BAKING
POWDER
Absolutely Pure
Made from Cream of Tartar
NO ALUM—NO PHOSPHATE

An Honor for a Disciple Pastor

O. S. Reed, formerly pastor of the church at Canon City, Colo., has been elected chaplain of the national organization of the G. A. R. His election took place at the recent national encampment at Kansas City.

Illinois News Letter

Our state office is in receipt of a report of the Edgar County Sunday School Association. This is one of the best counties in the state for Sunday schools. The convention is always well attended. Occasionally the attendance goes beyond the 1,000 mark. The Disciples of Edgar county have always been active in this work. A letter from W. J. Montgomery, of Niantic, says: "We were never so well pleased with a church as with this one." This is an optimistic note that we are glad to hear.

Dr. E. T. Murphy, of Chicago, has accepted the pastorate of the churches at Henry and Putnam. Mr. Murphy has had several years' experience as a preacher. During the past few years he has practiced medicine in Chicago, but was anxious to return to the ministry.

E. M. Norton has just closed a meeting with the church at Potomac, for which he has preached four years. There were eleven additions. E. C. Cameron, of Springfield, Mo., led the singing.

Andrew J. Scott, of Fisher, reports that at the end of the fiscal year the church had $200 in the treasury. As the new year opened, advance pledges were paid in, so that they now have several hundred dollars on hand to meet current expenses.

C. C. Hill, Lovington, just closed a three weeks' campaign with the Bushton church. There were twenty-two additions during the meeting. Mr. Hill has preached for the Bushton church for some time.

J. Alexander Agnew, who has recently taken the work at Mt. Carmel, comes into Illinois with a splendid record for good works. We welcome him to our state.

W. W. Vose, of Eureka, evangelist for the Fifth district, is in a good meeting at Newmanville. They had a basket dinner on the 22nd. All the preachers in the vicinity were invited to take part in an afternoon program.

The state secretary spent Sunday, October 15, with the churches in Champaign and Urbana. At the University Place church, Sunday morning, Dr. R. E. Hieronymus, community advisor of the University of Illinois, preached, in the absence of the pastor. There was one addition. T. L. Cummings, of the Webber Street church, Urbana, had thirteen additions at the morning service. The secretary spoke for this church in the evening. Another made the good confession.

Sunday, November 5, is Illinois day. The reports that come to the office about the preparations for the day are encouraging. We expect a good offering. The new plan of state and district work that the State board is outlining will be hastened by a liberal response on the part of all the churches.

H. H. Peters,
State Secretary.

Unusual Success in the Southland

The South is not considered the most fertile territory for successful religious work, but recent developments at Shreveport, La., are encouraging. Claude L. Jones is pastor at Central church, Shreveport, and E. E. Davidson has been holding evangelistic services there for about a month. On the second Sunday in October there were 659 persons present in the Sunday school session, and seventeen persons enlisted as members of the congregation on that day. It has been decided to continue the services indefinitely.

Union Opportunity in Pennsylvania Town

The Christian church at Ebensburg, Pa., has been invited to enter a union organization of the churches of the town, and a special inducement has been offered. David E. Clark, a Christian layman of Pittsburgh, has proposed to give $25,000 to be used to erect a new union church building. Mr. Park makes his summer home in Ebensburg. The other congregations of the town are Methodist, Congregational and Baptist. It seems doubtful whether the offer of the generous Mr. Parks will be accepted.

Marriage of Russell F. Thrapp, of Los Angeles, Cal.

The report comes of the marriage of Russell F. Thrapp, pastor at First church, Los Angeles, to Miss Clara Maude Dixon, for the past two years the soprano in the quartet which leads in the music at First church. Mrs. Thrapp has had advanced vocal training under the best teachers in New York City. The marriage ceremony was performed by J. E. Collom, an elder of Mr. Thrapp's church, and a close personal friend. Since Mr. Thrapp's coming to Los Angeles, five years ago, over 1,300 persons have been added to the membership of the congregation. He came to this western field from First church, Jacksonville, Ill.

Another School of Methods for Kentucky

Kentucky, under the leadership of State Bible School Superintendent Walter E. Frazee and his aids, seems to take first place in the success of its schools of methods. Not many weeks ago a most successful school was reported at Lexington. During the first week in November comes the All-Western Kentucky School of Methods, which will be held at First church, Mayfield, Ky. Lectures will be given by W. J. Clarke, Miss Cynthia P. Maus and Miss Hazel A. Lewis, of the national Bible school organization; Howard J. Brazelton, of the Mayfield church; Roy K. Roadruck, associate superintendent of the state association, and Marion Stevenson, of St. Louis. The first session will be held on October 30. Information may be had concerning the school from Roy K. Roadruck, 410 Keller building, Louisville.

Apportionments of Bible Schools for Home Missions

The Bible School Department of the A. C. M. S. has set $50,000 as the goal to be reached this year for home missions by the Bible Schools of the brotherhood. The apportionments are made by states and districts. The following are the state apportionments: Alabama, $250; Arizona, $100; Arkansas, $250; California, north, $1,100; California, south, $1,500; Canada, $200; Colorado, $800; Connecticut, $50; District of Columbia, $600; Delaware, $5; Florida, $275; Georgia, $400; Idaho, north, $100; Idaho, south, $200; Illinois, $5,000; Indiana, $6,000; Iowa, $1,500; Kansas, $2,000; Kentucky, $10,000; Louisiana, $100; Maine, $15; Maryland, $300; Massachusetts, $100; Michigan, $500; Minnesota, $200; Mississippi, $150; Missouri, $5,000; Montana, $200; Nebraska, $1,000; New Jersey, $200; New Mexico and West Texas, $200; New York, $900; North Carolina, $200; North Dakota, $25; Ohio, $6,000; Oklahoma, $1,000; Oregon, $800; Pennsylvania, east, $900; Pennsylvania, west, $1,800; Rhode Island, $5; South Carolina, $75; South Dakota, $75; Tennessee, $750; Texas, $1,500; Utah, $10; Vermont, $25; Virginia, $600; Washington, east, $600; Washington, west, $700; West Virginia, $400; Wisconsin, $150; Wyoming, $50; Colored Schools, $200.

First Church, St. Louis, in Earnest About Cleaning Up in St. Louis

The St. Louis Times says of John L. Brandt's campaign to clean out the vice plague which infests the district in which First church is located: "There is an intensely earnest purpose behind this movement. In the words of Dr. Brandt, the organization it is proposed to form will 'have tacks in its teeth.' And to this sharp announcement the militant pastor of the First Christian church added: 'There will be no halfway ground. We are going to purify our own section.' Thus a substantial and effective beginning in civic house cleaning is promised by influences which will not be laggard in action. If the forces which are to be rallied by the churches in the West End which will join with Dr. Brandt's congregation to 'purify their own section' can accomplish their determination, so also can others elsewhere."

Successful Work of Texas Pastor

During the past five weeks forty-three persons have been added to the membership of the McKinney, Tex., church, of which W. P. Jennings is pastor. Thirteen of these came into the church on one Sunday. Over a hundred additions are reported for the past year.

Training School at Los Angeles, Cal.

The second annual session of the Los Angeles Training School for Religious Workers was a success. Edgar Lloyd Smith, director of religious education for the Disciples in California, had charge of the school, which was held under the auspices of the state Christian Missionary Society. The school met with First church. Many new phases of instruction were added this year.

MERELY A SUGGESTION

There is a certain minister who sits down at his typewriter some time during the week, and jots down from three or four to a dozen brief items of news concerning his own church and others with which he happens to be in touch. He cuts out all the non-essentials, and boils his information down in such a way that the news editor has to give it but a glance before tossing it to the linotype. Why not YOU try this? Use a typewriter, if possible. You will be surprised to find how much news you know that hundreds of others would like to know too. Try the plan, and co-operate with THE CHRISTIAN CENTURY in giving its readers the best news service possible.—News Editor.

Disciples of Columbus, Ind., Meet in Annual Celebration

The thirteen Disciples churches of Bartholomew county, Ind., held their annual meeting two weeks ago at the Tabernacle church, Columbus, where W. H. Book leads. M. T. Reeves served as chairman. Bible school was conducted at 9:30, communion service at 10:30 and preaching service, with Mr. Book in the pulpit, at 11 o'clock. Dinner was served in the church dining room. At two o'clock in the afternoon round table talks were given by several of the leaders, and F. Z. Burkette, of Greensburg, delivered an address. At the afternoon service the East Columbus choir had charge of the singing.

The Youngest Delegate at the Convention

The youngest delegate present at the Des Moines convention was Frederick Harrell, 12 years old, of Logansport, Ind. This was his seventh convention. This year young Harrell was elected delegate with full credentials from Ninth Street church, Logansport. His ambition is to be a foreign missionary.

★ ★

—P. H. Welshimer, of Canton, O., spoke at Alliance, O., recently on "The Teacher the Pivotal Person in the Sunday School."

—H. J. Lunger, recently of Charlottesville, Va., began his new work at First church, Rochester, N. Y., October 15.

—Mrs. Anna A. Clark, for many years a leader in Central church, Indianapolis, and at present adult superintendent in this school, has had a serious time recovering from an automobile accident of seven weeks ago. Mrs. Clark was thrown from her car and pinned beneath. Dr. A. J. Clark, Mrs. Clark's husband, was also hurt, but not severely.

—Claris Yeuell, who has been preaching in West Virginia for some time in order to be near his son, who was in Bethany College, is now anxious to resume regular pastoral work. He can enter a new field at once.

—A. W. Vandervort, of Minnehaha church, Minneapolis, Minn., is preaching a series of sermons on tithing.

—O. E. Kelley is closing his work at Advance, Ind. He has done an unusual piece of work there. His interest in the rural problem has led him to try some new methods which have been very successful. Recently he held conference in connection with our churches in Jamestown and Brownsburg. Workers from the state office, Indianapolis, and a professor or two from Purdue University made addresses.

—Central church, Lebanon, Ind., of which A. L. Ward is the minister, held its annual meeting Thursday evening, October 19. All reports showed a remarkable increase in the work. The annual meeting was changed from January to October to put the church in line with the national convention. In the past nine months there have been 105 additions to the church. The offering to missions in the same time was $1,135. At this rate the church will give more than $1,500 within the year.

—The leaders of the church at Rudolph, Ohio, are contemplating an addition to their building in order to better provide for religious education.

Chicago Disciples to Have Lovefeast of Fellowship and Song

The new Disciples Hymnal will be christened at a great meeting of Chicago Disciples to be held in Memorial Church Thursday evening, Nov. 2. All the pastors of the city and surrounding towns are being invited to be present, together with their choirs and large delegations of their memberships. A combined choir will lead the singing. Besides launching the new hymnal, it is hoped to make of the evening an open door to an efficient, harmonious and enthusiastic year's work for Chicago Discipledom. Pastors and others will speak. Most of the time will be spent in song and fellowship. The ladies of Memorial Church will serve supper from 6 to 7 o'clock. The "Sing" will begin at 7:30, though people coming any time before 8 will not be considered late.

—"Safety First Week" was recently observed generally in Youngstown, O., and as a feature of the week's exercises, W. D. Ryan, at Central church, gave an address in appreciation of the work of the late Dr. Josiah Strong, the originator of the slogan, "Safety first."

—Henry Hagemeier, formerly pastor at Whitesboro, Tex., will assume the pastorate at Plainview, November 1.

—An interesting feature of the late convention of Kansas Disciples, held at Independence, was a conference on tithing, led by Secretary Bert Wilson.

—The dedication of the remodeled church building at Olathe, Kan., took place two weeks ago, with C. R. Scoville in charge. More than enough money to pay for all improvements was raised. W. H. Scrivner is pastor at Olathe.

—During the fall "decision week," and on six Sundays immediately preceding, observed at East Dallas, Tex., church, sixty-seven persons united with the congregation. There is now a membership of over 1,000. John G. Slayter leads at East Dallas.

—President E. M. Todd, of Christian University, Canton, Mo., spoke at the Keokuk, Mo., church on October 15.

—B. A. Channer, of Goodland, Kan., has accepted the work at Herrington, Kan. He is already on the field.

—Lawrence Dry, who has been elected assistant pastor to H. H. Harmon at First church, Lincoln, Neb., was formerly pastor at Peru, Neb. J. L. Kohler, who resigned the First church position, has become general secretary of the Y. M. C. A. in Fremont, Neb. A new $75,000 building has been erected for the Christian Association at Fremont.

—E. E. Mack has closed his work at Cherokee, Ia., to assume the pastorate at Grand Island, Neb., which is the third city in size in Nebraska.

—According to late lists, fifty missionaries have gone out from Drake University.

—The Christian News, of Des Moines, speaks enthusiastically of G. W. Muckley's message delivered at University Place church, Des Moines, on Sunday morning of convention week. Mr. Muckley considered "The World Conference at Panama."

—Capitol Hill church, Des Moines, is prospering. Two weeks ago there were 680 persons present in the Bible school session, a gain of 300. Fourteen persons were added to the church membership during the day, ten of these by confession of faith. Mr. Cole is a Bible school man with a popular message as to the work of the school. He has recently delivered addresses before various county conventions in south Iowa.

—T. F. Rutledge-Beale, a Drake student-pastor, recently come from Canada, has taken the work at Bagley, Ia., to succeed Harry Leach, who is now at the University of Chicago.

—Isaac S. Bussing, who has led in the work at Davis Street church, Ottumwa, Ia., for two years, has received a call to continue indefinitely. Over two hundred persons have been added to the church forces during this period. Through his "Workingmen's Triangle Brotherhood," Mr. Bussing is reaching out to the virile manhood of the entire community. Mr. Bussing came to Iowa from Albion, Mich.

—During C. R. Scoville's campaign at Marysville, Mo., 1,645 persons were enlisted in the work of the church.

—Speaking in behalf of better church architecture, A. B. Philputt, of Central church, Indianapolis, Ind., stated that "some of the church buildings are no better looking than a pickling factory."

—At an "old people's meeting" at the Georgetown, Ky., church, there was a man present who had been a church member for seventy-two years. Over fifty persons present had been members for over forty years. These were asked to come forward, and while the choir sang "Blest Be the Tie That Binds," the 250 old people in attendance shook hands.

—John W. Kerns, of Central church, Austin, Tex., who was called to the pulpit of Magnolia Avenue, Fort Worth, was asked by his former congregation to reconsider, offering to increase his salary. But Mr. Kerns announces that he will accept the Fort Worth work.

—M. J. Grable, who has served the Salem, O., church for fifteen years, has been re-elected for another two years.

—Tennessee's next state convention of Disciples will be held at Seventeenth Street church, Nashville. The following officers were elected for the following year at the recent meeting in Knoxville: President, L. D. Riddell, Johnson City; vice-president, J. M. Cowden, Tullahoma; secretary, E. H. Koch, Nashville, and state C. E. superintendent, Gus Ramage, Nashville.

—The Newman, Ill., congregation early this month burned a mortgage and all notes and bills against the church, the total amounting to $3,052.14. After all debts were paid a balance of $400 in cash remained over. The pastor at Newman is J. Frank Hollingsworth.

—W. W. Wharton preached to large audiences at Central church, Jacksonville, Ill., on October 15, in the absence of the pastor, M. L. Pontius, at the Des Moines convention. Mr. Wharton began an evangelistic campaign this week in St. Joseph, Mo.

—J. P. McKissick, of Harriman, Tenn., is assisting J. Lem Keevil, pastor at Fifth Avenue, Knoxville, in a series of evangelistic meetings.

—E. B. Bagby, newly elected pastor at Columbia Heights, Washington, D. C., recently preached two sermons in the old postoffice building, at Washington, his subjects being "The Joy of the Second Mile" and "The Departing Angel."

Farthest North *Our Bible School Missionary Has Gone to Alaska*

This challenges our Schools in their Home Mission giving to the **FARTHEST LIMIT**



The Annual Offering Day is the Sunday before Thanksgiving in November. The call is for $50,000 this year.
The program is the most attractive we have issued. It is educational and inspirational. It can be rendered at the regular Bible School hour.
Order your supplies now. A postal card request will bring them free. State the size of your school.

THE SPECIAL DAY APPEAL is productive of the largest offering for Missions in the Bible Schools. No other plan at present will work so well. The setting of a definite goal, the dividing of the apportionment among the classes and departments, the preparation for the special program is the best method devised for raising Bible School missionary money.

High St., Akron, Ohio., Bible School leads the brotherhood in gifts for Home Missions. F. M. Root, the superintendent, already assures us "We'll go to the ***farthest limit*** with you."

BIBLE SCHOOL DEPARTMENT
AMERICAN CHRISTIAN MISSIONARY SOCIETY
CAREW BUILDING, CINCINNATI, OHIO

—As much from the Bible School for American Missions as for Foreign Missions. The workers at Akron, Ohio, High Street are determined to make good on this aim this year. Through the leadership of their superintendent, F. M. Root, they plan to contribute $480 to American Missions between October 1, 1916, and September 30, 1917. Will your school take a similar aim? Get the literature and make a worth while attempt November 26. Write Robt. M. Hopkins, Carew building, Cincinnati.

—Fred Jacobs will close his work at Zionsville, Ind., to attend Yale Divinity School.

—The 1917 Kentucky State Convention of Disciples will be held in Campbellsville during the week beginning September 18. The 1916 session proved to be the largest in point of numbers in the history of the state work.

—Dwight L. Pendleton, of Winchester, Ky., teacher of the great men's Bible class of the church in that town, one of the largest classes in the country, gave an address recently before the Twentieth Century Men's class of First church, Owensboro, Ky. Mr. Pendleton is a lawyer by profession.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—So large was the attendance at the Rally day Bible school session at First church, Bartlesville, Okla., that the Pathe News made a moving picture of the school. The goal for the day was set at 1,001 present, but 1,087 persons were counted in attendance. Two simultaneous services were held. C. H. Hulme is pastor at Bartlesville.

—Z. T. Sweeney, of Columbus, Ind., gave the principal address at the mass meeting of the Cincinnati Christian Missionary Society held early this month at Central church. His subject was "The Gospel as a Civilizing Power." A great chorus choir led the singing.

—W. Garnet Alcorn, pastor at Hot Springs, Ark., has received a report that the younger of his two brothers, who are soldiers in the British army, was killed in action during August "somewhere in France." This is the first death in Mr. Alcorn's family of twelve children.

—R. O. Wickham, of the Ligonier, Ind., church, reports that the Ligonier high school has introduced regular credited courses in Bible study. Mr. Wickham will have charge of one of the classes, which meets each Wednesday at eight o'clock in his study at the church.

—A Men's Club has been organized at Central church, Pasadena, Cal. A program has been mapped out for the next nine months. W. H. Bagby, formerly of Salt Lake City, gave an address at the first meeting of the club, his theme being "The Menace of Mormonism."

—Nebraska has twenty-two Bible schools having more than 500 members each, the largest of these being the Christian Bible school at Beatrice, with an enrollment of 1,100.

—The Disciples of Christ in annual business session at the Des Moines convention voted no indorsement of the League to Enforce Peace.

—In the October issue of The Christian Union Quarterly, the editor, Dr. Ainslie, has an opening editorial on "The Real Problem Toward Unity." E. B. Barnes, of Richmond, Ky., has an article on "William, Prince of Orange, an Apostle of Tolerance." Other excellent articles make this issue an especially attractive one.

—D. G. Dungan is in an excellent meeting at Elizaville, Boone county, Ind. To date he has had about 30 additions.

—First church congregation, South Bend, Ind., has had a motion picture machine installed. J. M. Alexander, pastor at First church, purchased the machine in Chicago. He will present pictures of Bible lands and Biblical themes on Sunday evenings.

—H. W. Hunter is conducting evangelistic services at his church in Wellington, Kan., with Ross S. Davis, of Greenfield, Ind., leading in the singing.

—The Iowa laymen and ministers present at the temperance sessions of the Des Moines convention passed a resolution recommending E. T. Meredith for governor of the state and urging the defeat of W. L. Harding.

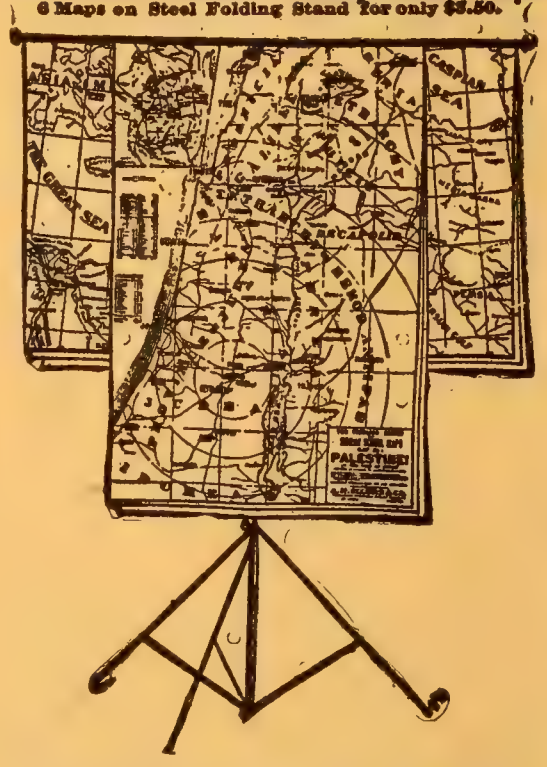
—At the reception given by Twenty-fifth Street church, Baltimore, Md., to its new pastor, B. H. Melton, many of the city's churches were represented. Among those on the program were H. C. Armstrong, of Harlem Avenue; G. C. Richardson, of Christian Temple; W. P. George, of Wilhelm Park. Arthur B. Cross spoke for Twenty-fifth Street.

—Among the speakers at First church, Birmingham, Ala., during the pastorless period since the going from this pulpit of Mr. Atkins, are: Rev. Mr. Duffy, of Bessemer, Ala.; R. Lin Cave, of Nashville, Tenn., and Z. T. Sweeney, of Columbus, Ind.

—Herbert L. Willett, Jr., whose articles concerning his recent experiences in the war countries have been much enjoyed by readers of these pages, gave an address last Sunday at Memorial church, Chicago, on "In and Out of Turkey."

—The church at Atchison, Kan., is promoting a special evangelistic campaign, with H. H. Clark, of Denver, preaching and W. R. Loupe in charge of the singing.

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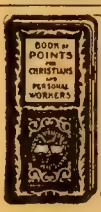
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—The Veterans' Association met at the church at Eureka, Ill., recently, and among the speakers were Prof. A. C. Gray, Prof. Silas Jones and Prof. Roy L. Moore. Special orchestra music added to the attractiveness of the occasion.

—Melvin Menges has accepted the work at Gas City, Ind., to succeed J. R. Luckey, recently resigned.

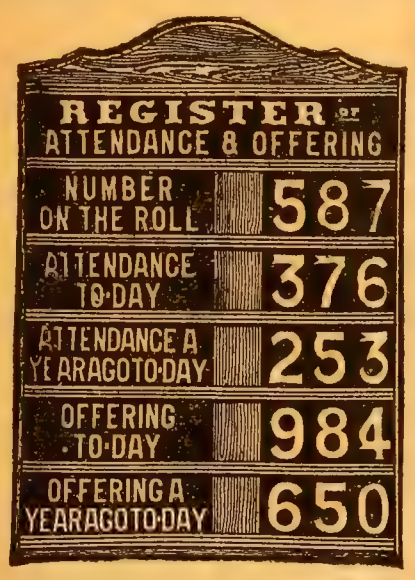
—C. H. Swift, who came to the Carthage, Mo., pastorate but a short time ago, has been elected president of the Carthage Ministerial Alliance.

—M. J. Grable, of the church at Salem, O., will make a tour of three months in the Orient. A farewell reception was given for Mr. Grable by his congregation. On this occasion he was presented with a sum of money.

—H. K. Pendleton, of Central church, Houston, Tex., delivered a sermon at the First Presbyterian church, in Houston Heights, in a series of meetings being addressed by Houston's pastors.

—B. H. Cleaver, at Canton, Ill., conducted his own revival this year, and seventeen persons were added to the church membership as one result of the effort.

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—Paul Ward, son of A. L. Ward, of Lebanon, Ind., is in Union Seminary and Columbia University again this year. This will be his third year in these institutions, having taken his M. A. from Columbia last year.

—Bible School Day for American Missions comes November 26. The money contributed at this time makes possible the constructive work, which the American Christian Missionary Society is continually doing for the schools of the brotherhood. If your school is not among the many schools already planning to have part in this service begin at once. Get the exercise "Farthest North," from Robt. M. Hopkins, Cincinnati. It's full of good material.

* *

OHIO SECRETARY'S LETTER

Ohio day is the one thing on the horizon just now. The secretary wrote to every church in the state two weeks ago, saying that a dozen urgent calls were unanswered. To answer even the more pressing would add $2,000 to the expenditures of the year. The offerings of the churches are the source of this extra $2,000, or they will be the indication of our failure to measure up to our duty. Two thousand dollars increase in church offerings in one year means determined effort on the part of church leaders.

Since that letter to churches went out two weeks ago, five more appeals have come. In one of our cities is a rapidly growing district unchurched. A group of Disciples there are anxious to serve the community by organizing a church. In ten years we will have a church there of 300 members, in a property worth $15,000, which will double in both respects in another ten years.

What say you? Is this worth a day's income per year? Will you give the gift and spend a half day soliciting others to join you?

The promise of this new field is not overstated. The churches planted or helped by the state society since 1900 have now a membership of 16,775. The last yearbook shows that they gave to missions last year $7,049.16 and seventeen of them are yet mission churches. They hold church property worth $688,500 and twenty-three of them are yet occupying tabernacles or partially completed buildings.

Christian work in Ohio brings results. The church property spoken of above amounts to four times the whole expenditures of the society in these sixteen years. Those gifts to missions by our mission churches are a 60 per cent dividend on the average annual income of the society. A work so fruitful makes heavy claims on the Lord's stewards. A work so strategic demands strong support from the captains of the Lord's hosts.

Ohio day is November 5, and every Sunday thereafter till every member of every church in Ohio has expressed his zeal for a Christian Ohio by an adequate gift for Ohio missions. Help these brethren in these newest fields to hold forth the word of life. I. J. CAHILL.

Write

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The Advance (Congregationalist): "We believe the position herein advocated is one that the Disciples will be driven ultimately to adopt."

The Christian Union Quarterly (Disciple): "The author has a brilliant style and thinks along ingenious and fascinating lines."

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The Christian Intelligencer (Reformed): "The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal."

The Continent (Presbyterian): "It required courage to publish this book. It is by a minister of the Disciples church, which has been peculiarly strenuous in behalf of the scriptural necessity of immersion, and he writes that 'the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion.'"

The Congregationalist: A daring and splendidly Christian piece of work."

The Homiletic Review: "The spirit of the book is delightful and raises new hopes where none had seemed possible."

The Churchman (Episcopal): "An interesting summary of the topic, especially as it is related to the history of modern sectarianism."

Baptist Standard (Dallas, Tex.): "This is a very interesting work; as much so as any volume of fiction we have read this year!"

The Christian Endeavor World: "A thorough treatise from the immersion point of view, but building a bridge toward the affusionist view."

Every member of the Disciples' fellowship should own this book which is stirring the denominations. Price, $1.35 per copy, postpaid

DISCIPLES PUBLICATION SOCIETY - - 700 East Fortieth Street - - CHICAGO, ILL.

THE CHRISTIAN CENTURY

Vol. XXXIII November 2, 1916 Number 44

The Man Who Stays Home
Editorial

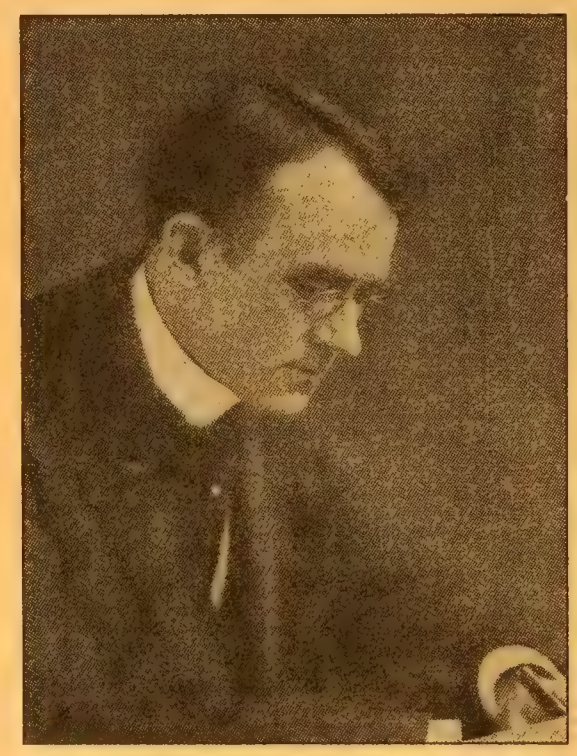
The Use of Hymns
By Edward S. Ames

Convention Impressions
By George A. Campbell

Social Interpretations
By Alva W. Taylor

CHICAGO

THE CHRISTIAN CENTURY



Charles Clayton Morrison
Editor

A Constructive Religious Newspaper for Christian Homes



Herbert L. Willett
Contributing Editor

Great Year Ahead for Our Readers

An Unequalled Staff of Writers

WE are able at this time to announce such a staff of writers as has never been equalled by a newspaper among the Disciples of Christ. The writers have won places of authority in all their respective fields of interest. Their presence on our staff will make the "Century" vibrate with life. Here is the list of them:

ALVA W. TAYLOR will revive the department of social interpretations, which our readers of several years ago will recall as our "star" department in those days. It will be richer and more attractive in its new setting, just as the mind of Professor Taylor is riper and more authoritative than in the days gone by.

JOHN R. EWERS is back! He wrote a forthright article on the Sunday School lesson each week for two years which added more new subscribers to The Christian Century than any single feature of the paper. He is better than ever. Read him in this issue. He speaks for himself.

GEORGE A. CAMPBELL, a sage without the years of a sage; a mystic; a friendly counsellor; an interpreter of the things of the soul. His articles will be a frequent feature of the coming year.

IDA WITHERS HARRISON, constructive feminist. She dropped out of our contributorial department a year ago on account of her heavy duties in preparation for the Panama Congress. Our sense of loss was overcome when her services to the Congress brought her the most distinguished recognition accorded any woman at Panama. Mrs. Harrison will write on timely themes of special interest to modern womanhood.

EDWARD SCRIBNER AMES, philosopher and preacher, will follow the promptings of his own interest and write on the vital and thought-provoking themes he never fails to select.

ORVIS F. JORDAN has for several years made of the "Larger Christian World" page a means of broadening the vision and sympathy of all our readers. The same high standards will characterize his conduct of this department in the future, and in addition many contributions of other kinds will appear from his pen.

CHARLES T. PAUL is a unique figure among the Disciples. He symbolizes missionary science and statesmanship, but we have his promise to contribute a series of studies in the spiritual life. As a leader of The Christian Century family's devotions our readers may expect uplift and enrichment from President Paul.

ELLIS B. BARNES, a preachers' writer! Our minister readers talk about the things Mr. Barnes says in the "Century" more than about any other contributions we publish. The Christian Century is not made primarily for preachers, but for thoughtful



Finis Idleman



Charles T. Paul



Orvis F. Jordan



Irene T. Myers



E B. Barnes

laymen, that is, plain Christian men and women. This accounts for the intense interest with which ministers read and commend the "Century." Mr. Barnes will write not simply *for* preachers, but *about* preachers, and the laymen will enjoy his articles as much as will our minister readers.

Finis S. Idleman, New York's Disciple leader, who has wrought a transformation in Central Church in that metropolis, will interpret his experiences and report the progress of religion from the point of view of the East.

Irene T. Myers has promised to present from time to time a number of articles dealing with certain phases of the new womanhood. Dr. Myers is a writer new to Christian Century readers. A doctor of philosophy from Yale and a world-wide traveler, she is Professor of History in Transylvania College. What she will write will have both authority and piquancy.

Edgar DeWitt Jones, a writer who uses words with unerring delicacy, who thinks in the most human terms, whose writing has that indefinable something called "charm." Dr. Jones will speak often to our readers on the fine issues of the spiritual life which he senses so unerringly.

H. D. C. Maclachlan, pastor of one of the greatest churches of the East, but who keeps his thought-life intensely busy with the deeper things of spiritual culture, will write this year for The Christian Century. He always deals with big and urgent issues.

What shall we more say? When has there been spread so rich a feast as this before the readers of any religious journal? And these are only the features that we are able to arrange for in advance. Besides these there are the carefully selected articles on vital, human conditions and experiences, in the search for which the editorial staff is constantly on the alert. Certainly every person familiar with the current literature of the Disciples will agree with the statement of a very conservative reader who said recently that The Christian Century "is doing more to enrich the mind and widen the horizon of the Disciples of Christ than any other influence among us."

Dr. Willett on the Bible

Dr. Willett will write a series of articles on the Bible, how it grew, who its authors were, how the books came to be gathered into a single book, what we mean by inspiration and authority as applied to the Scriptures, and many such questions of a practical and critical sort in which every thoughtful Christian man and woman of today is interested. His first article will be forthcoming soon. It will open up a line of study that should be singularly attractive and timely. In anticipation of these articles our readers will wish to get The Christian Century into the hands and homes of their thoughtful friends.

"Why I Am a Disciple"

Some years ago Charles Clayton Morrison, editor of The Christian Century, promised to write a series of articles on the subject, "Why I Am a Disciple." The promise, it seemed, was not kept at the time and the plan to write the series was finally crowded out with other things. The obligation, however, has not been forgotten. This series will be one of the features of the interesting year that is before us. There will be perhaps a dozen short articles. They will be quite personal and intimate, setting forth the way in which the teaching and aim of the Disciples appeal to the editor.



Ida W. Harrison



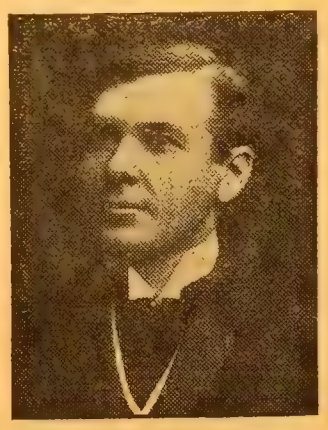
H. D. C. Maclachlan



George A. Campbell



Edward S. Ames



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THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST IN THE INTEREST OF THE KINGDOM OF GOD

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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The Man Who Stays Home

SOME PEOPLE NEVER GO TO CHURCH.

These people who can live for twenty years in seeming prosperity and contentment without going to church are a puzzle to the pious folk. How can they live without worship? How can they find life satisfying without the quest for God and righteousness?

For awhile earnest Christians explained the man who stays at home by superficial causes. They saw the man on the front porch in negligee reading the Sunday paper, and it seemed a natural inference that the Sunday paper was to blame for his failure to seek God in the sanctuary. It was for this reason that the Sunday paper was once everywhere spoken against, no matter what its contents might be. The better it was, the worse it proved for the man inclined to stay at home.

Later the golf course came prominently into the public eye as a cause for men staying away from church. They not only stayed away, but selfishly kept the boy caddies from Sunday School. This has always seemed reprehensible.

The automobile, too, took many families in the opposite direction from the church. A man of the Holy Roller persuasion once called it an invention of the devil. The evangelical saints have not always been so decisive in their condemnation, but have felt that the new conveyance was on the other side of the road from religion.

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Of course, these explanations of the man who stays at home are not adequate. If he were interested in religion, the Sunday paper could not keep him at home. Indeed, his religious interest might even make the Sunday paper, which is printed on week-days and in many cities delivered Saturday night, a thing to help him in his interpretation of religion. It certainly would not keep him home. A man with religious interest would surely never prefer Sunday golf to worship. Religious interest would make the automobile serve the church as no other invention ever has. When consecrated to religious work, it would bring to church everybody who could not walk there, in addition to serving religion all week.

Why, then, does the man stay at home? Why is he not interested in the things the church does for people?

Many men stay at home because they are not aware of the great change that has come in religion. They know that they do not want the dogmatism nor the emotionalism found in their home church long ago. They do not know that in nearly every town now there are several churches, or at least one, where a kind of religion is preached that is as modern and practical as the teaching in our universities. We ought to lead a man of this sort to find the church of his dreams, which he may be surprised to discover right around the corner from his house.

There are men, too, who are driven by their work until Sunday finds them utterly exhausted. They spend much of the day in bed. The economic whip has driven them to the limit. They might give attention to religion if they could get rest enough to think clearly about the larger issues of life. We can say of these men in the mass that there is no salvation for them without great changes in our social structure. Their presence is a continual challenge to the church to espouse the cause of social reform.

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At the opposite end of the social scale is the man overwhelmed with wealth. He is living again the parable of Dives and Lazarus. He fares sumptuously every day when the champagne on his table would save a baby's life. He could spare his sixth automobile, if he would, and give a struggling boy an education. He has declared that he will do what he will with his own. It is not to be expected that this man who has fallen a victim to the deceitfulness of riches should realize he has a soul to save. He is drunk with power. He has no inclination to seek the path of a humble walk with God.

Of all the men who stay home, the saddest case is that of the man who went to church one day and did not find God. He may have heard a beautiful concert given by an able quartette whose members had no particular religious interest in the worship. He may have heard a skillful orator give an address which would have been equally acceptable on a lyceum platform, in a lodge hall or on a political platform. He may have found a congregation which did not know the warmth of fraternal love, such as characterized the church of the early days. Worse than this, he may have found in the church the active hypocrite, a man who for a pretense made long prayers but robbed the helpless in his business deals. If all churches were without religion, the case would be hopeless. Fortunately, every city has a church with religion, for God never leaves himself without a witness.

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How to reach the man who stays at home is a more difficult problem than diagnosing his spiritual ailment. Some would organize a calling squad and compel him to come in. Some would invite him to an oyster supper. There are various devices, but only one real solution.

The church must bear a more earnest testimony for religion in the whole community. The members who have caught a glimpse of the importance of religion must learn to talk about it. We always talk about the thing we are in earnest about. There should be new ways of preaching to the community. A paid space in the newspaper for a sermon which would not be sensational enough to get printed otherwise, would help. In the lives of all the Christians there should be an eloquent testimony of the power of religion to bless and sanctify life.

When the power of religion to form the noblest lives becomes more frequently exemplified, there will be but few who prefer to stay at home.

EDITORIAL

THE FOES OF THE HOME

THE novelist with loose ideas about the family is always picturing the bonds of matrimony as heavy chains. How much he might learn about life if he would travel through the parish of a minister in a city charge and watch the havoc which loose conceptions of the family have wrought!

A minister went to a home the other day, to find a weeping wife and two beautiful little children wondering at their mother's sorrow. In her hand was an intercepted letter which had the damning evidence of her husband's unfaithfulness. The children make the woman economically dependent. Should she take the food from these children's mouths and refuse to live longer under conditions that are galling and degrading? Or should she swallow her pride and drown her self-respect for the sake of daily bread? It is a story that every minister knows. The fiction writer has shown us the point of view of the man who wants freedom. Cannot there be found a man who will give adequate interpretation of the responsibility which comes with marriage?

The foes of the home are many. Improper fiction literature is brought into the best homes through magazines with art covers, and in the form of beautifully bound books, which seem to come as angels of light, but have the spirit of evil hidden within. The theater, also, has often been made to pander to the baser instincts in man.

The Christian home is the noblest product of Christian civilization. God made the home before he made the Church. Perhaps it is still the most influential friend that religion has. The Christian home is founded on monogamy. Where the religion of Christ has gone, polygamy and polyandry, whether openly professed or only secretly practiced, have been driven out. If a Christian can be dogmatic about anything, it is that the Church of Christ will never tolerate any lowering of the ideals of the family.

SOUND THINKING IN RELIGION

CERTAIN definite tendencies in our time indicate a state of reaction against the intellectual life. A popular pragmatism is challenging every kind of education which does not help a man to produce dollars. Cultural disciples are taboo.

Prominent leaders are saying that Christianity has nothing to do with the head, but only with the heart. The doctrine of love is made to overshadow completely any intellectual formulation.

Many there are who do not see that love does not live very well apart from righteousness and truth. But righteousness and truth call for clear thinking. A young man may marry in blind defiance of fact, only to find that love flies out of the window. The Christian may undertake to love God, only to find an evil concept of God standing in his way.

We meditate upon all of our experiences and try instinctively to rationalize them. The man who would banish the intellectual from his religion would welcome the experience of religion, but would refuse any explanation.

A certain type of minister among the Disciples of Christ has been especially active in denouncing a certain something which, too often, he knew nothing about, namely, systematic theology. What it is really meant to protest against is a bondage of opinion imposed upon the mind from without. Theology, as interpreted by Christianity's leading thinkers, has long since lost this authoritative character. All religious men have some kind of a theology, or explanation of their religious experience. Most of them have the unsystematic and unorganized kind. We may not fear theology so long as each man makes his own and has no desire to impose it on others as a test of fellowship with them.

Jesus was called Rabbi. His followers were pupils or disciples. The structure of that first Christian group was that of a school. It is not a wise thing, in the light of these facts, to deny the intellectual element in Christianity.

A PAGE FROM YESTERDAY

ANYONE disposed to view with over-much alarm the journalistic strife that has obtained in the past decade and a half among the Disciples would find comfort in reading a bit of narrative describing things as they were back in the '60s. That was the time the Christian Standard was being founded by Isaac Errett. The American Christian Review was the stalwart defense of orthodoxy in those days, and with the redoubtable Benjamin Franklin at its head made life interesting for the journalistic newcomer. How interesting can be seen from the following quotation from Franklin's biography:

> The inflexible and uncompromising course pursued by the editor of the Review excited and exasperated a certain class of young men, including secretaries of societies and "settled pastors," who soon began to raise the cry of "tyranny of opinion," "fogy," "unwritten creeds," "iron bedsteads," "prince of wails," etc. They waxed bold and began to advocate the necessity of "reforming the Reformation," and, if possible, rescuing the Reformation from the molding and directing power of the Review. This movement was christened the "New Interest," and those who engaged in it were called "Progressives." The "New Interest" now demanded an "organ" to represent the "advance wing" of the Reformation. After repeated attempts to start a journal that would meet their expectations, the Christian Standard was created, by the establishment of a stock company with a capital of $18,000. Isaac Errett was appointed editor-in-chief. The editor of the Standard made no concealment of the fact that, with the assistance of his coadjutors, he intended to crush the Review, or at least neutralize, if possible, its influence. By means of plenty of money, donated by wealthy brethren, and through the influence of city pastors and city churches, and by means of premiums offered to subscribers, to say nothing of the special and continuous efforts made by the friends of the missionary societies, the Standard soon shot ahead of the Review in the way of obtaining a large list of subscribers. The Standard immediately became the pronounced organ of the "progressive element," and all such in the churches who loved the dance and the theater and thought there is "no harm in innocent amusements," such as card playing and chess, and all the anti-temperance element—such as opposed organized and the temperance movements—became the ardent supporters of the new journal. It must be confessed that it became a great power among the churches. Because the Review radically and strenuously opposed all these evidences of a weak Christian morality, it received from its admirers the soubriquet of "The Old Reliable," which it holds to this day. The strife between the two journals was very bitter. The Standard, in effect, held that the Review was coarse and vulgar in its utterances and aimed to block the wheels of a progressive Christianity; that the Review was too severe in its criticisms of the brethren, too censorious of the churches, and entirely too personal and hostile in its attacks upon good and truthful men; while at the same time the Review insisted

that the Standard was wishy-washy, non-committal on great questions and was seeking popularity at the expense of Gospel integrity, and that it was unreliable in its advocacy of the "distinctive plea" of the Disciples; also, that it inclined to compromise with the sects.

In a footnote the biographer, with just a touch of satisfaction, says the Standard sank over $50,000 of other people's money before it got fairly on its feet. Which only shows how hard a battle its competitor put up.

The parallel between the situation of a half century ago and that of today is too obvious to need comment.

NOT UNCOMPLIMENTARY

THE minister is accused of being a poor business man. In a certain sense, the charge is true. He turned his back on financial gain to accept the small and precarious salary of a community worker. He often remains in his field at a lower salary from a sense of duty when his abilities could secure a higher one. He is liberal with his money, for not only must he set his church an example in sacrifice, but the calls he presents to others are first of all calls to him personally. He is a bad business man, but God pity the church if its ministers ever become good business men in the worldly sense!

THE CAMPBELL INSTITUTE

THE Campbell Institute celebrated the twentieth anniversary of its founding on October 19. Groups of its members in all parts of the land gathered in convenient centers for fellowship and reminiscence. Telegrams of greetings were exchanged from center to center.

The Campbell Institute was organized by a group of graduate students in Yale and Harvard Divinity Schools in 1896 for the purpose of encouraging one another in the maintenance of scholarly interests and pursuits after leaving their universities, and to encourage scholarly ideals in others. At that time there were not more than a score of men in the Disciples ministry who had received university training. After twenty years there are nearly four hundred such ministers among us, of whom close to two hundred are members of this organization.

The Institute has made steady progress, and has greatly quickened its growth in the past five years. It is in the nature of its peculiar function to do its work quietly, needing no publicity beyond inter-communication among its own members. But it is in no sense a "secret" organization, as has been charged in some quarters. A luncheon was given to its members attending the Des Moines convention at the Chamberlain Hotel. Close to 100 persons, including some who were not members, sat down together and enjoyed one of the most delightful fellowships afforded by convention week.

An organization like the Campbell Institute is greatly needed. Its potential service to the Disciples' cause is enhanced by the new problems of religion which all will face in the new spiritual epoch that will begin at the close of the war, if indeed it has not already begun. The Institute stands for clear, scientific, brave thinking. Every religious leader needs in this day of confusion all the support he can derive from any quarter to keep his feet from following in the way of obscurantism.

As a stimulus and tonic for the intellectual and spiritual life of its members, the Campbell Institute is profoundly influencing the trend and quality of spiritual life among the whole body of the Disciples of Christ.

WHY THE GENERAL CONVENTION LANGUISHES

THIS year the General Convention was not a much-talked-of part of the great gathering in Des Moines. The idea of democratic government for the Disciples' common affairs has not disappeared, but the Convention, in practice, has done but few of the things that were set forth in its constitution to be done.

At Des Moines, there was no distinction between delegates and others. The General Convention was chiefly a matter of speech-making. The societies in many cases did not have their officers on the platform, and in the lobbies these officers were in conspicuous instances opposed to the whole idea of a delegate convention.

It was not journalistic opposition that made the General Convention languish. It was the secret opposition of powerful secretaries who mistakenly believed that in some occult way the "offering" would be hurt by the democratic organization of the church. They also saw certain kinds of power slipping through their hands and going to the people.

Magna Charta was no joy to the king who granted it. Only dire necessity wrung from his unwilling hand the signature that freed the Anglo-Saxon world.

As the Disciples are now organized, the churches and their members have no rights in missionary administration except the right to pay. The only possible democratic control of policy would be through a refusal to contribute, a method abhorrent to the Disciple's conscience.

The General Convention plan involved the continuance of boards and expert counsel. It offered the beginning of democracy in missions. It pains many to know that missionary officials have, in signal instances, failed to see the value of the new method.

DISCIPLES ADAPTED TO CITIES

IT HAS been abundantly shown that the Disciples have attained their maximum growth in the rural districts. Since, however, rural population is growing less (take the state of Iowa, for instance), the Disciples face loss of leadership in the nation and loss of power, if they definitely choose to continue to be a rural people.

Disciple growth in ten years has been largely in the smaller cities. The metropolitan cities have not been fruitful fields, for reasons that might easily be enumerated. Meanwhile, let no man say that the plea for Christian unity is not adapted to city life. Ideally the Disciples' message is adapted to the urban mind.

Our city man of today protests against human creeds. He claims a freedom of opinion which no ecclesiasticism has been able successfully to oppose. The ideal message of the Disciples is not dogmatic but vital. It offers a rational treatment of religion but not an authoritative interpretation.

The city man continually clamors for democracy in

religion, and we Disciples have abolished the false distinctions between clergy and laity. In our churches there is seldom found a pew renting system, but rather free seats. Disciples' churches are marked by their hospitality and their kindness to strangers.

The message for unity as preached by the Disciples has a peculiar appeal to the urban mind. Business men are continually forming combinations of capital, and labor is organizing more and more. It is recognized on every hand that individualism is impotent. It is for this reason that the city man will hear the preaching of Christian union with kindly hospitality.

The Disciples need no change of principles, but only a change of method, to become a great force in the city. They once had the chance to be the leading Protestant force of Chicago. A false program lost them their advantage. It is not yet too late to claim a large part in the building of the ideal side of our great metropolitan communities.

UNJUST JUDGMENTS

IT IS easy to sit in judgment upon our fellowmen until we are reminded by the Master that the same standards of judgments will be applied to ourselves. On every hand we hear hasty criticisms about people who in one way or another have violated the social code.

It requires divine wisdom to judge a soul. None of us is altogether free. We have inherited much in the way of evil impulse from the past. We have absorbed much from the improper environment in which we live. Many have some slight abnormality in their mental structure. Some struggle on unsuccessfully with habits they have not been able to break.

Unjust judgments tend to discourage. The whip of scorn may spur the weary soul on for a little while, but there is a better way. Commendation, appreciation, sympathy are the best forces for leading souls out of evil. It is hard to find a life so abandoned but that there is hidden away in it a bit of idealism. The hermit loves a wolf, even though he does not love a man. The prostitute may show strange and unexampled devotion to a child or to a friend. To find these beauty spots of the soul and appreciate and cultivate them is the task of the true physician of the spiritual life.

GOING TO THE FAR NORTH

IT is a noteworthy undertaking for the Sunday School department of the American Christian Missionary Society to send a man to the far north country of Alaska. There is an exceptional situation there at this time and the need of evangelical workers is apparent to all who study the situation.

In the decade previous to 1910 the population of Alaska doubled and was reported as 63,592 people. Much of the coast country has a mild climate and enough summer to grow hardy vegetables. The fishing industry has been a very important asset of our country. It has been the discovery of gold, however, which brought about the sudden increase of population.

We are all familiar with the stories of California in the days of the gold boom. If conditions are more orderly in Alaska, it is still true that there is deep need for gospel work. Many communities of men live entirely without religious worship. The sale of liquor has been prohibited for a generation, but the law has been more shamelessly violated than anywhere else on the continent. In the territory are Indians and Eskimos, some of them members of the Russian Orthodox church from the days of Russian occupation, but many of them still heathen.

The Sunday School department of the American Christian Missionary society has its own children's day for home missions. The missionary days in the Sunday School are opportunities for religious education, if they are properly handled. The children should be given the interesting program which has been prepared for use the Sunday before Thanksgiving. They should be encouraged to learn something about Alaska and to report. In this they will have the help of their public school teacher in many cases.

The enterprise of the society in initiating so bold and significant a work will surely command the loyal support of all forward-looking Sunday schools.

THE PASTORAL CALL

SOME ministers publish reports of many calls. Some make very few, confining their pastoral ministration to the sick and to the households where some particular calamity has come. The man at one extreme is apt to have a highly intellectual pulpit, though a theoretical one, but with little direct personal influence. The other kind of man has many friends, but they do not go to hear him preach. A business man, after expressing his love for one of these tireless callers, said, "I love that man too much to go and hear him preach." He felt that the sermon would lower the man in his estimation.

There are people who think the minister owes them a certain amount of personal attention. They are peevish when they do not get it.

There is, of course, a great body of religious work which can be done in the homes. Difficulties can be removed from the way of those who have thought to enter the church. The minister, face to face with his man, can diagnose his spiritual need as he never could do in the public meeting.

The minister has come to be a messenger of comfort to many weary souls. It is the concrete case which demands the specific treatment. Spiritual consolation administered in the pulpit is a kind of cure-all. The spiritual consolation given in the home is prescribed after patient diagnosis of the need.

It is possible to make a pastoral call only a gossiping expedition. It is conceivable that a minister will utterly waste his time in making the parish rounds. The earnest man, however, who is ever alert to the opportunities for religion, will find in every home an opportunity to bring Christ to the family in fuller measure.

HEALTH AND CHURCH-GOING

THE number of people who remain away from church because of their health is interesting. Especially are there a number of business men and society women who are sure to have a bad headache on Sunday morning.

A pastor who had heard this excuse decided to study the health conditions of his parish and to see if the people who stayed home were really more vigorous physically than the people who went to church. He found the reverse to be true. The Christian Science

people have a theory that to be well one has to go to church. There might be something in it.

The church service lifts the weary mind out of its daily rut. It cultivates feelings of benevolence for humanity which have a sure influence on fagged-out nerves. The soul is helpfully related to the Infinite, who is the source of all our power. It is hard to see why such influences should not contribute to a man's physical well-being.

MARCHING ON TO VICTORY

THE abolition of the saloon will be accompanied by the peaceful measures of democracy. Great statesmen of days gone by have feared a "whisky rebellion" in which the devotees of the drug habit of alcohol would resist with blood every effort to put away from them their cups. But this is unlikely. Some of the most difficult sections of the country have already been cleaned up.

This year many new states will vote on the prohibition question. We have grown accustomed to hear of victory almost every time the issue is raised. It will not require very many more prohibition states until the question of national prohibition may be raised with every hope of success.

It has been the steady influence of the educational process which has brought the results. The Sunday school, the pulpit, the day school, the tractarian propaganda, the lecture platform have all been used with telling effect. When the saloon is banished from the land, it will be in large measure the victory of a church united in sentiment in desiring this victory.

It is to be hoped that an equally united sentiment and an equally effective educational propaganda may be put behind certain other great and fundamental reforms while victory is coming in this particular one. The church is set in the world to support and to propagate the Kingdom of God. We cannot be satisfied with a single victory, but must continue to struggle until the ideals of Jesus Christ completely dominate human society.

DR. MEDBURY RESPONDS

IT is not clear from the manner in which the following communication is addressed whether Dr. Medbury intended it for publication or for the editor personally. The article is so cleverly done, however, that we believe it ought to be given to our readers to enjoy, and its contents seem to be quite impersonal.

A RUDE JOLT

In the playful language of current speech "somebody is always taking the joy out of life."

For nearly two weeks we simple minded people of the West —rustics in a sense—have been having the very greatest pleasure in living over the sessions of the recent convention held in Des Moines. We have been downright happy about it. We have even had meetings where we have rejoiced together and thanked the Lord for wonderful days and holily helpful influences upon our lives and upon the lives of the multitude. Men among us, and women, too, for whose judgment we have actually had respect, talk about the program and the help it was to them. They have rejoiced openly in the spiritual vision of our feast. They have thanked God for the spirit of prayer in the sessions and perhaps most of all for the forward look to larger giving and greater living.

These Des Moines people some way have had the notion for nearly two weeks now that something really worth while had come to pass in their midst and that currents of influence had been set in motion that would hasten the oncoming of the good day of our God. But this morning we are all upset. Here comes a paper to our midst, published in a great big city, and with educational environment, that sets at naught, in a series of editorials, nearly everything that we had been thinking. The shocking surprise of it all is the greater because so many had spoken to us of their pleasure in the days within our gates and of their uplift of life in the recent assemblies of the people of God. One paper even published pages of names of men whose one word about it all was "great." Apparently, however, there was a good deal to be seen and felt that some of us failed to see and feel.

But what was the matter with the worthy editor anyway when he wrote, in cold blood, a series of editorials of the type of those contained in last week's paper? Our Coliseum "more than twice the size needed"! The addresses of the convention of a "creditable order." To be sure reports were great, better than we had ever had, and plans for larger things were proposed, but "it was not a great convention in the real inwardness of its character." In spite of the attention given to the immigration problem, the rural problem, the great reach of activity into the Latin field, the cry of the laymen for a larger task and the plans of the Men and Millions Movement and the Mission Boards to gratify these of large spirit and vision, we are told that "no problems of missions were faced save only the problem of getting more money." And then, worse than all, "the secretarial office holders" kept everything within their hands and had "the whole stage set," so that the editor and others hardly had a chance to say a thing! Even the business sessions "were lacking in significance," the President's address was "good, sensible, but not aggressive," and still beyond all these terrible things, "some repressive force upon the minds of the leaders" kept everybody from doing what the editor wanted them to do. Brother Cory and Brother McLean "brought nothing." And this in the face of the fact that our poor folks out here have been quoting Brother Cory and Brother McLean and thanking God for their helpfulness of life and message for full ten days.

At this point it is a little hard not to write in a different vein than I am employing. It is such a fearful thing to state "that the Brotherhood of Disciples is not getting the testimony of the real soul of these men," and that "they are engaged in making the wheels of their enterprise go round." To be sure "Abram E. Cory, free, is worth more to the Disciples of Christ than six million dollars," but the implication that he is not free, that his soul is hampered in its speech, that some influence is holding back this prophet's soul, is a terrible thing to throw into the face of such a messenger of the King, engaged in such an undertaking.

But still again, the convention did not have publicity enough, either in the local field or abroad. This has been true of every one of our conventions. It is a large problem. I would not touch it here except that this criticism is one link in the chain of our critic's worries. And then the Christian Unity program was all out of joint. Dean Mathews, though a misfit, "could have given us something to think about until the next convention, if he had tried." Well, it is all too bad!

There is still one other thing. A preacher out here whom I happen to know personally is named right out in meeting. He was caught in the very act, it is said, of gross inconsistency and every step in the act is pictured. The brethren had hoped for better things of this man. True, his views ten years ago "narrowed his sympathies and perceptibly hindered his work as a pastor of college students," but the brethren who are "sensitive to the subtler tendencies" had thought of him as having come to "an enlarged vision and a sympathetic understanding of, if not an agreement with, the point of view of modern man." Some way the discernment as to "subtler things" seems to have gone wrong and this preacher is apparently not up to date after all! He is even "unbrotherly," which accusation he disavows from the depths of his soul. He is "guarding" something that he would not know if he met it in the street! The poor fellow! And yet it is rumored here that this man knows more about even "orthodoxy" than our discouraged editor knows about the workings of the Pulpit Supply Committee of the late general convention and the how and why of things that were done and the spirit that shaped final decisions. Under certain conditions a line of conduct is demanded of a man which other situations would not at all suggest. The problems of brotherliness and personal good will are not in the least involved, though of course one is embarrassed when committee confidences are given to the public. But enough. Why, Brother Morrison, if I felt as you do about everybody and everything I just "wouldn't play" any more at all!

CHAS. S. MEDBURY.

The serious considerations to which the Christian Century's editorials of last week referred are not, of course, to be disproved of by picking out phrases from our editorials and weaving them together in a satire.

Dr. Medbury's heart is too honest either to deny or to defend his action in refusing to receive into his pulpit on Convention Sunday a distinguished and beloved brother minister.

We could have wished that instead of attempting to write humorously of the incident, Dr. Medbury had spoken some word of explanation.

The Use of Hymns

How the Hymn Books of the Church Are Being Rewritten from Age to Age

BY EDWARD S. AMES

IN THE Old Testament accounts are often given of the events which led to the making of songs. In the fourteenth chapter of Exodus a description is given of the flight of Moses and the Israelites from Egypt and of the destruction of Pharaoh's horses and chariots and soldiers. The narrative ends with the song of deliverance:

Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying:
I will sing unto Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
Jehovah is my strength and song,
And he is become my salvation;
This is my God and I will praise him;
My father's God, I will exalt him.
Jehovah is a man of war,
Jehovah is his name.
Pharaoh's chariots and his host hath he cast into the sea.

In the fifth chapter of Judges is a description of the battle of Deborah and Barak against Sisera, with a dramatic rehearsal of the route of Sisera's army and his own death at the hands of Jael, the woman in whose tent he sought concealment. After the victory Deborah and Barak sang of their triumph, recounting especially the deed of Jael:

Blessed above women shall Jael be,
The wife of Heber the Kenite;
Blessed shall she be above women in the tent.
He asked water and she gave him milk;
She brought him butter in a lordly dish;
She put her hand to the tent-pin
And her right hand to the workmen's hammer,
And with the hammer she smote Sisera, she smote him through his head.
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay,
At her feet he bowed, he fell;
Where he bowed, there he fell down dead.
So let all thine enemies perish, O Jehovah!

THE GREATEST HYMN BOOK

The Psalms constitute the hymn book of the public worship and of individual devotion among the Hebrews. Nearly every Psalm is the emotional expression of some great experience, national or individual. As the pilgrims journeyed to Jerusalem to celebrate a festival, they sang the Songs of Ascent, such as the 122nd Psalm:

I was glad when they said unto me,
Let us go into the house of Jehovah,
Whither the tribes go up, even the tribes of Jehovah,
To give thanks unto the name of Jehovah.

In the adventures of those stormy days, during the formation and development of the Kingdom, individual leaders, like David, encountering



Dr. Edward Scribner Ames

many enemies and perils, might well sing in the words of the 18th Psalm:

Jehovah is my rock, and my fortress, and my deliverer,
My God, my rock in whom I will take refuge;
My shield, and the horn of my salvation, my high tower.

Or the hardy king, remembering the long path over which he had been led, turned back to the quiet shepherd's life of his youth and uttered the words in which millions of souls have since found comfort, "The Lord is my Shepherd, I shall not want."

THE BACKGROUND OF HYMNS

These songs and psalms reveal the circumstances under which all great hymns have been written. They have been the utterances of the human soul in great spiritual crises, of conflict, struggle, aspiration and achievement. The ancient psalms and hymns were written just as our modern hymns have been written. Julia Ward Howe wrote the Battle Hymn of the Republic under the inspiration of the battlefield and the "watchfires of a hundred circling camps." Kipling wrote the Recessional, one of the greatest of modern hymns, in the consciousness of the great spiritual destitution which threatened England during the Boer war. Cardinal Newman wrote "Lead, Kindly Light," as he was seeking guidance and authority in his own religious life.

We have many books which tell the story of our popular hymns—the story of the living, throbbing experiences out of which they came.

It is not enough that a hymn shall have had a vital meaning when it was written. If it is to live it must express for successive generations experiences and moods which are real and significant to them. A few of the great hymns, like some of the Psalms, express such typical moods of devotion, and in such beautiful and noble language that they probably will never disappear from the services of the church. But in large part the hymn book will continue to be rewritten from age to age. Each nation, in every century, will continue to write songs of praise, of penitence, of gratitude and of hope. The same influences operate here as in other kinds of literature. Just as each age brings its poets and historians, its peculiar type of sermons and prayers, so each sings its own songs.

EARLY HYMNS OF THE CHURCH

The church of the first century used the psalms of the Old Testament, but they composed hymns of their own, besides. The Middle Ages naturally wrote in moods of contemplation. From that time is preserved to us the well-known song,

Art thou weary, art thou languid,
Art thou sore distressed?
Come to me, saith One, and coming,
Be at rest.

Martin Luther expressed the spirit of the Protestant Reformation in his characteristic hymn:

A mighty fortress is our God,
A bulwark never failing.

The eighteenth century, with its individualism and its introspection, was remarkable for the number and productiveness of its hymn writers. The works of Isaac Watts and Charles Wesley of the eighteenth century belong here.

Watts sings in a doubtful mood concerning this world and human nature, but with the greatest reverence and adoration toward God. He writes:

Far from my thoughts, vain world, begone!
Let my religious hours alone.

And again:

Great God! how infinite art thou!
What worthless worms are we!

Charles Wesley expresses the joyousness and fervor of the great Methodist awakening to which his own

hymns contributed so much. He wrote:

> Come, thou Almighty King,
> Help us thy name to sing.

And also:

> Love divine, all love excelling—
> Joy of heaven, to earth come down.

In the middle of the nineteenth century there was a distinct epoch of hymn writing, expressing particularly two characteristic themes—the imminence of God and missionary zeal, both of which were new and profound motives. It was then that Keble wrote:

> Sun of my soul, thou Savior dear,
> It is not night if thou be near.

THE MISSIONARY HYMNS

Perhaps the missionary hymns are the most striking product of this period, breathing as they do the spirit of brotherhood for all mankind, and the sense of the expansion and establishment of the kingdom of heaven here upon the earth. It was then that Bishop Heber, himself a missionary in India, wrote "The Son of God Goes Forth to War" and "From Greenland's Icy Mountains."

It is in these missionary hymns and the more recent hymns of social service that we have the best devotional expression of our modern religious ideals—the ideals of noble humanitarianism and practical efficiency. The missionaries themselves are today among the most progressive, most united and most spiritual representatives of modern Christianity, and their songs express their spirit.

REWRITING THE HYMNS

This process of rewriting and reediting the hymn book is going on rapidly at the present time. There is a tendency to drop from use several well-marked types; for example, the hymns based upon the wanderings of the Israelites and their attainment of the promised land are less used. The symbolism of "Jordan's banks" and "Canaan's happy shore" is not so appealing as it used to be. Neither do we care so much for the Oriental splendors of material magnificence or for certain forms of agricultural wealth. Not only are we less interested in the precise nature of the future life, but we are distinctly unattracted to certain conceptions which are to be found in familiar hymns.

We may be able to do fairly well with the first and last stanzas of

> For thee, O dear, dear country,
> Mine eyes their vigils keep.

But we are apt to be bewildered by the dazzling gems of the second stanza, where we read:

> With jasper glow thy bulwarks,
> Thy streets with emeralds blaze;
> The sardius and the topaz
> Unite in thee their rays;
> Thine ageless walls are banded
> With amethyst unpriced;
> The saints build up its fabric,
> The cornerstone is Christ.

Another large class of the older hymns which have become ineffective are the individualistic and mournful lamentations of the anxious soul bent upon securing assurance of its own pardon. We do not sing any longer—

> With tearful eyes I look around;
> Life seems a dark and stormy sea;
> Yet, mid the gloom, I hear a sound,
> A heavenly whisper, "Come to me."
> Come, for all else must fail and die!
> Earth is no resting place for thee;
> To heaven direct thy weeping eye,
> I am thy portion; "Come to me."

VIRILE HYMNS WANTED

Our age has too much virility, too much athletic vigor and is too "game" in its moods to employ such minor notes. We feel ourselves strong with the new-found forces of nature and with the power of co-operation, and with the unselfish ideals of social service. We cannot interest ourselves in the older idea that man is a "worm of earth." As has been said, "The regenerate man of the hymn is apt to be distasteful, he has lost his interest in things of this life and his one absorbing anxiety (as Charles Kingsley put it) is to save 'his dirty little soul.' He sighs for death and whimpers to be relieved of the burdens of life."

We prefer the noble, fruitful self-surrender of Matheson's words:

> O Love, that wilt not let me go,
> I rest my weary soul in thee;
> I give thee back the life I owe,
> That in thine ocean depths its flow
> May richer, fuller be.

We respond with the support and enthusiasm of our deepest social consciousness to Washington Gladden's words, so truly the expression of his own life:

> O Master, let me walk with thee
> In lowly paths of service free;
> Tell me thy secret; help me bear
> The strain of toil, the fret of care.

It is important to realize that the church itself is constantly selecting out of its hymn book certain numbers which nourish the spiritual life. The remaining parts of the book are as little used as if they were not present at all. From a collection of twelve hundred hymns a local congregation has used in ten years about 150. The other 1,050 hymns are as untouched as the imprecatory psalms or the Song of Solomon. The living hymnology of any church consists of the hymns which are actually used; just as the real Bible of a church or an individual is constituted by the passages which are read and felt.

I have said nothing about the music of the hymns, but practically the same principles apply to the tunes as to the words. Music has had a history quite as progressive as that of poetry and with much the same epochs. In church music the tunes with minor strains and slow movements naturally belonged to the doleful and unhappy words. With a more optimistic and practical religious faith, our music and our words together have become more virile and more buoyant. Both the tunes and the verses of the hymns require subordination to the great moral and ideal purposes of religion. They are not ends in themselves. Their technique is of no consequence by itself. It is called upon to convey meaning, to transform moods, to stir the deepest emotions of the heart. The music and the words together, neither one without the other, should tell the old, old story of infinite love and compassion, of human frailty and recovery, of aspiration and achievement.

"LEAD, KINDLY LIGHT"

It is when we get the union of musical harmony and of noble lines in the service of a great theme, as in "Lead, Kindly Light," that we reach the full power and beauty of our Christian hymns. A few such hymns, wrought into the memory and the emotions of a church, will feed its inner life and strengthen all its forces. To the intelligent selection and use of these treasures of our devotional life we should give careful attention. If our religion is worth while at all, it deserves the finest lyrics our poets can write and the best harmonies our composers can evoke. The art of the church cannot afford to be below that of the world. And it is probably in this realm of art, more than we realize, that the work of the church can be accomplished. It is in the devotional literature of her hymns that the Church has found her greatest unity and inspiration. It is in our hymn book more than anywhere else that the different divisions of the Church are fused together in a holy zeal and joyful fellowship. Here are met together in the common bonds of worship the Quaker poet, Whittier; the Methodist leader, Charles Wesley; the Unitarian heretic, Theodore Parker; the Episcopalian Bishop, Reginald Heber, and the Roman Catholics, John Dryden and John Henry Newman. This is in reality the Church Universal:

> Elect from every nation,
> Yet one o'er all the earth,
> Her charter of salvation
> One Lord, one faith, one birth;
> One holy name she blesses,
> Partakes one holy food,
> And to one hope she presses
> With every grace endued.

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Edited by Charles Clayton M

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Convention Impressions

With Some Questions and a Few Suggestions

By GEORGE A. CAMPBELL

ON SUNDAY, just before the last session of the Des Moines convention, I met in the lobby of the Savery hotel one of the oldest and most honored officers of the best-supported missionary organization among us. "How have you enjoyed the convention and how does this convention compare with others?" I asked.

This was his significant reply: "I have been able to sleep well during this convention. At some former conventions I have not been able to sleep scarcely at all."

I remember to have talked with the same missionary leader at the close of the Atlanta convention. He was dejected. The proceedings had not pleased him.

To sleep well! Should not a saint always sleep well? Sleeplessness and saintliness, I surmise, would form a large and interesting, and perhaps a contradictory chapter of the Church Militant. To be concerned and at the same time content is an accomplishment few have gained. I wonder if the restless soul of Paul slept well when he was writing of contentment.

That the leader slept well while in Des Moines suggests that conditions were satisfactory, the receipts large, the organization running smoothly, the spirit of unity prevailing and the prospects bright. Every secretary, college president and leader seemed happy and confident. The note of victory was everywhere felt.

HOW MISSIONARIES FEEL

Sunday morning I breakfasted with Dr. Osgood and Sunday night I lunched with Dr. Lemmon. These men had not attended one of our international conventions for some time. I think ten years ago they last met with us in St. Louis. Well, they had a good opportunity to measure the change ten years had wrought.

I asked these brethren of the "far-flung battle line" as to the change they noticed. Their answers were practically the same.

"The progress has been wonderful," they said.

On being asked to analyze that statement they marked the growth of unity, the greater interest of laymen, a determination to give ourselves to that which is worth while, the bigness of conception of the Men and Millions Movement, an increased reverence and a vital vision of the worldwide field.

"My, how the children have grown!" cries the friend who enters our home after several years' absence.

"What progress the brotherhood has made," pronounce the missionaries just returned. Their judgment, I believe, is the best gauge we can have. It is heartening to know that the Des Moines Gathering of the Saints cheered them. They will keep at their tasks with lighter hearts.

DES MOINES WORK WELL DONE

The Disciples of Des Moines deserve praise for the simplicity and ease of the working of their organizations. At no time did they violate the principle that the most naturally simple way is usually the best way to perform a task, especially a task related to religious work or ceremony. The Coliseum was commodious but not suggestive of worship or of reverent decorum. It is better suited to a hand-clapping and yelling political convention than to a praying and hymn-singing Zion. A winking electric sign of a rooster at the side of the hall bothered my mind for some minutes. The mature saints doubtless had better concentration of spirit. A good deal of complaint was made of the decorum. Well, we are not the most reverent people in our home churches. In most churches there is an inexcusable hubbub before the minister opens the service. Scolding at the General Convention will not suffice to produce reverent decorum. We must have better training at home as to the meaning of worship.

But there is some excuse for restlessness at our annual gatherings. Only a minority of the speakers can be heard by more than a fraction of the audience. Is not a whisper unheard as bad as an unknown tongue? The human mind is not so constituted as to be long attentive to speakers who cannot make themselves heard. Some presiding officers should have interpreters. I hope the C. W. B. M. will hereafter hold its sessions in churches. The addresses could be repeated at different places, if necessary, to accommodate those wanting to hear.

MINISTRY TO THE SOUL

I hope some day we may hold our convention in a great temple dedicated to worship, in which music and art might minister to the soul. Our love for numbers and bigness betokens youthful and assertive buoyancy; but, by the law of compensation, robs us, at times, of the gifts of the culture of the more devotional and quiet worship. We are a people of different moods. Our hymnology is yet a mixed good and evil. The pioneer mood is still in the ascendancy. The note of doing, sometimes a noisy note, is often far clearer than the note of meditation. The prolonged prayer service is not natural with us. It creates a strain. In this perhaps we well represent our age.

UNITY SOMETIMES LACKING

At times many of us have been discouraged over the lack of unity in our brotherhood. It would seem that a people with the distinctive plea for the union of all Christians ought themselves to be sweetly and effectively united. The spirit of oneness of mind and heart and will should possess them.

Such unity has not always characterized the Disciples in local communities, nor in their general gatherings. The reason for discord we might not agree upon. Perhaps there has been undue stress on doctrine. Love should be given its proportionate emphasis. Truth without the right temper may be made hard and repelling. The Des Moines convention was one of beautiful and encouraging harmony. The delegate principle seems firmly established; but no one thinks the finality of organization among the Disciples is reached in the present General Convention.

Organization to be effective should represent all, enlist all, serve all, conserve all. Our present organizational life is far from fulfilling any one of these purposes well. The General Convention is of great service in unifying the work and the Societies, and in furnishing a means through which the churches may express themselves. But it has not as yet solved all problems. Let me mention a few of the problems of organization that ought immediately to engage our best thought.

ENLISTING THE LAYMEN

Few laymen attend our annual gatherings; few indeed attend our state meetings. If they do go there is no worthy work for them. The committee work at our convention is not seriously done. In none of our conventions, as yet worked out, do we get an expression of our democ-

racy, nor do we get its co-operation throughout the year.

We are the most undemocratic of peoples in our gatherings. Our easy, hurried way of doing things is not democratic. A democracy, worthy the name, is a people that as a whole thinks its problems through. Our gatherings are not deliberative. They are more like chautauquas. We had one committee on resolutions that briefly brought before us some sixteen or twenty pronouncements on some very important subjects. They were passed with only here and there a remark and a suggested change. If we are to pronounce upon the labor question or the marriage and divorce problem or any other vital subject, we ought to have a strong commission studying and carefully considering the subject for a year. At present we resolve all too lightly.

AN UNDEMOCRATIC PEOPLE

Our conventions must be more deliberative, more democratic. The inspirational address has its place, but its place is not that of monopoly.

I think we made no pronouncement on marriage and divorce. No really great deliberative body could overlook this important subject. We must not be afraid of the difficult problems, and we must not be afraid of discussions. For some time after the motion to lay on the table was made with reference to the motion that the American Society should hereafter have nothing to do with the General Convention, I kept my seat. I finally voted for tabling; but I do like motions to table. Courtesy and safety lie in discussion and direct voting. It is strange that a people for many years foremost in debate have less deliberative discussion than any of the great religious bodies.

MORE EARNEST INVESTIGATION

I think we ought to have commissions to report on all important subjects before American Christianity and world Christianity, and that the reports ought to be printed and circulated at the beginning of the convention so all the delegates could vote on them intelligently.

The General Convention must come to relate itself to state and district organization and ultimately serve the humblest pastor and church. A very distressing problem among us is that of getting pastors properly and happily located. Our anarchy is humiliating and superlatively wasteful.

The General Convention will miss its purpose if it becomes solely a grand isolated gathering. How few old preachers were present at Des Moines! Regretfully few. I recall M. M. Goode, A. J. Bush of Texas, W. T. Moore, and a few others who might esteem it an honor to be called "old." Of course Rains, McLean, Richardson, McCash, Haggard, Breeden, B. L. and J. H. O. Smith, J. J. Haley, and others of like age are about ready to quote Browning: "Grow old along with me." And many others of us are not far behind them.

How few places of honor and influence we have for our older preachers! What do our preachers wise in years give themselves to? There is little choice. Usually they become "railroad" preachers, ministering to smaller churches. Often they get and cultivate a small farm. Our brotherhood thus largely loses their constructive counsel. Here is a leak at the top that does not largely engage our attention. J. J. Haley has no superior among us as a man who sees clearly and writes well. We are not honoring or using him as we should. I could give many other illustrations of the ineffectiveness of our democracy.

OBJECTS OF CONVENTION

Represent all, enlist all, serve all, conserve all, should be the object of our General Convention. To do this is the work of the future.

I was impressed with the happiness of the missionaries. The introductory services used to be more tearful than they now are. We are getting accustomed to the world task. The remote places are nearer. We have the joy of duty and of tasks better known. The word "foreign" is dropping out of our consciousness. A task wherever it leads is a task, and all tasks give the reaction of joy.

The union idea is growing among us. Peter Ainslie is making an important contribution. He will not allow our conscience to sleep. The secretaries and missionaries and representaives to conferences are all helping to a more catholic view. Representatives to the Panama Congress brought broadening messages. Throughout the convention there were more notes of universality than I had heard at any other of our gatherings. Every new movement looks away from others, but the proselyting age passes with maturity. We no longer put our literature in the railway stations with the Adventists and Christian Scientists. We are not now looking away from others so much as we are looking towards them. We are ceasing to have a provincial view of truth or of humanity.

I was impressed anew with the wise and masterly leadership of the Men and Millions Movement, with the increased receipts of all the societies, with J. H. Garrison's forward-looking letter, with the layman's session, with the overwhelming vote favoring the General Convention, with the new note of vitality in the American Society, with the superiority of the C. W. B. M. (the women are wonderful), with the alertness of the returned missionaries, with the sending of R. A. Doan out as superintendent of Oriental missions, with the faithfulness of the delegates in regularity of attendance, with the enthusiasm of those to whom national conventions were a new experience, with the friendliness of every one and with the deep earnestness and growing prayerfulness of the Disciples there assembled.

NO EPOCHAL ADDRESS

There was no address that was epochal. I had thought there might be. Most addresses were within prescribed lines, such as Ministerial Relief, Benevolence, Every Member Canvass, Church Extension, etc. I wonder if these are necessary every year.

I had thought that perhaps God would have given to some one an outstanding message that would steady us, thrill us and lift us into new altitudes of thought and feeling. That word was not spoken. I hope it is being prepared, or rather that some one is being prepared to receive it for us. He will have to be big in brain, deep in fellowship with Christ. And what a heart he must possess! One to encompass the sorrow of this sad and blundering generation, and yet such a heart as can keep from going mad. He must be a man who by faith can lead us into the way of building the kingdom of Love. Surely God, knowing our fainting souls, will soon speak the message we so longingly await. He may send some prophet to the Kansas City convention next year.

I wish we could have sent a commission to the suffering war zone. For what purpose? To feel with those at war. To bring back a message that would help us to enthrone in the hearts of America the White Christ. In certain moods while at Des Moines I marveled at our lightheartedness. We scarcely referred to the stupendous war. Perhaps most of us should avoid mention of it. But I pray for some Voice that can divinely interpret this awful cross to us.

I yearned for a deeper word than I heard at the convention. Ah, how often we yearn for an interpretative word we do not hear. The stars; a baby's light of eye, tone of voice, or laughter; the smell of a rose. O, so many things make us yearn for the word we cannot quite hear and cannot at all utter. We journey through life near to the vital and real, but not quite apprehending them.

THE COMMUNION SERVICE

A word as to the communion I must not omit. The service in Des Moines was orderly, impressive, reverent. I think it was a communion with the

Lord. His presence was deeply felt. At times I have been fearful of the spectacular effect of our large communion services. Once or twice I have missed attending intentionally. The Des Moines communion helped me.

A few phrases in the prayers I would have changed, and I would not have had the people hold the bread and wine till all were served. It does not seem to me to be the simple or natural way. The essential unity is that all should be in the spirit of prayer at the same time. The mind ought not to be kept long on the emblems. It would be better not to use paper cups. They are too fragile and make too much confusion at the close. I have thought that it would be well if we could have communion at the churches Sunday morning, where our ministers are speaking. The plan would stress our plea for union and avoid all suggestion of the spectacular.

Still, the great communion service, to the majority of those attending, doubtless is the most helpful, the most impressive, and the best remembered of all the services. It is strange what seeming contradictions there are in religious groups. The Disciples, a non-ritualistic people, with no established doctrine of the Lord's Supper, make more of it than any other evangelical body. Custom is stronger than reason.

THE SPIRITUAL REALITY OF IT

It is indeed inspiring to contemplate thousands of faltering but aspiring men and women gathered to meditate on the deep significance of Christ's Passion, and quietly resolving to translate its meaning into their individual lives and to build its mighty Love into a world hopeless without its regenerating power. What a story we would have if we could tell of all the emotions of the assembled hosts, their realizations of failure and of victory, their deep longings for certainty, their memories of loved ones lost to view, their long strivings for saintliness with the flesh still so clamorous, the feelings of insufficiency as the tasks of life take ghostly form before them, and over and around every emotion the deep, deep cry for the Living God.

Blessed Communion, Thou hast spoken to my soul in its profound needs. Thou hast supported me. I am not alone in the struggle. The Church Militant and Triumphant is with me in the Sacrificial Way. Christ is fulfilling His promise to be with His own. The Universe is for us. Down from this mount the little flock shall go to receive the Kingdom, the gift of the Father's good pleasure.

Where shall we find consolation, support, cheer, for Life's last long mile, for the way so dark and rough, and yet so good, save at the Cross of Christ?

The Sunday School

Paul In Rome

SCRIPTURE, ACTS 28:11-31. LESSON FOR NOVEMBER 19.

ROME, but in chains. For years it had been Paul's burning ambition to preach the gospel in the capital of the nation. He had dreamed of it by night, he had thought of it by day, and now his dream was coming true, but how strangely! There are hours when we dare to dream of ourselves as free from limitations, but when we face the actual task we are keenly conscious of those chains which hold us fast. The boat touches the wharf, the brethren from the Roman church surround the great apostle to the Gentiles, his feet press the Appian Way, the seven hills rise before him; now he sees the temples and the forum, perhaps also the amphitheatre—but he is a prisoner.



John R. Ewers

* * *

But Paul had always known his "thorn in the flesh"—he had never been wholly free. Limitations were always upon him. He ran—but handicapped! He fought, but with pain. It takes a strong man to fight on and on against the odds. Pope was sick, but he wrote. Bunyan was in jail, but he penned his visions. Booker Washington was a slave boy, but he led his race. Brainerd was dying with consumption but he preached the gospel to the Indians until he fell. Wharton, with age creeping upon him, turned back to his beloved India. Harper, dying, faced his classes with a smile.

The weak man gives up when he becomes conscious of his limitations, but not the Pauline type. Rome—in chains—but preaching with a new note of earnestness. It was Patrick, uneducated, who with all his crudities and rudeness, carried the gospel to all of Ireland, and, in his day, preached to nearly every living person in that island. He stamped his passion upon that people and we know the power of Irish Catholics to this day—that was one thousand five hundred years ago!

* * *

Chained to a Praetorian Guard, dwelling in his own hired house, misunderstood by the Jews, mentally-torn concerning his approaching trial, weakened by the subtle oncoming of age, keenly aware of the danger of a martyr's death, deserted by all save one or two faithful associates—the house becomes a church, the preacher's voice is vibrant with high emotion. Never was the gospel preached better than by this missionary handicapped in Rome.

* * *

The average church member fails to do his best just because he is aware of his limitations. The average church member wants to do something—but he knows his weaknesses. It may be a habit, it may be lack of education, it may be lack of social prestige, it may be bashfulness, it may be the memory of a former attempt which ended in failure and chagrin, it may even be cheap clothes and financial embarrassment. Oh, there are a thousand reasons which people never tell you, but which the wise minister discovers for himself, as he goes from house to house and seeks to enlist people in active church service.

Learn from this lesson to preach the gospel, though in chains! How small our petty handicaps seem when pitted against the real burdens of Paul! No martyr's death threatens us. No real chains bind our arms. What we need is a heart like Paul's—a conversion as real as his.

* * *

Said Charles Kingsley: "I am not so desirous to possess a faith as to have a faith possess me." That's it. A faith that possesses me—do I have that? Deeply loyal to my Master—His will, my law—His wish, my joy. Nothing shall deter me. I will not compromise. I shall not retreat and I will be heard. Though bound by chains, though in hostile environment, though sadly limited, I shall preach the unsearchable riches of God's grace in Christ.

East End Christian Church,
Pittsburgh, Pa.

—In Ohio 350 schools are giving $5,500 this year to American missions. It is expected that 20 of these schools will reach the $100 mark on the day of the offering, the Sunday before Thanksgiving.

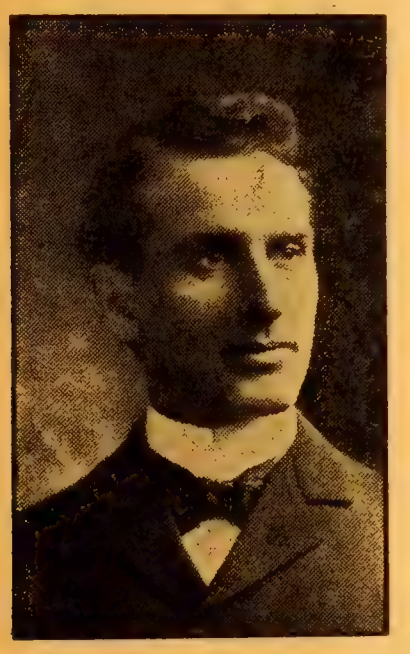
—The Des Moines Daily Tribune printed a half-column editorial in praise of the sermon delivered by Dr. Willett at the Plymouth Congregational Church, Des Moines, during the convention week. The theme of the sermon was "The Present Truth."

Social Interpretations

By Alva W. Taylor

The War and Democracy in England

A SHORT war may not injure the democratic spirit, for it may be a spontaneous outburst of moral heroism; and if peace comes before the military habit is fixed democracy is not injured. But a long war is liable to fix the military habit and tend to bring a whole people downward in a reversion to a more



Prof. A. W. Taylor

primitive type of social life. Will the democracy of England and France suffer through this war? This is one of the really momentous questions that confronts the western world. Premier Briand of France, who was elected to office as a socialist and who has always represented the more progressive democracy of France, has gone so far as to say this war means greater centralization of power in the hands of a *government that can act,* and that this centralization of power will come by the consent of the people themselves. Thus the great social democrat, who is indeed one of the outstanding figures of this conflict, seeks to furnish an apology for his conviction by claiming for it democracy's sanction.

And now several articles are appearing on Mr. Lloyd George, the other outstanding figure of this conflict, as a conservative. Mr. Lloyd George began his career also as a radical liberal. It is safe to say that any change in the democratic ideals of these two men has been the result of the pressure of circumstances and not through calm reasoning. Recently a British officer remarked on the government's assumption of strong-handed powers and the curtailment of personal liberties as a military necessity and added devoutly the hope that when the war was over there would never be any return to the old-time democracy.

Will it be possible that democratic England and France will fight Prussian militarism by military methods until they have habituated their governments to a type of that against which they battle?

* * *

The Fate of the Passive Resistor

Twenty thousand Englishmen have refused, for conscientious reasons, to volunteer, and when conscripted they refused to drill, submitting rather to such punishments as are devised, even being sent to the front untrained and compelled there to suffer the drastic military punishments visited upon a disobedient soldier in time of war. Two thousand have been cast into prison as common criminals, a fate certainly worse than that of going to the front, and many thousands of others have been drafted into auxiliary service, such as that of sweeping the mine fields and other work quite as dangerous as the actual fighting in France. Thirty-four have been sentenced to death, some of whom are Quakers.

Doubtless many who have plead for exemption on account of the conscience clause are not sincere, but are shirkers and cowards; but among them there are at least a very large percentage of sincere, conscientious Christian men who believe in the Tolstoyan doctrine of non-resistance. They are idealists and they may be mistaken idealists, but the fact that they can be condemned to prison and even sentenced to be shot reveals how impossible it is for the war spirit to be tolerant. They are no more conscientious and perhaps not even better idealists than tens of thousands who are risking their lives at the front for the sake of their country, but they are the men who hold the future in a sort of a prophetic grasp; certainly they are impractical, for if every man in any nation refused to fight when a strong military power threatened their commonwealth, it would not effect an end of war but an end of that very idealistic commonwealth.

It is gratifying to live in an age, however, when one European power will permit a conscience clause, even though the military spirit curtails its application greatly. The sentence has never been executed on any of the thirty-four sentenced to be shot and doubtless it never will be. One cannot help asking what would happen in Germany or Russia in such cases. As further evidence of the military idea, we may note that in an interpolation in Parliament it was admitted that the Sermon on the Mount could not be circulated in England today if the quotations were used in connection with a non-war propaganda, and also that Professor Bertrand Russell of Oxford was not only ejected from his position but refused passports in order that he might fill a lecture engagement at Harvard University.

* * *

Chicago Pastor to Lead in Philanthropic Enterprise

Rev. A. J. Francis has been pastor of the Pilgrim Congregational Church of Chicago. He has resigned to enter a new kind of work. He will be secretary of the Chicago Community Trust, with headquarters in the Harris Trust and Savings Bank. This organization was established last May. Some of the great financial leaders of the city are directors. It has in charge about a million dollars. The organization is patterned after that of the Cleveland Trust Company and has for its object the offering of a safe place of investment for persons who decide to contribute money or property for philanthropic purposes. Mr. Francis will continue to supply the pulpit of Pilgrim Church until a successor is found, but begins his work at once in the new position.

* * *

Episcopal Rector Speaks His Mind

Over in Newark, N. J., church circles have had a jostle in the farewell sermon of an Episcopal rector. The Rev. Mercer Green Johnston, of Trinity Church, one of the very oldest in this city of old churches. He is a friend of the working classes and frequently addressed their gatherings. His church is somewhat on the aristocratic order, and did not like this course, and thought that his preaching was utterly too plain. He was visited by a committee of the great ones and informed that the business of a preacher was to give his people what they wanted and try to please them as a grocer would try to please his customers. In his closing sermon he told his people that their attitude was sounding the death knell of their church. And he openly accused his Bishop of being hand in glove with the worldly element of the church and helping to injure it. It is not at all likely that anybody slept during this service.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

Organization of "Stonemen" Divides

The big men's organization of Pennsylvania called the Stonemen has suffered division. It was organized around the personality of a popular rector by the name of Stone, hence the name Stonemen. At a recent meeting, a number of the men asked for a financial accounting; this was not immediately forthcoming, so they withdrew. The rector charges that rival denominations, jealous of the work of the society, caused its disruption. It is also charged by Mr. Stone that the malcontents have undertaken to inject politics into the organization. It seems probable that the movement is near an end as an interdenominational affair. It was managed in a way to arouse rather justly the suspicions of non-Episcopal bodies that the society was a half-way house into the Protestant Episcopal denomination.

Universalists in Boston Become Active

Universalists in Boston are anticipating the coming of "Billy" Sunday. For a time they proposed erecting a tabernacle and holding rival meetings, but this plan has been abandoned. It is now thought that there will be a concerted effort on the part of the forty-five churches to set forth the fundamentals of their faith.

Famous Social Apologist Dead

Benjamin Kidd, author of "Social Evolution" had much vogue twenty years ago and was hailed as the reconciler of religion and science. He declared in his much-read book that religion was absolutely necessary to social life. He died in London a few days ago and the American press gave but scant attention to his passing. He did much to arouse interest among churchmen in the then young social movement in Anglo-Saxon countries.

General Convention of Protestant Episcopal Church

The General Convention of the Protestant Episcopal Church has just concluded its sessions in the city of St. Louis. There have been interesting discussions of many important things. The high church party undertook to forbid the marriage of divorced persons no matter what the cause of the divorce, but the house of deputies refused to concur in this program. The revision of the prayer-book led to many interesting discussions. The wording of the Ten Commandments was much abbreviated. There was a speech by a priest on prayers for the army and navy in which this pacifist wished to substitute some other prayers. He was voted down overwhelmingly.

Well-known Theologian Changes Chairs

Prof. E. Albert Cook, who is known to many ministers as the author of "The Christian Faith for Men of Today," has been until recently professor of Systematic Theology and Philosophy of Religion in the Congregational College of Montreal, having participated also in the work of four other seminaries in his city. He has been called recently to the chair of Systematic Theology in Howard University, Washington, D. C. The school has white students, but its chief service is to aspiring young colored people of the south. The chair to which he has been appointed is under the special care of the American Missionary Association of the Congregational Church.

Congregationalists Report Large Missionary Gain

The past year seems to have been a favorable one for the missionary organizations of the country. The American Board of Foreign Missions, supported chiefly by Congregationalists, reports the greatest year of its history the past year. The receipts were $1,207,126.54, which represents a gain of a hundred thousand dollars during the year. The society has raised the slogan of "Two Millions a Year for Foreign Missions." The society is projecting wise and statesman-like plans for its future.

New Head for Congregational Educational Work

Dr. Sidney A. Weston has been elected editor and head of the department of Sunday School publications of the Congregational Sunday School and Publishing Society. Since the retirement of Dr. B. S. Winchester a year ago Dr. Weston has been acting head of the department. He became assistant editor in 1904, and since 1909 has been managing editor. Dr. Weston occupies a strong position among the leaders of religious education and is widely known as a lecturer at summer conferences and institutes and as the author of some of the best graded lesson courses issued by the Pilgrim Press, the editor of others and editor of The Pilgrim Teacher.

Son of Famous Indian Missionary Is Dead

Dr. Adoniram B. Judson, son of the famous missionary, is dead. He was born in Burma eighty years ago. He has lived his own life in this country and earned renown. He was a surgeon in the union army during the civil war. He was an inspector for the New York board of health for nearly ten years, and wrote a number of medical works of merit. He has lived to see the Baptists inaugurate a big plan for a memorial to his father.

A Hundred Years of Harvard Divinity School

On October 5, the Alumni Association of Harvard Divinity School celebrated a hundred years of history since the formal recognition by Harvard University of the Divinity School as a part of the university system. Divinity instruction was given at Harvard much earlier but it is probable that the establishment of Andover resulted in a great stimulation of interest in Harvard.

To Lead in Congregational Tercentenary

Rev. William W. Scudder, D. D., has just entered upon his duties as associate secretary of the Tercentenary of the Congregational Church. Mr. Scudder was born in a missionary home in India. He graduated from Princeton University, and from Hartford Seminary. He has served as pastor, missionary superintendent and will be a well qualified leader to help the Congregationalists realize their tercentenary aims.

New York to Have "Billy" Sunday Next Year

It seems that New York is to have "Billy" Sunday after all. He and Mrs. Sunday visited Gotham recently and agreed on the location of a tabernacle which is to be the biggest ever. The spot chosen is One Hundred and Sixty-eighth street, near Broadway. As at present planned it woud seem likely that the meetings in New York might begin about the first of next March. This will be the most colossal undertaking of the popular evangelist up to the present time.

Disciples Table Talk

"A Day of Prayer" at Euclid Avenue, Cleveland

A year of great achievement is assured Euclid Avenue Church, Cleveland, for a special day of prayer was set "for the members and friends of the church." October 25, Wednesday, was the day of observance. Thirteen "Objects of Intercession" were set before this congregation by its leader, J. H. Goldner. Among these are the following: "That God may raise up a large company of permanent intercessors in the church"; "That every member of the congregation may experience a revival of real religion"; "That the Lord may add many souls to the church"; "That all members may feel personally responsible for the financial welfare of the church"; for the success of the every member canvass; the men's dinner and the message to be given on that occasion by J. Campbell White; for the two-year program of advance. Prayer sessions were observed in the church chapel at five periods of the special day, beginning at 6:30 a. m., and closing at 8:30 p. m. The great success of Euclid Avenue, Cleveland, may be accounted for largely by the presence of the spirit of devotion everywhere and at all times prevalent there. J. H. Goldner is an ideal leader for this important church.

"Moving Pictures in Words" at East End, Pittsburgh

John R. Ewers is presenting before his people on Sunday evenings of October and November a series of "Moving Pictures in Words: Seven of the Biggest Stories Known." The following are the titles of the word "movies": "Tempted"; "A Business Man Comes Across"; "Picked Men"; "A Good Outlaw"; "Salome"; "The Man Who Knew"; "That's Gratitude." On Wednesday evenings Mr. Ewers is giving a series of lectures on "Men Who Have Made the Church." The following characters are being discussed: Polycarp; Justin Martyr; Tertullian; Patrick; Athanasius; Augustine; Benedict. The East End Church is known in Pittsburgh as "The Live Church."

Promoting World Peace at First, Philadelphia

The special series of Sunday evening services for the promotion of world peace, at First Church, Philadelphia, Pa., were mentioned recently in these pages. The series began last Sunday and the following are the topics treated, and the speakers provided: Oct. 29—"A History of International Arbitration," Wm. I. Hull, Ph. D., Swarthmore College; Nov. 5—"Dangers of Universal Military Training," President Isaac Sharpless, Haverford College; Nov. 12—"Judaism and War," Rabbi Eli Mayer, Rodeph Shalom Synagogue; Nov. 19—"Christianity and War," the minister of the church, Irving S. Chenoweth; Nov. 26—"Economic Loss Through War," Simon N. Patten, Ph. D., University of Pennsylvania; Dec. 3—"Women and War," Mrs. Lucy Biddle Lewis, member the International Committee of Women for Permanent Peace; Dec. 10—"The Preparedness of a Christian Nation," the minister of the church.

Nebraska State Work Presses Forward

Two years ago the Nebraska Christian Missionary Society had an indebtedness of $4,000. This was reduced to $1,600 by August 1 of this year, and now William Oeschger, the new state leader, writes that the entire indebtedness is wiped out, so that the Nebraska Disciples can press forward to worthy achievement. Already definite plans are being made. Two evangelists, L. W. Myers and Alden L. Hill, have been employed for full time. Both men are out



Secretary William Oeschger

in the field holding meetings. They have already organized several churches. In addition to this evangelistic effort, the State Society is planning to give pastoral assistance to strategic centers of the state, like Nebraska City, Omaha, McCook, Peru, Norfolk, Chadron and other points. A special campaign of efficiency will be conducted at the time of the district conventions in the spring months. A Sunday School expert will be in the state at that time to speak at all conventions, and to conduct rallies. The Jubilee convention will be held at Bethany in July of next year. Elaborate preparations have been made for the state offering on Nov. 5. Every church is being urged to be an honor roll church—that is, to maintain regular preaching all or part time; to conduct a special evangelistic campaign, and to meet the apportionment for state missions. The 1916 Year Book gives Nebraska 201 congregations, with a total membership of 23,468.

Winter Plans at Steubenville, O., First Church

First Church, Steubenville, Ohio, has had the most prosperous year of its history. From the standpoint of numbers, efficiency, offerings for missions and deepening of the spiritual life, there has been a marked progress during the last three years. Three years ago this church was doing scarcely anything for missions and when the subject of a living link was suggested, everyone thought it would be impossible. Today the church is supporting four living links and during this year expect to undertake the support of another. The pastor, E. H. Wray, is leading his people to be "Christians to the limit." During the three fall months he is giving a series of evening sermons on "The Christian." Some of the subjects are as follows: "The Christian and His Consecration"; "The Christian and His Purity"; "The Christian and His Conversation"; "The Christian and Politics"; "The Christian and His Church"; "The Christian and His Home"; "The Christian and His Money"; "The Christian and His Friends"; "The Christian and His Sacrifice"; "The Christian and His Prayer Life"; "The Christian and His Glory." This series will close on the last Sunday in December. During the month of January a series of sermons will be given in preparation of the church for the special meetings which will begin the last Sunday in January. For the last three years the Steubenville congregation has been holding its own meetings and has found the results satisfying and permanent for the church. First Church has recently voted to erect a modern Sunday School plant, and to enlarge the present auditorium in order to accommodate growing needs.

Hoosier State Advances in Religious Education

Garry L. Cook reports that Sunday School work in Indiana is moving forward with increased momentum. Recently Bedford, Lowell, La Fontaine, Cambridge City and Broad Ripple remodeled their plants to meet the needs of modern religious educational work. Tab, Pence, Ripley, Madison, Garrett, New Castle and Maplewood Avenue, Terre Haute, have built new plants for the same purpose. Odon, Winchester, Martinsville and others have reported big days. Crawfordsville, Seventh, Indianapolis and Sheridan have already started classes in the new three-year teacher training program. Many new schools throughout the state adopted graded lessons for the first time on October 1.

A New Church in Kansas City

A Country Club District Christian Church has been organized in a Kansas City (Mo.) storeroom, with Frank L. Bowen as pastor. Among those present at the organization were Burris A. Jenkins, James Small, L. S. Cupp, M. B. Madden and Fletcher Cowherd. A live Sunday School has also been organized. It is reported that at this first regular session 175 persons were enrolled as members. Mr. Bowen began meetings in this store, with Bible classes in the afternoon and services at night.

Indianapolis Grows New Organization

One of the most successful missionary enterprises in Indianapolis is the West Side Mission, in the work of which Linn A. Tripp leads. Mrs. George P. Rosebrook is superintendent of the Sunday School. A night school has been started to meet the needs of the young people. Social service work is being featured. The Christian Endeavor Society, with an average attendance of about forty, is wide awake.

Three-fold Aim in Evangelistic Services

Murvill C. Hutchinson of the Fulton, Mo., Church, writes that his people are now in an evangelistic effort with Fife company leading. The three-fold purpose of the meetings are: To strengthen the local congregation; to liquidate a $7,200 debt on the church property; and to reach the students of the three local colleges, especially those of William Woods. At a recent meeting the church expense budget was raised in ten minutes. In one day there were 55 additions to the church membership. Mr. Hutchinson has had printed a Roster of Bible School Workers, which is an excellent idea.

Church and Public Schools Cooperate at Toledo, O.

The mayor of Toledo, O., delivered an inspiring address on "Influence" before the Norwood Church, Toledo, school on rally day. There were 547 persons present. Some forward steps have been taken at this school in religious education. An advanced teacher training class has been organized with 24 students. The texts used are "Studies of the Bible" and "Religious Pedagogy." On Tuesday afternoons there is a High School Bible class, which is studying Burgess' "Life of Christ." The fifth and sixth grades of the public school meet at Norwood Church every Thursday afternoon from 2:15 to 3:15, for Bible instruction, by leave of the Board of Education. The audiences at Norwood are the largest the church has ever known.

"Illinois Day" to Be Observed By Disciples of the State

H. H. Peters writes that November 5 is to be observed by Illinois churches as "Illinois Day." Mr. Peters sends an urgent note to ministers of the state. He says: "It is our hope that every preacher in the state will make a special appeal this time and that two notes may be sounded. First: Let us tell the people of Illinois the great work the Illinois Christian Missionary Society has accomplished. Many of the strongest churches in the state were founded and nourished by this society. Our work in Illinois would not be half so strong as it is had it not been for this missionary agency. Second: Let us tell the people that these achievements are only preliminary to still greater ones. Within the next few months a most thorough state and district campaign will be launched. It has been the aim of our office to supply literature for the day. If anyone has not received a sufficient quantity please notify us. Remember the day, November 5th."

Annual Home-Coming at Rantoul, Ill.

The annual home-coming of the church at Rantoul, Ill., was observed on Oct. 22. This was the closing day of a two weeks' meeting conducted by the pastor, A. F. Hunsaker, during which time there were 17 additions to the church membership. Three former pastors, Secretary Lehman of Eureka, Frank S. Stemm, and H. H. Peters were present at the services and took leading parts. Mr. Peters preached in the morning, Mr. Lehman in the evening. In the afternoon service brief talks were made by the three ex-pastors. The church roll was called and most of the members responded with verses of scripture. A royal reception was accorded the six charter members who were present. F. A. Miller read a tribute to the memory of the departed. At the noon hour the ladies of the church served dinner to about two hundred persons. Mr. Peters writes in high praise of the pastor, Mr. Hunsaker.

J. M. Philputt May Accept Pastorate in Virginia

The Daily Progress, of Charlotteville, Va,. speaks in enthusiastic terms of a sermon recently preached in the Charlotteville Christian Church by J. M. Philputt, formerly of New York and St. Louis. "The True Glory of Life" was the theme considered. Mr. Philputt has been called to this work. The local paper remarks upon the fine impression made by Mr. Philputt, both upon the Disciples and the members of other churches of Charlotteville.

R. P. Shepherd Promotes Community Civic Festivals

R. P. Shepherd, formerly with the Illinois and Cook County Sunday School Associations, is now in the work of promoting Community Civic Festivals. When completed this new bureau will consist of seven distinct departments: Child Welfare and Home Life; Retail Trade Extension; Salesmanship and Advertising; Community Music and Musical Development; Community Festivals and Pageants; Social Economics, and Lectures and Entertainments. Each department will be headed up by an acknowledged expert. One of the most effective chautauqua managers in the country has stated that Mr. Shepherd's scheme of work opens up the way to the plan to which all lyceums and chautauquas must ultimately come—making concrete and measurable contributions to community life and progress. Mr. Shepherd has just published a book on "Essentials of Community Efficiency."

CHICAGO NEWS NOTE

All Chicago Disciples are cordially invited to enjoy "A Love-Feast of Fellowship and Song," at Memorial Church of Christ, Oakwood boulevard, near Cottage Grove avenue. The date is Thursday evening of this week, November 2. This will be the occasion of the first presentation of "Hymns of the United Church," the Disciples hymnal, edited by C. C. Morrison and Dr. Willett. Songs from the new book will occupy the evening. Short talks by pastors and others will be given, but there will be no formal program. A choir of 100 voices from all the churches will lead the singing. The ladies of Memorial will serve supper at 6 o'clock for 35 cents. Singing will begin at 7:30, but late comers will not be considered late. It is expected that this will be the most enthusiastic meeting Chicago Disciples have ever enjoyed.

Kentucky Pastor Goes to Yale University

H. J. Brazelton, of Russellville, Ky., is supplying the pulpit at First Church, Mayfield, Ky., during the year's absence of the minister, J. J. Castleberry, who is spending the year in graduate work in Yale University. Mr. Castleberry closed his seventh year as pastor at Mayfield by conducting a two weeks' home force revival, which resulted in 26 additions, all heads of families but six. On the closing night of the revival the pastor and congregation of the First Baptist Church of Mayfield attended the service in a body. Mr. Castleberry will return to Mayfield in June and resume his fruitful work.

Autumn Festival at Main Street Church, Kokomo, Ind.

The second annual autumn festival was held at the Main Street Church, Kokomo, Ind., on the evening of October 15, under the auspices of the Whatsoever Club. The church was beautifully decorated with autumn leaves and flowers. D. H. Shields, the pastor, preached on the subject, "I Led Them Straight, Sir."

Young Women of First Church, Springfield, Ill., Give Recital

The Young Women's Guild of First Church, Springfield, Ill., gave a recital on the evening of October 24, in which Mr. Vernon Henshie, organist at Pilgrim Congregational Church, St. Louis, presided at the organ. Mr. Vachel Lindsay read from his poems and Mr. Wallace Grieves of the Springfield College of Music also had part on the program.

Philadelphia Disciple Churches in Union Meeting

The union meeting of the disciple churches of Philadelphia was held at First Church on October 24. There was a meeting of the women in the afternoon followed by a supper served by the C. W. B. M. In the evening service it was expected that Finis Idleman of Central Church, New York, would be present and give a report of the Des Moines convention. The men of First Church held a meeting on Friday of last week, with Thomas J. Farmer of the New York Y. M. C. A. speaking on the topic, "From Prison to Pulpit." On last Sunday the first of the series of "peace meetings" was held at First with great success.

Young Men Lead in Third Church, Indianapolis

The Christian Men Builders' class of Third Church, Indianapolis, Ind., held a special service for the young men of the church and community two weeks ago. Merle Sidener, the teacher of the class, gave an address on "Making Good—Illustrated with Human Exhibits." Mr. Sidener is a former newspaper man. There are about a hundred young men enlisted in this class.

Fifteen-Year Call for C. J. Sharp

One of the most unusual calls ever extended to a minister was recently given to C. J. Sharp, pastor at Hammond, Ind. At the celebration in honor of Mr. Sharp's fifteenth anniversary as pastor

A Free Trip to Alaska—Take the Whole School Along

THANKSGIVING SUNDAY is the day to go, but ample preparation should be made in advance. Everyone who goes is asked to have fellowship in the support of Harry Munro and all our other home missionaries and Bible school workers.

A postal card, stating size of school, will bring all needed supplies. *See Alaska and all America through Home Mission eyes.* Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

A Missionary "FARTHEST NORTH" challenges our Bible Schools in their giving to go the "FARTHEST NORTH."

at Hammond, the congregation called their minister to serve them for another fifteen years.

Fort Worth Pastor Returns to Pulpit

L. D. Anderson returned to his pulpit at First Church, Fort Worth, Texas, on October 22, after an illness of three months. The day was made the occasion of a great rally.

Christian Endeavor on the Congo

As many readers of the CENTURY are aware, the world's largest organization of Christian Endeavor is at Bolenge, Africa, on the Congo. A glimpse of this unique organization is given by Mrs. Edna V. Edwards, who is one of the missionaries in that district:

"We have not yet organized our society in this primitive work, but the time may soon come when such need will be felt. Our meetings, however, are carried on much as they are at home, except with a much greater desire on the part of the members to make use of the time. We never have to devise means of getting the time used, but rather to limit a few so that all may have an opportunity to take part. They are as anxious to take up the time as we missionaries are when we are given a minute at one of our National conventions; and the leader must keep guard, as does Mr. McLean of us, to see that one doesn't take up his brother's time. There are songs, prayers and talks on the topic, as the members feel disposed. The leader needs only to read the lesson and open the meeting and the rest of the hour is fully taken up. The members are all Christians, and young and old take part together. Many apt lessons, often vivified by illustrations from their own lives, are drawn from the topic, the hour usually closing with a summary of points made or a brief talk by the leader. This is one place where Christian Endeavor is a success, for the Congo native does love to talk. 'Billy' Sunday's fitting illustration of an ordinary young people's meeting wouldn't suit here at all. Even he would appreciate the enthusiasm that we enjoy in our Congo Christian Endeavor meetings."

Missionary Returns to Task in India

Mrs. C. C. Drummond sailed for Harda, India, on October 3, to join her husband at his mission post under the F. C. M. S. Three of the Drummond children remain behind in order to be in school. The Drummonds have given 16 years to the advancement of the Cross in India.

Hollywood Church to Enlarge

Hollywood, Cal., Church is considering an offer of a very advantageous price for its present church property, with a view of erecting a larger and more commodious church building. Lloyd Darsie leaves this field in three months. This is next to the longest pastorate he has ever held, having spent twelve years at one time in Cleveland, Ohio. He has no definite plans announced after leaving the Hollywood work.

Illinois to Raise $5,000 for Missions from Sunday Schools

H. H. Peters, state secretary of Illinois Disciples, writes that although Illinois has been asked for one-tenth of the $50,000 to be raised from the country's schools for home missions, he feels that this obligation will be met. Most of the schools have ordered the program from the national secretary, R. M. Hopkins, and will make the Sunday before Thanksgiving a day to be remembered. Schools in all states should write Mr. Hopkins for the program, "Farthest North," and make preparations for this day of missionary promotion.

Which Do You Prefer?

It is important for reasons of health and practical economy for every housekeeper to ask herself this question:

"Do I prefer a pure baking powder like Royal, made of cream of tartar derived from grapes, or am I willing to use a baking powder made of alum or phosphate, both derived from mineral sources?"

The names of the ingredients printed on the label show whether the kind you are now using or *any brand, new or old, that may be offered* is a genuine cream of tartar powder, or merely a phosphate or alum compound.

Royal Baking Powder contains no alum nor phosphate.

ROYAL BAKING POWDER CO.
New York

Seattle Sunday School Promotes Interest

Supt E. M. Carney, of First Church Sunday School, Seattle, has evolved a novel plan to keep up interest in the school from October 1 to July 1. All the pupils are to be given an outing to Mt. Ranier next summer, going by boat to Tacoma, thence to Ashford by special train and to Paradise Valley and Camp of the Clouds by motor buses. Nominal fines will be imposed for tardiness and absence during the Sunday School year, but punctuality and regular attendance will mean a two days' outing absolutely free of cost.

Among the Coke Workers of Pennsylvania

A new departure was made recently by Ray G. Manley in the Fayette County, Pa., Coke Mission in the open air service at Republic. The baseball field was secured as a meeting place; the Italian band of Republic called the people together; Miss Kleeberger led in the music with the aid of the little folding organ; Cloyd Goodnight of Uniontown and Mr. Pizzi of the Baptist Italian Mission gave the messages in the two languages. An attentive audience of over 200 Italians and Americans enjoyed the service. The offering on November 26 for American missions will help in this splendid work being done by Mr. Manley.

A Golden Jubilee in Nebraska

The Nebraska Christian Missionary Society will celebrate its golden jubilee anniversary next year. The jubilee offering for Nebraska missions will be taken on November 5 of this year. William Oeschger is now the state secretary.

W. C. Bower Resigns at Central Church, Lexington, Ky.

W. C. Bower has resigned as head of the educational work at Central Church, Lexington, Ky., because of the increasing work at Transylvania College, of which he is a faculty member. He will remain a member of the educational committee of the Sunday School, which is one of the largest in the state.

A Liberal Disciple Layman of Texas

A. D. Milroy, a generous layman of Brenham, Tex., has subscribed $100 per month to pay for the services of the evangelist of the Galveston (Tex.) District. Albert Fitts is the newly chosen evangelist. Mr. Milroy often preaches for the Brenham Church.

Farewell to Byron Hester at Pryor, Okla.

All the churches of Pryor, Okla., dismissed their services for a reception and farewell for Byron Hester, who has just left the Pryor work for Chickasha. Mr. Hester reports 5 conversions as a result of his last day of service at Pryor.

Jubilee Anniversary at Ada, Ohio

On October 1 the church at Ada, Ohio, observed its fiftieth anniversary. A jubilee service was held. In the morning H.

S. Lehr, president emeritus of Ohio Northern University, gave a history of the work in Ada. In the evening P. H. Welshimer of Canton delivered an address on the subject, "The Movement of Which the Ada Church Is a Part." Ada is the Ohio living link of the Canton Church.

★ ★

—It is reported that George W. Wise, pastor at Du Quoin, Ill., is contemplating locating in Salem, Ill.

—Milo W. Nethercutt has been called from Christopher to Herrin, Ill.

—E. E. Violett began a series of meetings with Graham Frank, at Liberty, Mo., on October 22.

—Burris A. Jenkins discussed the Mexican question at Linwood Boulevard, Kansas City, on Last Sunday.

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—J. W. Darby is holding a meeting at Muskogee, Okla., where J. C. Burkhardt ministers. Mr. Darby comes from Tulsa, where he has added 306 members to the church there in the past fifteen months.

—John W. Kerns, pastor at Central Church, Austin, Texas, has been prevailed upon by his congregation to refuse the call recently given him by Magnolia Avenue Church, Fort Worth, Texas.

—J. W. Underwood of Anderson, Ind., Central, was the principal speaker at a banquet of the Young Men's Christian Association of Muncie, Ind. Mr. Underwood took his male quartet with him.

—W. P. Bentley has received a unanimous call to continue for a fourth year with First Church, Santa Cruz, Cal.

—Martin T. Pope, pastor at West Plains, Mo., preached, and a number of citizens made talks, at the homecoming day service at the West Plains Church.

—State Superintendent Wilford H. McLain, of the Ohio Sunday School work, between district conventions conducted a Bible school institute at Rushsylvania, October 1, and another at Rudolph, October. 8.

—Six automobiles of singers accompanied J. W. Underwood of Anderson, Ind., on the evening on which he preached the closing sermon of a two weeks' meeting at Ovid, Ind.

—A. T. Fitts, who recently resigned as pastor of South Side Church, San Antonio, Tex., has accepted the superintendency of the Galveston District, to begin at once.

—L. A. Crown, formerly pastor at De Land, Ill., has gone to Genessee, Idaho, to take charge of a federated work.

—T. L. Read, pastor at Emden, Ill., assisted by V. E. Ridenour, singer, closed a three weeks' meeting, with seven persons added to the membership as one result.

—M. M. Davis, pastor at Ross Avenue Church, Dallas, Texas, celebrated the twenty-sixth anniversary of his pastorate on October 15, giving a resumé of his extended ministry in this field from pioneer days.

—J. P. Pinkerton has resigned the work at Terrill, Texas. His successor has not yet been chosen.

—First Church, Canton, Ohio, has called N. B. Crabtree of Cincinnati to take charge of the music, look after the financial work and assist in a general way with the pastoral work of the church. Mr. Crabtree will begin his services November 12. Much attention will be given to work among the boys and girls. Mr. Crabtree was formerly a Y. M. C. A. secretary, and is well equipped for this sort of work. He was for four years chorister of the church at Portsmouth, Ohio.

—A large mixed class on "The Life of Christ" has been organized at the Texas State University in connection with the Bible Chair being conducted there by the C. W. B. M. Professor Frank L. Jewett will have charge of the course. The enrollment at the Bible Chair this year is reported the largest in the history of the institution.

—Prof. Joe L. Clark, a member of the faculty of the Sam Houston Normal Institute at Huntsville, Tex., and a well known Disciple, has been granted a year's leave of absence in order that he may pursue a course in Columbia University.

—David M. Shields, of Kokomo, Ind., First Church, gave the address at the annual banquet of the Kokomo Y. M. C. A., speaking on the theme, "Optimism."

—On October 22 A. R. Liverett, pastor at First Church, Jefferson City, Mo., gave a report of the Des Moines convention to his congregation. On the evening of this day the ordinance of baptism was administered to five candidates. Mr. Liverett has served as pastor at First Church five years and a half, and his work is now at high tide.

—Over 175 persons have been added to the membership at East Dallas, Tex., Church since January 1, 67 of them during the past six weeks. John G. Slayter leads in this field.

—Ernest C. Mobley, of Amarillo, Tex., First Church, has engagements for lectures at the Carson County Teachers' Institute, Panhandle, Tex.; at Fort Worth, under the State Lectureship of the Disciples, and before the College Station Y. M. C. A.

—Mr. and Mrs. B. S. Denny, long time residents of Des Moines, have moved to

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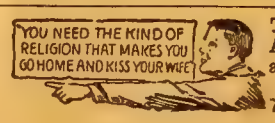
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Ottumwa, Ia., that Mr. Denny may be nearer his secretarial work in the Southeast District.

—Chas. D. Hougham, for four years pastor at Streator, Ill., has accepted the work at Dana, Ill.

—W. D. Cunningham and family, missionaries in Tokio, Japan, sailed on October 8th for their vacation in America. Their address while in this country will be Connellsville, Pa.

—A. E. Cory was the chief speaker on Home Coming Day at Davis Street Church, Ottumwa, Ia.

—Kalona, Ia., has issued a call to B. W. Pettit, but no decision has been reported from him.

—C. C. Crawford, of Indiana, has been called to the work at Albia, Ia.

—A men's class has been developed at First Church, Dallas, Tex., from an original membership the first of the year of 17 to a present enrollment of 85, an increase of about 500 per cent in thirty-nine Sundays. T. H. Mathieson is teacher of the class.

—W. G. Loucks, who is now leading the work at the Boulevard Church, Detroit, Mich., reports ten persons added to the membership there within a month. He writes that the Sunday campaign is new in full swing.

—During the three years' ministry of Clark W. Comstock at Mankato, Minn., 139 persons have been added to the church membership. Mr. Comstock has just begun his new task at Charles City, Iowa.

—The new $20,000 building of the church at Selma, Cal., is nearly ready for dedication. E. T. Nesbitt, the pastor, is endeavoring to secure Hall L. Calhoun of Lexington, Ky., for the dedication service and also for a series of evangelistic meetings.

—Report comes that a pastor has not yet been chosen to succeed Henry Pierce Atkins at First Church, Birmingham, Ala.

—Garry L. Cook, state superintendent of Indiana Sunday School work, gave an address at the teacher training commencement at Seventh Church, Indianapolis, on October 24. His subject was "The Teacher's Preparation."

—E. S. Cummings, superintendent of Seventh Church, Indianapolis, has been elected president of the Marion County Sunday School Union.

—John P. Sala, of one of the Buffalo, N. Y., churches, spoke from the pulpit of Central Church, Peoria, Ill., while on his way home from the Des Moines convention. Mr. Sala stopped later at Detroit to hear Billy Sunday, who will soon conduct a revival in Buffalo.

—The first number of the winter lyceum course at Central Church, Peoria, Ill., will be a reading of "Ben Hur," by Earle Wilfley of Vermont Avenue Church, Washington, D. C.

—A late report has it that J. P. Pinkerton, who has resigned at Terrill, Tex., will enter the newspaper field.

—An unusual feature of the 1916 Texas Christian Lectureship, to be held at Fort Worth Nov. 13-16, will be the absence of a "chief lecturer."

—President E. M. Waits, new leader at Texas Christian University, reports that the campaign to raise $150,000 for this institution is well on the way, and that the leading business men of the city are behind the effort.

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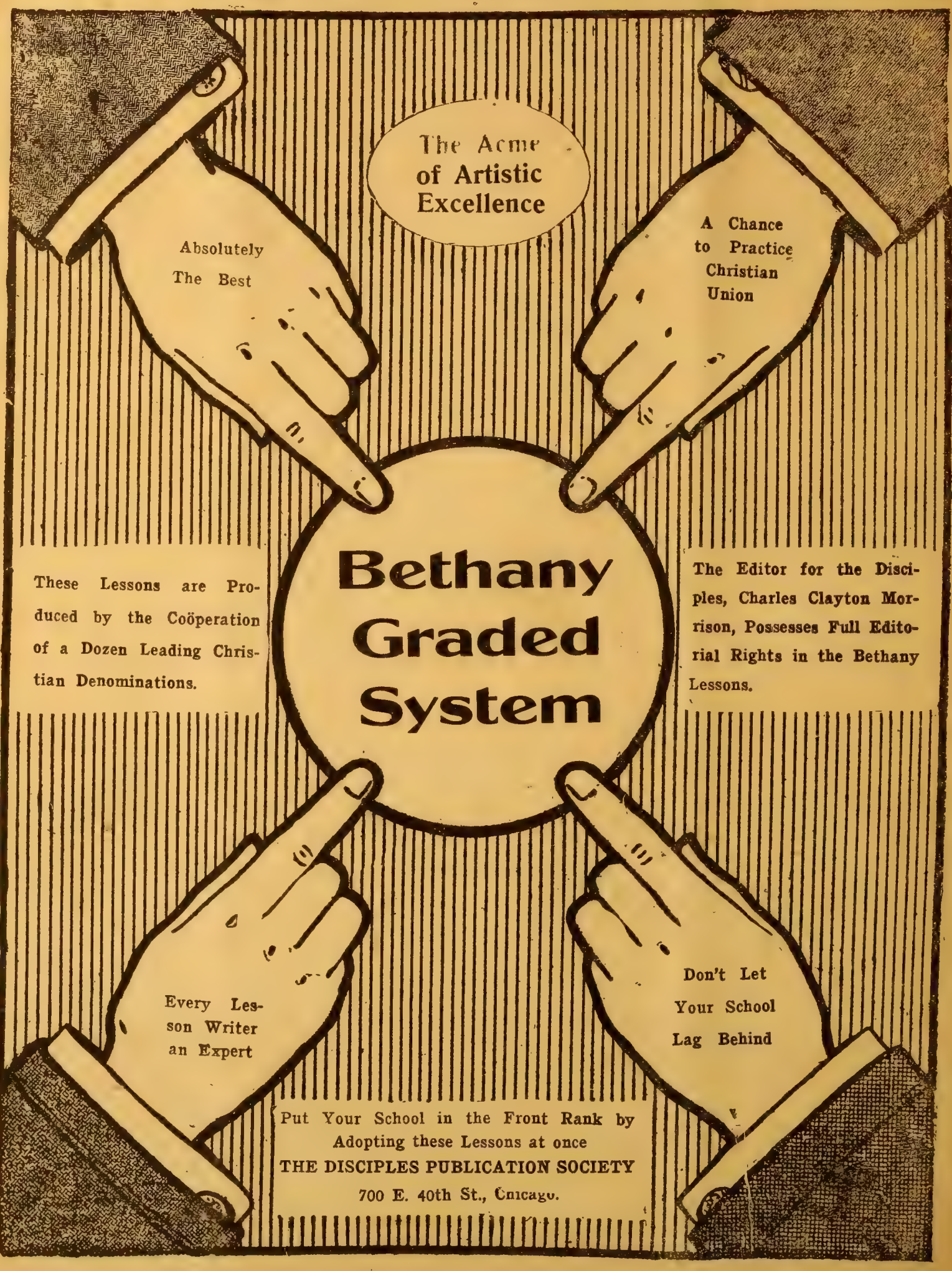
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THE CHRISTIAN CENTURY

Vol. XXXIII November 9, 1916 Number 45

The New Crisis in Mexico

By Perry J. Rice

Photographing the Unseen

By H. D. C. Maclachlan

The Prayer Meeting

Editorial

CHICAGO

THE CHRISTIAN CENTURY



Charles Clayton Morrison
Editor

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Herbert L. Willett
Contributing Editor

Great Year Ahead for Our Readers

An Unequalled Staff of Writers

WE are able at this time to announce such a staff of writers as has never been equalled by a newspaper among the Disciples of Christ. The writers have won places of authority in all their respective fields of interest. Their presence on our staff will make the "Century" vibrate with life. Here is the list of them:

ALVA W. TAYLOR will revive the department of social interpretations, which our readers of several years ago will recall as our "star" department in those days. It will be richer and more attractive in its new setting, just as the mind of Professor Taylor is riper and more authoritative than in the days gone by.

JOHN R. EWERS is back! He wrote a forthright article on the Sunday School lesson each week for two years which added more new subscribers to The Christian Century than any single feature of the paper. He is better than ever. Read him in this issue. He speaks for himself.

GEORGE A. CAMPBELL, a sage without the years of a sage; a mystic; a friendly counsellor; an interpreter of the things of the soul. His articles will be a frequent feature of the coming year.

IDA WITHERS HARRISON, constructive feminist. She dropped out of our contributorial department a year ago on account of her heavy duties in preparation for the Panama Congress. Our sense of loss was overcome when her services to the Congress brought her the most distinguished recognition accorded any woman at Panama. Mrs. Harrison will write on timely themes of special interest to modern womanhood.

EDWARD SCRIBNER AMES, philosopher and preacher, will follow the promptings of his own interest and write on the vital and thought-provoking themes he never fails to select.

ORVIS F. JORDAN has for several years made of the "Larger Christian World" page a means of broadening the vision and sympathy of all our readers. The same high standards will characterize his conduct of this department in the future, and in addition many contributions of other kinds will appear from his pen.

CHARLES T. PAUL is a unique figure among the Disciples. He symbolizes missionary science and statesmanship, but we have his promise to contribute a series of studies in the spiritual life. As a leader of The Christian Century family's devotions our readers may expect uplift and enrichment from President Paul.

ELLIS B. BARNES, a preachers' writer! Our minister readers talk about the things Mr. Barnes says in the "Century" more than about any other contributions we publish. The Christian Century is not made primarily for preachers, but for thoughtful



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laymen, that is, plain Christian men and women. This accounts for the intense interest with which ministers read and commend the "Century." Mr. Barnes will write not simply *for* preachers, but *about* preachers, and the laymen will enjoy his articles as much as will our minister readers.

FINIS S. IDLEMAN, New York's Disciple leader, who has wrought a transformation in Central Church in that metropolis, will interpret his experiences and report the progress of religion from the point of view of the East.

IRENE T. MYERS has promised to present from time to time a number of articles dealing with certain phases of the new womanhood. Dr. Myers is a writer new to Christian Century readers. A doctor of philosophy from Yale and a world-wide traveler, she is Professor of History in Transylvania College. What she will write will have both authority and piquancy.

EDGAR DEWITT JONES, a writer who uses words with unerring delicacy, who thinks in the most human terms, whose writing has that indefinable something called "charm." Dr. Jones will speak often to our readers on the fine issues of the spiritual life which he senses so unerringly.

H. D. C. MACLACHLAN, pastor of one of the greatest churches of the East, but who keeps his thought-life intensely busy with the deeper things of spiritual culture, will write this year for The Christian Century. He always deals with big and urgent issues.

What shall we more say? When has there been spread so rich a feast as this before the readers of any religious journal? And these are only the features that we are able to arrange for in advance. Besides these there are the carefully selected articles on vital, human conditions and experiences, in the search for which the editorial staff is constantly on the alert. Certainly every person familiar with the current literature of the Disciples will agree with the statement of a very conservative reader who said recently that The Christian Century "is doing more to enrich the mind and widen the horizon of the Disciples of Christ than any other influence among us."

Dr. Willett on the Bible

DR. WILLETT will write a series of articles on the Bible, how it grew, who its authors were, how the books came to be gathered into a single book, what we mean by inspiration and authority as applied to the Scriptures, and many such questions of a practical and critical sort in which every thoughtful Christian man and woman of today is interested. His first article will be forthcoming soon. It will open up a line of study that should be singularly attractive and timely. In anticipation of these articles our readers will wish to get The Christian Century into the hands and homes of their thoughtful friends.

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Some years ago CHARLES CLAYTON MORRISON, editor of The Christian Century, promised to write a series of articles on the subject, "Why I Am a Disciple." The promise, it seemed, was not kept at the time and the plan to write the series was finally crowded out with other things. The obligation, however, has not been forgotten. This series will be one of the features of the interesting year that is before us. There will be perhaps a dozen short articles. They will be quite personal and intimate, setting forth the way in which the teaching and aim of the Disciples appeal to the editor.



IDA W. HARRISON



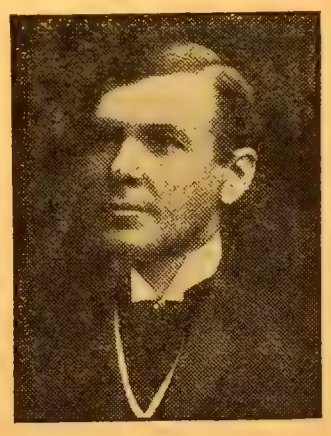
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII NOVEMBER 9, 1916 Number 45

The Prayer Meeting

IS THE PRAYER MEETING DOOMED?

IT IS significant that a certain blight has fallen upon the mid-week meeting of the church. There are to be found some rather large and seemingly successful churches which have had no prayer meeting in years. There is small sense of lack in these churches, except on the part of a few individuals whose training in the church gave great importance to the prayer meeting.

There are churches which have not been willing to confess defeat in holding a Wednesday evening service, and so have changed the character of the meeting. A teacher-training class occupies the hour, or a mission study class. One pastor recently put on a series of missionary lectures for Wednesday evening. Another pastor in an evangelical church is giving a series of lectures on the Greek philosophers. Rather apologetically he undertakes a justification of this course by calling attention to what he calls "Christian" elements in the thinking of these ancient thinkers. In all these churches the prayer meeting has ceased to be, though the church may not yet know it.

Meanwhile, the Christian Science movement has grown up in our midst and depends on its prayer meeting as one of its chief agencies to win people to its faith. The meetings are held in the church auditorium and are attended by hundreds of people. There is something very real to be talked about by the people who have been healed in body or helped in other ways.

Perhaps it is just here that we have a cue to the whole prayer-meeting problem. People go to meetings that have reality. The modern church has been trying to run an old-time prayer meeting in an old-time way and the people have not been interested. While the prayer meeting has been undergoing this change in popular favor, the whole subject of religion in the evangelical church has been subjected to criticism and revision.

Churches in progressive communities are talking more about truth and service and less about personal salvation than formerly. The older evangelicalism used a prayer and testimony meeting in connection with its evangelism. Historically, the prayer meeting was a meeting to strengthen struggling souls who sought a home in heaven. An age that gives a different emphasis in religion has, naturally, lost interest in the old-time prayer meeting.

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Of course, there are some lesser causes for smaller prayer meetings. The modern church has multiplied meetings through the week in a way unknown to the older evangelical churches. This has been at the expense of the devotional and worshipful meetings of the church.

Then there are many more places to go now than in former days! There is the ubiquitious moving picture show. There is the socialized school building, with its entertainments and classes. Woman's clubs, lodges, and many other agencies unintentionally compete with the prayer meeting and tend to decrease its attendance.

What would happen if the prayer meeting should finally pass away and become only a memory? Many pastors say they would be glad. Yet when the church that has one talks about abandoning it, even the members who never go feel a kind of thrill of horror at the idea of belonging to a church that could not maintain a prayer meeting. Is this instinct sound? Would it be a backward step for the evangelical churches of our day to give up the mid-week meeting? Very positively we think it would. There are elements in the old prayer meeting that are worth preserving, and that must be preserved.

If we give up the prayer meeting, we will give up the only popular assembly of the church where the church members can talk freely about religion. There would remain only the small groups in Sunday school classes, and here the limitations of a set lesson puts metes and bounds to the discussion. The prayer meeting is the most democratic thing the church has. If she loses it, the only thing a Christian can do is to go to church and be lectured by professionals. We can scarcely imagine a live American evangelical church submitting through the year to such a schedule.

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In these days we are having a definite revival of interest in the subject of prayer. It has come as a reflex influence from the mission fields. The more religious Orient sends our missionaries back to us with more prayer in their souls than when they went out of our rather lukewarm fellowship. This new prayer movement is not exactly a revival of prayer. It is a reinterpretation. Our religious leaders are thinking their way into an attitude toward prayer that will not offend the modern mind in religion. We will no longer storm the gates of heaven with special petitions whose fulfillment would be miracle. We shall seek more often to have God change our minds than to undertake to change the mind of God. We are showing hospitality to written prayers as never before. We feel the deep need that the great religious souls of history should teach us how to pray. If we do learn to pray again, we will certainly demand a prayer meeting.

The older liberalism is a poor, dead thing. If any church of Disciples tries to be liberal in the Unitarian way, and substitutes lectures for prayer meetings, it will have the successes and the deep failures that inhere in that process. We need now to learn the way to be forward-looking and at the same time keep alive our sense of the deeper religious values. There can be no religion worth the name without God. There can be no God worth obeying and loving to whom we cannot speak.

A new intimacy with God will give us a prayer meeting again.

EDITORIAL

SOME CHRISTIAN UNION ADVOCATES

IN THE recent General Convention of the Protestant Episcopal Church at St. Louis there was a bitter fight over the re-election of Bishop Lloyd, who presides over the foreign missionary work of the communion. His offense has been that he insisted on his representatives sitting in fraternal conference with other communions at Panama. The man who led the floor fight in the house of bishops against his re-election was none other than Bishop C. P. Anderson, of Chicago, who won much newspaper notoriety in preaching on Christian union and who is the leader of the Commission on Faith and Order, which promotes Christian unity from the Episcopal point of view.

The party led by Bishop Anderson insists that there can be no Christian union except upon a certain definite basis. In this they agree with a certain type of Disciples. They differ from these Disciples as to what this basis is. That particular kind of Disciple would find his basis in what is rather loosely defined as the "New Testament Church." The Episcopalian would insist that there could be no unity without the three orders of the ministry—bishops, priests and deacons.

A sense of humor is often lacking among ecclesiastics. It would be possible to unite with anybody if it could be done by a process of surrender. Socialists might become capitalists. Methodists might become Catholics. Jews might venerate St. Patrick.

We often hear "Christian union by compromise" denounced. What other kind is there? There are deep convictions that can never be compromised, of course. But two partners in business are always compromising opinions to live together. There is no human fellowship other than in compromise. The unwillingness to compromise on unessentials is a thing that has made wars and enmity—and that keeps sectarianism alive.

WORLD'S TEMPERANCE SUNDAY

NOVEMBER 12 is World's Temperance Sunday. If there is anything on which the Christian world has come to practical agreement, it is on the subject of temperance. For a long time certain religious communions were notoriously backward in this reform, but now we can count even upon the Roman Catholic church to join the Protestant forces in many communities in expelling the saloon. There are courageous priests who have led the temperance fight, as in Duluth. These men have often braved out the opinions of some of the leading members of their churches.

While the Protestant pulpit has been particularly effective in advocating the abolition of strong drink from the land, the Sunday School has been the quiet and constructive force which has given us a generation of men and women who from their childhood have learned to fight this evil.

Just now the greatest thing to be feared in the temperance reform is a certain over-confidence inspired by the astonishing victories of the past ten years. A good many people incline to lay down their arms in this battle. While the victory is very near, if all the forces remain marshaled, there could be serious reverses if an adroit enemy should find the Church asleep at its post of duty.

The slogan has been raised, "A saloonless nation in 1920." This seemed impossible of realization at first, but now most temperance people can speak of this goal with great confidence. If, however, it is to be realized, it is very important to elect dry legislatures and a dry Congress this year.

Every good cause in the world will move forward mightily when the great reform is complete. The economic resources that may be turned into useful channels make an enormous total. Terrible as is the drain of war, alcohol has taken through the years a heavier toll of the nations than war. The saloon must go that the kingdom may come.

DISCRIMINATION AND CANDOR

OUR readers will agree with the editorial judgment that the article on the Des Moines convention by Rev. George A. Campbell in last week's Christian Century was a most adequate interpretation of that gathering. Mr. Campbell touched the convention at many points and illuminated every aspect.

In all essentials he agreed with our editorial estimates which appeared the week before. From the standpoint of fellowship and organizational reports the convention was a blessing and an inspiration. From the standpoint of the great world situation which the Christian mind of today confronts the convention was weak, if not unaware.

Mr. Campbell pointedly asks whether the routine annual addresses for the various boards are essential. He seems to suggest that they might be omitted or reduced in number in order to give time to deliberative business sessions. He refers to the one motion he had a chance to vote on—a motion to lay something on the table—and says that he does not like motions to table. (Inadvertently the printer omitted the word "not.") He likes free, open discussion and believes we must have more of it if we are to be a truly democratic people.

Like our editorial, Mr. Campbell's article dealt with the convention discriminatingly, not simply gulping the whole six days down with the word "great," as Dr. Medbury in last week's issue seems to imply we should have done, like one of our contemporaries to which he refers.

Our conventions have many great features, but there are features about them that are not great, and need reconstruction. The only way to effect a reconsideration is to discuss these features with candor.

The Christian Century has a body of readers trained to expect that kind of frank, clean-cut discriminating appraisal both from the editorial pages and from our contributors.

To be discriminating in one's judgment is not a sign either of discouragement or lack of sympathy.

On the contrary, it presupposes a deeper hopefulness and a finer sympathy than wholesale approval.

CHRIST OUR ANCHOR

THE Ruling Passion of life, as Dr. Van Dyke showed most charmingly in his collection of stories by that name, may be any one of a large list of things. From the cradle to the grave we are attached to different pursuits. The child covets a toy only to throw it into the discard. The boy loves the wilds of nature, but after awhile the streets of a great city are more interesting. The young man loves a maiden, but when

his love is returned, he often seeks romance in new places. Such is the fickleness of the human heart and its attachments.

We have but few friendships that last through life. The tie that binds us to our parents is broken by death. Our children leave us to make other homes. The marriage relation endures longer than any other human relation, but chivalry and devotion of man and wife are sometimes tested by the passing of time.

Christ is the one satisfying friend of all the years. He meets the need of every period of the developing soul. He is brought to the little child in the Christmas story. To the boy he is the hero who was not afraid even of death, and who marched into Jerusalem on his last journey, well knowing what awaited him. His moral purity is a stay to the young man in temptation. His intellectual depth satisfies the intellect of the mature man. His assurance of the everlasting life brings deep contentment to the heart of old age as it waits for the end long delayed.

Our earthly friends are lost to us when they fail to grow with us. Christ has seemed to us to grow with the years as we have progressively realized the beauty of his character, the deeper spiritual values that stand revealed in him.

It is for these reasons that the anchor has been one of the symbols of the Christian religion. Christ is the one completely satisfying Friend we have throughout life. He gives to our spiritual life a firmness and a poise that we could never know without his gracious presence.

MUCH ADO ABOUT NOTHING

THE man of the world has an impression that religious people spend much time over matters of trifling importance. We resent his criticisms, of course, but once in awhile something happens which really gives support to his position.

For instance, a recent number of the Christian Standard is at hand in which there are several articles discussing the solemn and important question as to whether we should say "the Christian Church" or "the Church of Christ." Some aver that the two phrases mean the same thing. This is not denied by anybody, but others would regard a stricter verbal accuracy as much safer, though this loyalty to words is to the words of a language not in use in our Lord's day and to a translation that was far from being inspired.

We have heard of a man who insisted on the reimmersion of a candidate because some of her hair floated on the top of the water. There is the case of the man who refused to commune because the bread was broken before thanks instead of afterwards. A good brother once refused to use individual communion cups and was allowed to have one of the old cups for his individual use; this, of course, gave satisfaction to all concerned.

Meanwhile, we are reminded of the condemnation our Lord placed upon the Pharisees. They tithed mint, anise and cummin and neglected the weightier matters of the law. Formal piety obscured human welfare. Against such piety our Lord's face was set like flint. The few times his indignation was aroused was when he was confronted with the petty and inconsequential bickerings of religious partisans who had lost from their lives the wonderful humanitarianism of the Old Testament.

We shall not say that "much ado about nothing" is the vice only of conservative religious minds, but we will say that the church of today faces perils real enough to make verbal quibbles ridiculous in the midst of the battles of the Lord.

LEGISLATION PROTECTING WOMEN

THE Illinois factory inspector's report on labor conditions in the State is a great human document. The subjects of child labor, the labor of women and similar matters are treated. Occupational diseases have been studied with the greatest care. In reference to the labor of women, it is interesting to note that the dismal forebodings of a few years ago about the ten-hour law in Illinois have not been realized.

It was freely prophesied that women would be driven out of industry by men, once their labor was restricted as to hours. Probably there has never been a time in the history of Chicago when the labor of women was more sought after by the big corporations than at the present moment, as is attested by the great display ads. in the city seeking such labor.

Though the law was regarded as a foolish piece of radicalism a few years ago, it is now seen that it is altogether too conservative. The men have secured an eight-hour day in many of the occupations through their unions. The unions enrolling women have not grown strong, so women for the most part had no other protection than that which is afforded by the law. The result is that an over-conservative law allows the women to work ten hours, while the men are on the easier schedule of eight.

The factory inspector of Illinois has the courage to champion the issue of giving women in the State an eight-hour day. Again, it will be urged that the women will be jeopardized in their positions. The reason they will not is that people actually deliver more labor product in eight hours than in ten, owing to the greater efficiency of the worker. The gain to the women workers, many of whom will be the future mothers of the race, would be enormous if they were never worked to the limit of their strength, but always had a reserve to meet illness and the responsibilities of maternity.

THE BUSINESS CREDIT OF THE CHURCH

A MINISTER was heard to say the other day that when he first became pastor of his church, it could not get credit for a gallon of gasoline which the Aid Society needed to cook a dinner. That is a rather startling statement, but it can be duplicated in other communities, we fear. There are a number of reasons why this may be the sad condition of a church.

In some cases the church has a lax business administration, and there is no one person who receives the bills and looks after the accounts. It may be the trustees, or the treasurer, or some other person whose business it is to pay a certain bill. Often a prominent member orders something on his own responsibility and fails to report it.

Then there are churches so badly managed that they are chronically in debt. Every year they expect to have a deficit, and the members make sure there will be one by making a smaller pledge in anticipation of the annual deficit raising business. Such a church is apt to be slow with its bills to the point where the credit of the church is seriously injured in the community.

Of course, there is the evil-minded man who, for some insufficient reason, will impeach the financial integrity of the church. If the church has done right, his attack is usually a boomerang.

The results of a loss of business credit are serious. Sometimes the church will be engaged in a building enterprise and will need credit to tide it over. An unpaid coal bill might kill a big loan.

Business men do not like to join a church that does not pay its bills. Every man has his pet moral aversion. The physician despises patent medicine. The school teacher is annoyed by bad grammar more than are other men. The first and great commandment in the mind of a business man is, "Thou shalt pay thy bills on the first of each month." A church or an individual that rejects this code can be no friend of his.

The church of Jesus Christ has the same obligation as do its members "to provide things honest in the sight of all men."

A GOOD TOKEN

DISCUSSING the question of publicity for Disciples' conventions, the Christian-Evangelist quotes from The Christian Century the following:

> We let our secretaries and mission boards run our business for us while we sit in convention and passively listen to speeches.
>
> When the secretarial autocracy gives way to a democratic method of doing the business of these 10,000 churches of ours, our conventions will have vitality and reality enough to be regarded by the press as having some news value.

and comments thus:

> For once at least we are glad to record our hearty sympathy with a proposition suggested by our Chicago contemporary. We need better business methods in our conventions and we also need better publicity arrangements. We trust that both of these features will receive attention when the Kansas City convention meets in 1917.

We are glad to find in the editorial pages of the Christian-Evangelist this revival of a clean-cut support of the delegate convention. From the beginning of the movement for an adequate organization of the churches of the Disciples into a representative convention our St. Louis neighbor has been actively committed to it. But since the new editor came upon the scene the paper has been strangely silent on the subject. Now, however, Mr. Kershner puts the Christian-Evangelist on the side of an even more thoroughgoing application of the delegate idea than the present General Convention contemplates. Advocating two conventions, one inspirational and the other deliberative, an editorial in the issue of November describes as follows the sort of deliberative assembly it favors:

> All that is required is to have a strictly representative system for the business part of the convention, and to throw the other sessions open to all who can attend. The business should be handled by a select body, composed of representatives, carefully chosen and not exceeding more than a few hundred delegates at any one convention. These men should constitute a committee of the whole to carefully examine, scrutinize and pass upon the reports of all of our societies. Their findings should be reported to the convention at large and from thence to the entire brotherhood.

This, in principle, is admirable. As to certain details, there would probably be differences. It would seem to be undesirable to hold two conventions. There is no reason why popular inspirational meetings could not be arranged by the one representative gathering, to occupy, let us say, afternoons and evenings, while the entire forenoon of each day is given over to the deliberative consideration of the business of the churches.

Let the Christian-Evangelist and the Christian Century join in the consistent advocacy of some such plan as this and the present chaos which threatens the integrity and further growth of our movement will be overcome.

COMMUNITY EFFORT FOR "TRUNK" CHRISTIANS

A Y. M. C. A. in the East used display advertising to urge the "trunk" Christians of the community to renew their allegiance. The "ad" was a catchy one and represented a man rummaging through an old trunk for the long-lost church letter. Behind the advertising movement were the combined efforts of the churches, who were deeply interested in the success of the publicity campaign.

A census was taken of a high grade neighborhood in Chicago not long ago, and not very many people failed to sign up as members of the church. The questioners, however, inquired where the people held their membership, and then the true state of affairs appeared. These former Sunday school superintendents, teachers, Christian Endeavor workers and all the rest were still, in many cases, members of a village church, and were not doing anything at all with religion.

The big leak of the modern evangelical church is not through losses to infidelity or to the non-orthodox sects. It is a leakage such as we have just described.

Could we have a national day when every Disciple minister would practice the Golden Rule and write a letter asking spiritual care for every absent member? If a member lived in a town where we had no church, should not his minister seek the assistance of a minister of some other communion?

Could not many local communities carry on a recruiting campaign with all churches cooperating for the explicit purpose of getting people to join by letter and statement?

The excuses of these "trunk" Christians are numerous. They do not expect to stay long. They need a rest after so much hard work somewhere else. They cannot afford to contribute. They live a long way from the church of their choice. The most potent reason why they are not active servants of Jesus Christ is found in that other Bible trinity—the world, the flesh and the devil.

Real religious interest conquers every obstacle. Real loyalty to Jesus Christ leaps over every hindrance.

THE DEATH OF PASTOR RUSSELL

THE newspapers announced last week the death of "Pastor" Russell on a train en route from Los Angeles to New York. Thus ends the career of a very interesting character.

He was a clerk in a store in earlier days and studied the Bible, unaided by the schools. He arrived at some opinions which were a curious fusion of Universalism and Adventism. He looked for the end of the world in 1914 and held strongly to the idea that the punishment of incorrigible sinners was death and not hell. It was on the basis of this latter belief that he undertook at times to make an appeal to liberal people.

In the realm of Christian teaching "Pastor" Russell was a bizarre figure and will be soon forgotten.

His great achievements have been in the field of publicity for religion. Here he has made some very astonishing successes.

His colporteurs have peddled the books of the "Millennial Dawn" system from one end of the country to the other. Few religious books have ever had such a circulation. The presses of the movement have poured out a perfect flood of tracts, papers and other literature, and there has been no lack of money to get this scattered abroad. No little sect in the history of America has ever become so well known.

In addition to printing, "Pastor" Russell was quick to seize the importance of the moving picture as a religious medium. He produced a film which has been shown to great audiences all over the country. It set forth the Russellite propaganda.

"Pastor" Russell has been much criticised. He was divorced from his wife. He came into notoriety in connection with his "miracle" wheat. Yet the flood of gold that poured into his coffers seems never to have been used for his personal luxury nor for any evil practice. One who heard him could scarcely doubt that he believed his own doctrines. He was a tyrant in his own family of the faith. This fact will soon be forgotten.

It remains to be seen whether he has added another denomination to our American church life.

A Word From the Publishers

THERE is a well-known conviction among publishers of religious newspapers that people of provincial interest, narrow outlook and sectarian prejudices are much more likely to "hustle" for their paper than are the people of broader intelligence and non-sectarian sympathies. There is much to justify that opinion.

It is hardly to be wondered at, therefore, if an occasional religious journal deliberately adopts an editorial policy that appeals to the prejudices, ignorance and sectarian feelings of such readers in order to capitalize their zeal in building up the subscription list.

We received some time ago a letter from a man who claims to be an evangelist. He had received a sample copy of The Christian Century and took occasion to write us a heated letter on the meaning of *baptizo*. His letter contained about three hundred words. By actual count thirty-four were misspelled. He used "done" for "did" and said "had went." For the first personal pronoun he used "i." But he was dead sure about the Greek! The letter closed with an indignant refusal to subscribe for The Christian Century, and conveyed the information that he was a reader of a certain other paper, which he named, and that at the last place where he held a meeting he had taken over fifty subscriptions for it. Our correspondent asked us to convey to the editor of The Christian Century the suggestion that any further discussion of baptism was impertinent, inasmuch as scholarship had at last spoken with finality!

What we now wish to point out is that this illiterate reader is a big asset to that newspaper. He "hustles" for it. He "boosts" it. He and a thousand others of like spirit really maintain it. Shall the children of larger light, of wider outlook, of catholic sympathies, be less zealous and less practical in their generation than the children of provincial and sectarian prejudices?

The Christian Century has staked its all on the faith that a sincere and earnest interpretation of the best thought of the best thinking portion of our brotherhood would command precisely the same kind of zealous and enthusiastic backing that is given those newspapers whose policy is determined by the desire to catch and hold the class whose attitude is represented by our correspondent above.

And we have not been disappointed!

In the three years of its present management the friends of the paper have grown not only in numbers but in zeal. Most of our new subscriptions are obtained by present subscribers. Laymen and thoughtful women and pastors in all the states put forth earnest effort to introduce the paper into the homes of their churches.

Our readers are our best agents!

There is a rapidly increasing company of big-minded laymen—business men—who see plainly that the future effectiveness of the Disciples as a religious force depends upon the success of the Forward Movement now taking shape among us. Many of these business men are just as active and practical in their work for The Christian Century as the preacher referred to above is for his paper.

These men "hustle" for subscriptions.

We appreciate this kind of cooperation. It sustains and justifies our faith.

And now we wish to call the attention of our readers to the present great opportunity to secure new subscriptions from their friends.

Just show that two-page announcement on pages 2 and 3 to almost any thoughtful churchman or churchwoman you know, and ask for two dollars, and you will get it!

The pastor of a church of over 1,200 members sent in his own $2 for renewal last week accompanied by a fine list of new subscribers whom he had solicited.

A judge, one of the most distinguished citizens in his city, makes it a rule to bring at least one new subscriber with his own renewal. Our list shows he now has at least a dozen "stars in his crown."

We were a little timid about the way ministers would feel when asked to pay $2 a year, like everybody else, but judging from the returns, they feel good about it. Rev. W. G. Ryan of Youngstown, O., enclosing his check for $2, says, "I consider that I am getting a bargain in getting The Century for $2 per year, and I will not accept it for less."

That seems to be the way they all feel, and it confirms us in the opinion we have held all along that we were doing unwisely in selling for one dollar a paper that costs over three dollars a year to produce.

A great year is before us. All are agreed that editorially The Christian Century is the most attractive and constructive newspaper published among the Disciples. We, the publishers, are determined to push it with renewed vigor.

But whatever degree of success we shall attain will depend, finally, upon the cooperation and zeal—in the most practical way—of our present readers.

THE PUBLISHERS.

The New Crisis in Mexico

By PERRY J. RICE

EDITOR'S NOTE: *The following article contains an analysis of the Mexican situation and a constructive suggestion for the further action of the American people. Mr. Rice lives in El Paso, and has naturally had exceptional opportunities for studying the tendencies and prospects south of the Rio Grande. It would seem, however, that, apart from this presumption in favor of whatever word he might speak on the Mexican problem, there is every argument in favor of the particular suggestion he here makes for the immediate relief of the suffering Mexican people.*

THE smoke and dust of the great quadrennial political battle in the United States, with all its partisan shibboleths and its misrepresentations, has prevented us from seeing the conditions in Mexico as they are. Now that this battle is drawing to a close perhaps we shall be able to think seriously and calmly of our duty as a Christian people to our near neighbor on the south.

CARRANZA ABLE, BUT LOSING

The fact is that something approaching a new crisis is impending. While it may be truthfully said that the de facto government is more largely in control of the country than any government has been since Diaz left, still its control is far from complete, and herculean problems are confronting the leaders. Missionaries who have been at work in Mexico for years and who have recently come again to the border for safety are more perplexed and pessimistic than they have ever been. They frankly say that Carranza is the only man in sight who possesses the qualities of leadership necessary to restore order, but they are now doubtful if he will be able to achieve this much desired result. They fear that he will not be able to maintain the measure of control he now has very much longer unless something is done to aid him. The outstanding reasons for this feeling may be set down as follows:

In the first place, there is poverty, want and misery affecting many people in various parts of the country. It is confidently asserted that in many localities the people are at the point of starvation, and that some are now starving. No crops adequate to meet the needs of the inhabitants have been raised for a number of years; there is no remunerative work and no money in circulation. This fact more than any other accounts for the present unrest and the repeated uprising of the people. They are hungry, and enlistment in bandit bands offers temporary relief at least. The masses of the people in Chihuahua do not like Villa, but they do fear him, and when he or his lieutenants promise immunity from his wrath, and food, even though these promises are likely to be broken, having nothing else to do and nothing in sight to subsist upon they join his bands. Hunger drives many good men to do unworthy things, and it ought not to be surprising, therefore, that the Mexican peons who, as everybody knows, are of low grade intellectually and morally, yield to its appeal. They do not want to fight. They are tired of war, but they see no hope for themselves or for their country and so grasp at straws.

GREAT LACK OF FUNDS

The de facto government is seriously handicapped for lack of funds. It cannot operate successfully, and is in no position to meet the situation arising out of this widespread feeling of unrest and hopelessness. It can not successfully prosecute its campaigns, and so bandits rove at will and continue to commit whatever depredations they may wish. In some instances recently they have quite overcome the government forces for brief periods at least, and this again lends itself to heighten the fear and feeling of distrust on the part of those wishing to be loyal to Carranza and his government.

What makes matters still worse, the constitutionalist army and civil officials are not above suspicion. In many instances it is said that they have been proven untrustworthy and have yielded to temptations of graft. This ought not to be surprising when we remember the whole situation. Bad as it appears, it is probably true that there is less of graft now than there has been any time during the revolutionary period. The officials are generally of a higher order than heretofore, but still they have not, in all instances, stood the test, and this fact also complicates the situation seriously. It is one of the main reasons for the skeptical attitude now manifest on the part of those who know the facts.

HATRED OF AMERICANS INCREASES

Besides all this there is widespread, and, I am told by reliable witnesses, increasing hatred of the "gringoes." Even if Carranza wished to cooperate with us in an effort to suppress banditry it is doubtful if he could do so and maintain even a semblance of authority over his forces. The Mexican people generally dislike Americans. They have not been able to understand the motives of the administration at Washington. They are suspicious of us. Too much has been said in certain circles in favor of intervention, and of taking over a portion of their territory, to permit them to feel at ease regarding our plans and purposes. They do not distinguish between official acts and language and the utterances of partisan and irresponsible newspapers. Our troops are scattered all along the border in manifest readiness to cross the line at any moment. Some of them are even now on Mexican soil. This may be a wise and prudent course for the United States to follow under all the circumstances, but the Mexican people, remembering the past, and looking at everything from their own viewpoint, as everybody else does, cannot understand us, and they are suspicious and feel a growing sense of distrust and hatred.

There is, of course, the possibility that Carranza may continue to control the situation in a measure and gradually work out the problem, but the task looks well-nigh impossible of achievement unless he has help of some kind. If he could be adequately financed it would greatly help, provided his own officials could be trusted to properly use funds placed at their disposal, which, as I said, is open to doubt.

ANARCHY LOOMING

If Carranza fails, real anarchy seems inevitable. There is ever the possibility of intervention on our part, and it may come to that. Many have persistently predicted it and feel that now at length it is inevitable. Not all of these prophets by any means are personally interested, nor do they desire war. They simply see no way out of the muddle but the forceful way of armed intervention. It may come to that, but in my humble judgment, there is at least one more move to make which might work wonders. It is at least worth thinking about.

The present crisis calls for immediate and practical relief. The people of the United States should

organize for it and forward as speedily as possible great quantities of food and clothing to the starving, naked Mexicans. We are ministering thus to the Armenians and Syrians, and surely we should have an equal interest in our nearer neighbors. Such a ministry on our part would mean more for the peace of Mexico than any single thing that could be done. It would not only minister to their immediate temporal necessities, but it would tend to quiet the feeling of unrest and distrust of which I have spoken, and would make it far more difficult for bandits to organize their bands for purposes of plunder. It would serve to allay the anti-American sentiment and thus make it far easier for our government to deal with the whole situation.

WHAT SHOULD CHRISTIAN AMERICA DO?

Why should we not do this? The American people have taken tons of wealth out of Mexican mines and shipped thousands of trainloads of lumber and cattle across the border. Hundreds of our people have grown rich off of Mexico. This may have been done legitimately. I am not now questioning the method; I am stating the fact. Some have grown rich out of the very distress and sorrow of Mexicans in these recent years. Surely we owe them generous treatment now in these days of their deep poverty and dire necessity. In what better way could Protestant Christians of the United States demonstrate their desire to help the Mexican people than to minister now to their physical needs? It is eminently the Christian thing to do whether it accomplishes all the results desired or not. May it not be the cheapest way to help Mexico out of her distress and enable her to realize her ideals of freedom and justice,—ideals for which her people have fought, blindly and ignorantly, to be sure, but heroically, as well, for a century.

THE PRESENT NEED.

The Mexicans need our practical help; they need it immediately, and we owe it to them and to ourselves to give it to them. The Federal Council of the Churches of Christ so soon to meet in St. Louis might promote such a program of relief. Surely someone should undertake it. The need is very great, and it presents both a responsibility and an opportunity. If we must go into Mexico, let us go with a bread line and thus pave the way for the teacher and the missionary who must follow.

El Paso, Tex.

A clergyman, a man of about sixty, looks older than he really is, a fact of which he hates to be reminded. At a small rural station an aged and bent farmer, panting violently, boarded the train.

"I have had to run," he said, "nearly half a mile to catch these cars." Then, addressing himself to the clergyman, he went on: "It's a bad job, sir, when old folks like you and me has to run."

The clergyman, frowning, asked the farmer how old he was. "I'm eighty-six," was the reply.

"O!" said the clergyman; "there's twenty years' difference between you and me."

"Goodness, sir," exclaimed the old man, "you don't mean to tell me you're one hundred and six!"—Boston Transcript.

Photographing the Unseen

What Being a Christian Means

BY H. D. C. MACLACHLAN

> *"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."*

THESE words of Paul tell us how to become Christians. A Christian is one who is like Christ—how do we become like him? By exposing ourselves to his influence. The Apostle uses the figure of a glass or mirror, but the same idea is more accurately expressed in the modern art of photography, by which a picture of an object is transferred to a sensitized plate; still more accurately in X-ray photography, the peculiarity of which is that it makes copies of things which are invisible to the eye, thus fitting in with the fact that in spiritual photography the one photographed is the Unseen Christ.

As the bones of a body otherwise invisible are made visible on the X-ray photographic plate, so is the character of Jesus Christ, himself unseen, reproduced in the character of those who submit themselves to him.

THE UNSEEN CHRIST

There are four elements in this spiritual photography: First, the object to be photographed—the Unseen Christ, "Beholding, as in a glass, the glory of the Lord"; second, the sensitized plate, the human soul prepared by faith, "with face unveiled"; third, the picture, the copy of the X-ray; fourth, the time exposure, "from splendor to splendor."

The greatest of all realities are the unseen realities. We have only to name them to make this clear. Justice, honor, purity, faith, hope, love—who ever saw these or weighed them in the balances or saw them quoted in the markets of the world?

Now, the highest of all the Invisibilities is God, or, what for us Christians is the same thing, Jesus Christ. In Him are summed up all the other invisibilities. He stands to the world for all those unseen things that shine afar as the goal of human endeavor; for all those ideals which the Apostle had in mind when he wrote: "In whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

The hope of the race is in being brought under dominion to him. The hope of the individual life is to reproduce his life. And there is this peculiarity about his invisibility—that it was once visible.

ABSTRACT IDEALS COLD

The Unseen Christ was once a man among men. His character and work we know. Abstract ideals are at best cold and distant. They must be clothed in flesh and blood if they are to move the world—which is the very thing we have in Jesus Christ. Invisible now, he once was visible—a man among men, a character to be admired, imitated and loved by his brotherman. Therefore, even in the Unseen Christ we have a definite, concrete moral achievement set before us—a character to imitate—a life to reproduce in ourselves.

But if the Unseen Christ is to be reproduced in human lives, these lives must be prepared to reproduce him. No object can be photographed unless on a sensitized plate—i. e., on glass so treated chemically that the rays of light from the object will leave their mark upon it when exposed to their influence in spiritual photography. The human soul is the sensitized plate. It is prepared by faith. Faith so alters

its nature that it becomes responsive to influences from the unseen world—making us sensitive to Jesus Christ, so that his spirit can leave its mark upon us.

THE SENSITIZED SOUL

If a photographic plate could speak I think it would say: "A little while ago I was irresponsive to the light which simply passed through me, leaving no impress of itself upon my surface. But now I intercept its rays, I reproduce its images, line for line, light for light, shadow for shadow, so that even those who have never seen the objects to which I am exposed, can see in me a copy of them. I can do more than that. I can make other copies. I can reproduce them indefinitely. I can scatter far and wide pictures of the face first photographed on me."

WHAT IS FAITH?

Is not that the very language of the soul that is sensitive to the Unseen Christ? Can it not say: "A little while ago spiritual things made no impression on me? I had no love for God and his Christ. My life was a copy of evil rather than of good. But now it is different. Faith has changed me so that the Divine Nature can reproduce itself in my life, and in me the world can see what God and Christ are like."

But, you say, what do you mean by faith? Just receptivity—the attitude of being willing to let God have his way with us—the attitude of the plant when it turns its face to the sun, the attitude which says: "Lord, I want to be like Thee." Nothing more is needed to begin with. We cannot make ourselves like Christ. That is his part. All we can do is to be willing to be made like him—to open the doors of our souls so that he can enter in.

The trouble with many people is that they try to copy Christ. We cannot do that. He must copy himself in us. We are only the sensitized plates; he is alone the thing to be copied and the light that copies.

THE PICTURE

What is the result? A picture in flesh and blood of the Unseen Christ. That is what being a Christian means—reproducing Christ. I am getting more and more out of patience with the idea that would define the Christian life in any other way than as Christ living over again in us, under modern conditions, it is true, but essentially the same life he lived so long ago in Galilee and Judea. It is not believing certain things; it is not doing certain acts; it is not belonging to a certain church; it is not submitting to certain ordinances. It is being a picture of the Lord Jesus Christ.

Mr. Moody said of Henry Drummond that he was the most Christ-like man he ever knew. What splendid testimony! Which of us would not have it said of us rather than that we were the richest, or cleverest, or most powerful people on earth? Yet, if we are Christians at all we are in the same class as Drummond. We may not have traveled so far as he, because we have not submitted ourselves so entirely as he did to the Unseen Christ, but we are on the same road. If we are not like Christ in some measure, we are not Christians in any measure.

MARKS OF THE CROSS

Of some of the old saints it is recorded that they lived in such close touch with the Unseen Christ that the very marks of the cross appeared on their bodies. That is probably an invention of the pious imagination, but what is not an invention is that the marks of the cross must be reproduced in our characters and lives. We must be crucified with Christ. Was not that Paul's test? When his enemies challenged his standing as an Apostle, after exhausting all other arguments, he turned round on them and, with indignation flashing from his eyes, brushes them aside with an imperial wave of the hand, as he says: "Henceforth, let no man trouble me."

Yes, the marks were on him and they must be in us. If we would be copies of him, we must reproduce him as he was, even to the nail-prints, the spear thrust and the crown of thorns!

TIME EXPOSURE

But all of this does not happen instantaneously. You will note the expressions, "from glory to glory." The photographic plate requires a time exposure. The Christian does not become like his Lord in all particulars. All at once there may be sudden conversions, but there are no sudden sanctifications. "From glory to glory," from likeness to likeness is the method of Christ—reproduction in the human soul.

There is a note of encouragement here for those who get impatient with their slow progress in the spiritual life; who, looking at their copy and then at themselves, begin to wonder whether they are really photographing him at all.

In the first place let me say to them that the very fact that they are worrying about their spiritual growth shows that they are growing. Only a partial copy can tell that it is not a complete one. Only a life that has already begun to be like Christ is distressed because it is not more like him. Your sanctification is not so much your work as Christ's work in you. Your attitude is that of faith. It is the rays from the object that make the picture. The photographic plate is powerless to do so of itself. Your part is by prayer and the study of God's word and the faithful attendance on the ordinances of the church and the diligent performance of the duties of life, to keep itself sensitized towards God. He will do—is doing—the rest. "Work out your own salvation, for it is God that worketh in you."

A NOTE OF WARNING

But there is a note, too, of warning here. If we are making no progress in our religious life, if this year finds us colder and less hearty in our service; if the things of this world are gaining a greater hold on us than they should, it is certainly because we have removed ourselves from the influence of the Unseen Christ and are exposing ourselves to other copies that obliterate and annul the picture of his face!

Have you ever seen a composite photograph? If you have you will understand what I mean. It is got by exposing a photographic plate to a number of different objects, so that one copy is superimposed on another and the result is a picture at once of everybody and nobody. How like that are the lives of many professing Christians. The picture of Christ is indeed there, but so covered up with copies of the world's pleasures and ambitions and greeds that it is almost unrecognizable. In certain lights—on Sundays in the dim religious light of the church—you can get a glimpse of the Christ face, but in other lights, on Monday, Tuesday, etc., on the street and in the market-place, you can only see the face of Mammon. It is a divided allegiance—a copy that is not even half a copy and you know what Christ says about such: "Ye cannot serve God and Mammon."

Now there are certain great angels which meet us in the way of life. Pain is one; failure is one; shame is one. Pain looks us full in the eyes, and we must wrestle with him before he blesses us. Failure brings in his stern hand the peace of renunciation. Shame bears to us the sense of sin, which is the knowledge of God. His hidden face shines with the mercy of heaven, and well for us if we may look into it.—Margaret Deland.

* * *

God's Victors

BY THOMAS CURTIS CLARK

God's battles are forever won,
  Though oft his warriors bite the dust;
Triumphant in their death they lie,
  Who fall in warfare just.

The final issue standeth sure,
  When right and wrong in conflict meet;
Who fight for right may be laid low,
  But right knows no defeat.

A Danger to Protestantism

By Shailer Mathews

A DANGER to which Protestantism — particularly progressive Protestantism — in America is exposed is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform.

This danger is particularly strong in America just now because social workers have come to see that the church, instead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. Such a valuing of the church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life. But we can not let social service take the place of God. People can not be amused into conscientiousness. Picnics are not the equivalent of prayer meetings, and Sunday School baseball leagues have not yet developed into revivals.

It was natural in a period of awakening and transition that men should jump to the conclusion that the church ought to stand for every good cause. It was easy to forget that society will organize institutions for each newly-realized need. But even those of us who feel most deeply the social obligations of Christianity see that a church as an institution does not have the same field of responsibility as Christian individuals. These last may be organized in a great variety of institutions, each of which performs some function set by the division of labor in our world. Church leaders can delegate to these institutions certain duties, but they can not delegate the duties of spiritual parentage.

A Protestant Church can not be an ethical asylum; it must be a home in which souls are born into newness of life. We want efficiency in organization and in activity. We want our ministers to be alive to the needs of the hour in politics and industrial reform, quick to come to the championship of overworked women in factories and the rescue of little children who are giving up their lives that the cost of production may be kept low. We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order and an alarm at the misery that waits on sin.

From many a community there is already rising a cry for elemental religion. With all their scientific business success, American laymen are asserting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are athirst for the unknown, and they will be satisfied with nothing save the water that comes from the River of God.

If the awakening of Protestantism were to mean simply a renaissance of ethics, or a sort of descriptured positivism, American society would be defrauded. When it asks for the bread of life, it will not be satisfied with treatises on eugenics.

Union Churches

In order to break down the sense of isolation which exists among churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

AN IMPORTANT CONFERENCE ON RURAL PROBLEMS

A COUNTRY Life Conference of more than passing interest to Community Church workers was held at the Hotel La Salle in Chicago on Wednesday of last week under the auspices of the Country Work Department of the Young Men's Christian Association. The general theme of the conference was "Balancing Country Life Progress." The prepared addresses on the various phases of the country life movement as well as the discussions from the floor were distinctive in their emphasis upon fundamental human values and their recognition that every type of rural life expert becomes really useful in proportion as he is inspired to work, not for land's sake nor for stock's sake, nor even for education or religion's sake, but for life's sake.

The conference was the first of its kind to be held west of the Alleghenies. Gatherings designed to bring about a greater amount of co-ordination among the various institutions serving the social and spiritual life of rural and village communities have been held in the east for some five or six years. The main purpose of these previous meetings has been to create awareness of the scope and character of country life problems on the part of those educational institutions and the country churches of the east with their ministry. But the Chicago Conference was projected along more comprehensive lines. Its purpose was to discover the proper place and emphasis which each type of community service should have in order to secure the greatest amount of human well-being.

The discussions naturally fell into four general subdivisions relating to problems of the country home, the country school, the country church and the country community, the last with special reference to miscellaneous movements seeking the improvement of rural life. Now and then the voice of the hobbyist was heard in such dogmatic statements as "The fundamental problem is better transportation, intensive agriculture, better stock," etc., but the general trend of the discussions was to emphasize the fact that our classification of rural problems as economic, agricultural, educational, religious, and so forth, is superficial and misleading. Every problem is a community problem, and the whole range of community interests is concerned in its solution. Hence the need of co-ordination of all the agencies serving the community.

The very character of the rural problem is such as to emphasize the need of a united church. A unified community program requires a unified community consciousness to make it effective. This is impossible when the religious sentiment is divided among three or four rival institutions. Only a united church can give that tone and vigor to the social conscience which will make the church powerful as an agent of social progress. It is not the business of the rural church to become a farmer's club, but to furnish the inspiration and enthusiasm and sense of moral solidarity which is essential to the success of any worth while program.

A united church has become a necessity for social progress.

As you grow ready for it, somewhere or other you will find what is needful for you in a book, or a friend, or, best of all, in your own thoughts—the eternal Thought speaking in your thought.—George MacDonald.

Preachers' Problems

By **Ellis B. Barnes**

IT has been suggested that such a department as this in THE CHRISTIAN CENTURY might be of interest to ministers. It is not to be too ideal, too unworldly, so to speak, just plain common sense talks to and from each other, keeping out of the clouds on the one hand, and out of the clods on the other. This is to be a brotherhood and family affair where, to borrow a line or two from Emerson, we may become gay at times, and then "gray and autumnal, and think in undress, and old shoes that do not pinch my feet, and old friends who do not constrain me, and plain topics where I do not need to strain myself and pump my brains, the most suitable." There are our sentiments exactly, though there is no reason why now and then one may not put his hand on the rainbow, or his foot on the neck of the storm.

* * *

FEES AND OTHER THINGS

With this announcement I expect problems to fly in this direction for solution as doves fly to the windows, but apart from the assurance that the problems will be properly pigeonholed, no promises can be made, except that, like the commentaries which wax eloquent in explaining passages which need no explanation, and remain perplexingly silent when we would give a year of our life if they would enlighten us on some texts—we may be depended upon to do our best. Let there be no misunderstandings in the very beginning. I am not out for any office within the gift of the nation or of the denomination, if such we be, and therefore have no stimulus to make promises which I cannot redeem. I propose above all things to tell the truth, unless savagely corrupted by editorial gold—corrupter of youth and of old age—found bulging in yellow spheres in the pockets of the aforementioned editors whose mission in life is to guide the people under their care in paths of honesty and virtue. So to my soul I say in the still watches of the night, Beware of the shining metal!

I shall be as impartial as truth and as fearless as a shipwrecked sailor on a desert isle with not a foe within five hundred miles. The brave and the just may count on me. Those who come for counsel can get it upon the payment of a small fee, if fee they possess, which will heighten the value of the counsel, especially if sent in the same envelope with the request for oil to pour upon troubled waters. The larger the fee, the more disinterested my efforts in behalf of my clients, and also the more lavish and crystalline will be the wisdom which will flow in rivers, lakes, or oceans, as the case or the fee may require. Fees with large oval fronts and southern exposure will lubricate and set whirling in rhythmic cycles the mental machinery, so that the initiated will believe that the orchestra which discourses the music of the spheres has come to earth for a season to thrill the souls of those who came to us for help with large fees such as above described. They are as rare as they are popular, and in consequence, will be joyfully received and judiciously expended. Those who have no fees to offer will receive the same prompt and satisfactory attention as those who thrust upon us their munificent rewards, only our services to the former are conveyed on less expensive stationery. But whether you come with full or empty hands, your privilege in either case is to rain down the riddles upon us. The rain may be followed by a steady drought, but that is not an unusual occurrence.

* * *

AN HONEST CONFESSION

Candor compels me to confess that I am not the man for this office. A much younger man than I would give greater satisfaction in dealing with the problems. Neither their number nor their profundity would puzzle him a whit. When one reaches the age to which I have attained by hard manual labor, and by unusual skill in side-stepping the old gentleman with a scythe who tries to make his flowing beard do duty for the scantiness of his wearing apparel, and when my beautiful auburn locks, once the household's pride and joy, are scattered far and wide, I think it is fitting that I should retire in favor of a young man just beginning his ministry who knows more of problems than he knows of people. It is wonderful as one nears the summit of life's hill how his interest in folks increases, and his knack of solving problems about folks loses all its ambition. Nearly all young theologians, preferably those in their first charge, know who Cain's wife was, what became of the salt that remained an unsavory reminder of Lot's wife, or whether Balaam's beast traveled best shod or barefooted. Such a youth should mount the tripod on which I am now hoist, as the poets say, and blow a blast upon his pen, as Pat would say, which would compel the problems to come spinning to his feet in carload lots, and his enemies to scatter though they were as thick as the leaves in the Mississippi Valley. Even if he could not do this all at once he ought to have the job. Too much ought not to be expected of the young in the beginning of their careers which are certain to go thundering down the corridors of time. Why corridors? Why a hen?

* * *

WHAT SHALL WE TALK ABOUT?

What is to be the scope of this department? That is yet undecided, though the experts are holding daily conferences on the subject. Some wish to devote some of the space to politics, some to theological discussion, but both subjects will have to be handled with masterly skill to prevent complications. We hope the advocates of both interests will not press their contentions to the breaking point. A few representing special interests want to inject a discussion on the probable effect of the Great War on the price of pig-iron, but we will not suffer that, no, not for an hour. So our friends may regain their wonted composure. What has pig-iron ever done for me?

A few want to revive the discussion between big "D" and little "d," but to us it is very unfair for a big fellow to be always jumping on a little fellow, so we rule that out. In former discussions the big "D" won hands down. Little "d" was completely outclassed.

Every fellow with a bee in his bonnet, a whimsey in his brain, a fad in his fiber, or a crook in his constitution, need not lay the flattering unction to his soul that he will be admitted to our columns. They are for the initiated who well understand something of the lengths to which we will go for them in our self-sacrificing labors. Even those with fees to offer will not necessarily be heard on all occasions. There are spots on our toboggan slide which even the yellow cannot grease. Others will be admitted if they furnish proof that a speedy cure can be effected. Time will determine our policy. Meanwhile, the faithful are enjoined to watch the daily papers for particulars. Nobody knows what may happen in these tremendous days of the autumn of 1916.

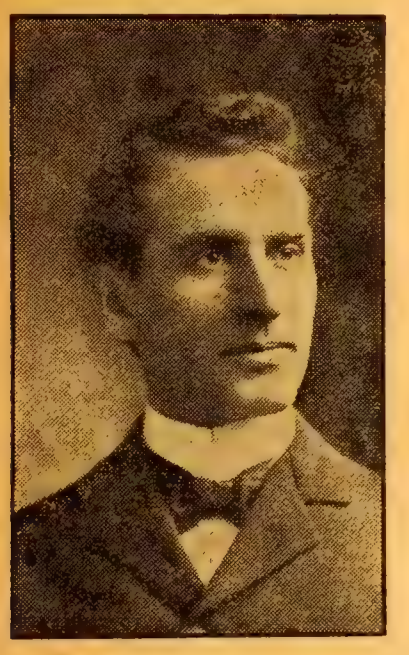
However well and happy and successful we may be, sorrow and pain are never far away, and the world-pain is everywhere; and there is no peace or joy for us at any time, however bright and prosperous our own affairs, if we can not feel that in and through and over all the sickness, sorrow, pain, and loss, and shame, and sin, there is the Eternal Goodness.—John White Chadwick.

Social Interpretations

By Alva W. Taylor

The Question of the Eight-Hour Law

Editor Dunn of the Railway Age Gazette denounces the Adamson Law as cowardly and unjust, yet admits that had President Wilson allowed the strike to come on it would have been the greatest calamity since the Civil War. He contends that the Clayton act should have been repealed



and labor leaders forbidden to call the strike under penalty of imprisonment. Mr. Dunn is an able student of railway problems and a striking writer. The writer of this page heard him last summer make a very able appeal for a raise in freight rates, but noted also that he ignored entirely the question of railway capitalization; in other words, in making his contention for a raise in railway rates he refused to discuss watered stock, over-bonding or any other form of fictitious capitalization. His fervency was all for the railway corporations; there was none displayed for the public.

To have repealed the Clayton act would have been to have removed from legislation the most striking peace of "humanizing" in the modern record, because it definitely declared that labor is not to be considered a commodity and that consequently the laborer is not to be looked upon as a part of the property interest. Every progressive in Congress, without regard to party, voted for this enactment. Indeed, have not the President's opponents ignored one very telling point, that a majority of the Republicans in both House and Senate themselves supported the Adamson Law?

The wail that arbitration has suffered a defeat comes from men whose conversion is evidently very recent and over the sincerity of which there may be some pale cast of doubt, it being a fact that until the tables were turned and power was lodged on the other side of the fight they had never before admitted the principle of arbitration. It must also be recognized that with the demand for the eight-hour law the President also coupled a demand for future arbitration, and he should not be damned for the one without being praised for the other. Mr. Garrettson of the railway brotherhoods talked very much in this case like the railway managers had always talked in previous cases; in other words, the employes do not differ in their spirit from the employers, once power is in their hands. The great public must in the end compel these warring factions to arbitrate.

A very interesting contention for the adoption of the eight-hour law without investigation can be made upon the theory that it would be impossible to investigate its working until you have tried it; in other words, that the only scientific process is to adopt the eight-hour law and appoint a commission to study the effects with a view to final legislation when results are all tallied—just what Congress did.

* * *

America Playing the Good Samaritan

A movement is on foot to raise the stupendous sum of $13,000,000 for the relief of the French war orphans. This would, indeed, be a magnificent practical repayment, through American sentiment and sympathy, to the French nation for its hundred years of unbroken friendship. The Jewish people are also inaugurating a stupendous program to raise $10,000,000 in this country for their people who are suffering from the war. This added to the $6,000,000 already sent would perhaps be the largest single philanthropic enterprise the war has brought forth. America is profiting to an untold degree through the agony of Europe. If she is to redeem herself from the suspicion of materialism and justify her claim to high ideals and great generosity, she will supply both these funds and many others. The raising of these funds raises a very interesting question to the churches. How many of them make any response to these calls of need so tremendous at this time? Can it be possible that the church machinery is so heavy that the church can do nothing more than keep it going? Can it be that the church people are so conventionalized that great popular beneficences such as this must appeal altogether to private individuals and to other societies?

Who Prevents Church Unions?

In a home mission survey covering the western part of the state of Washington, with 702,000 population, less than three per cent of the lay members expressed any denominational preference. All were for Christianity and desired a church in their community but they did not prefer one sect above another. What they wanted was a church that would preach the gospel of a righteous life and keep the fires of the true religion burning. Yet the denominational leaders are able to make attempts at arranging for union churches very difficult. The Washington Home Missionary Council tries to arrange unions with definite denominational affiliation preserved. This is doubtless the prudential thing to do in many cases, but one can not help feeling that it would be better oft-times to cut the withes and organize federated churches outright and without too great a sense of tenderness towards the sectarian minority.

A great deal has been made of the supposition that peoples of various races and nationalities can not be fused. President Wilson pleads for a proper treatment of the alien in America in order that America may be able to fraternize with and lead the nations from which they come in the new internationalism. Petitions are now being circulated by the Federal Council of Churches asking that adequate legislation be enacted soon upon this question. Too much has been made of historic, national, racial and linguistic antagonisms. Because they have existed is no sign they must persist. What is civilization for if not to substitute rational progress for the old blind antipathies? Christianity should certainly lead in this undertaking, for with Christ there is neither Greek nor Jew. Its ability to do so when once the undertaking is really made is illustrated by the success of Labor Temple in New York City, where there is now a strong church drawn from many nationalities, a Sunday school of a thousand, and 174 accessions to the church roll last year.

No Change in Wedding Ceremony

In the revision of the prayer-book there was a strenuous effort on the part of many of the Episcopalian leaders to secure a change in the wording of the marriage ceremony of the Protestant Episcopal church at the general convention in St. Louis. The committee on revision of the prayer-book was continued, but the change in the ceremony was not made this year.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

Detroit, Mich., Engages a Social Engineer

The Rev. John G. Benson, of Brazil, Ind., where the largest Methodist Sunday School of the world is located, has been selected by Bishop Henderson as Social Engineer for an area around the city of Detroit. This office evidently gets its name from the well-known book by Professor Earp. It will be the business of Mr. Benson to make surveys of religious, social and industrial conditions around the rapidly growing automobile city. This city is meeting many new problems by reason of the growth of population, which is so rapid that houses cannot be built fast enough to provide homes for the people.

Methodist Commission on Unity to Meet

A meeting that will doubtless prove one of the great historic events of American Methodism will be the assembling of the Joint Commission on Unification of American Methodism which will convene in Baltimore Thursday, December 28. At this time there will either be progress in the direction of the unification of northern and southern Methodism or else the whole project may be declared impracticable. Northern church leaders are asking the lay members to assemble in prayer each day during this great crisis for their church. There is opposition to the union of a formidable sort, both in north and south, but this may be overridden by the modern spirit of unity and cooperation.

Rev. R. J. Campbell Tells Story of Change

A new book has recently been issued in England from the hand of Rev. R. J. Campbell called "A Spiritual Pilgrimage," in which Mr. Campbell tells the story of his life from the religious viewpoint. He was brought up in the north of Ireland in the strictest of Protestant surroundings, but relates that even in boyhood days he once constructed an altar and a crucifix. At Oxford he was deeply influenced by Dean Paget of the Episcopal church but felt that there was no consistent way of being a Catholic without being a Roman Catholic. His statement concerning the religious value of Protestantism for him is very interesting. He says: "The twin sources of my religious life were the Ulster Presbyterianism of my childhood and the Anglo-Catholicism of my Oxford days. To the latter, humanly speaking, I owe my soul. In evangelical phrase, I was born again with it—and this apart altogether from purely theological consideration." He relates how hundreds came to him while he was a City Temple pastor to make confessions and to use him in a way as a priest, though he did not pretend to give absolution. The book is the statement of a man who has gone over completely to the sacramentarianism of the high English church. Those familiar with his former religious books will doubtless feel that he has lately been traveling pretty rapidly.

Chicago Preachers Will Discuss Advertising

The Protestant ministers of Chicago will hold a big meeting to discuss church publicity at the Advertising Association of Chicago on the evening of November 16. Over a hundred of the advertising men of the city will be present. The 10,000 pieces of church advertising that were on exhibition at the convention of the World's Advertising Clubs in Philadelphia will be shown here. The ministers have formed a branch of the ad men's club and will be given some of the privileges of the club at a very low fee.

Gideons Take a Stand Against Smoke

The Gideons, the Christian traveling men's association, met in national convention recently and passed a resolution condemning men who in "defiance of the laws of cleanliness and decency" persisted in smoking in public dining rooms. They also determined to make an effort to secure the abolition of the custom of serving alcoholic drinks in dining rooms.

New York Bible Institute Promotes Evangelism

The National Bible Institute has held outdoor evangelistic meetings in New York City the past summer, as previously, and one of the fruits is a fine new Gospel Hall for Christian workers to be opened at Bergen Avenue and 153d street. Classes for training Christian workers will be held, and special services for the Jews and Germans of the neighborhood in their own languages. These in addition to the Institute's regular evangelistic work. The new hall was opened on September 29. Don O. Shelton is president of the Institute and Thomas Little director. During the spring and summer over 2,000 open-air meetings were held, attended by nearly 250,000, and over 2,500 professed conversions. The Institute is extending its outdoor work to Brooklyn, with encouraging prospects.

English Moderator and Leading Presbyterian Dies

For the first time in the history of the English Presbyterian church a man elected to the office of moderator has not lived to fill out his term. The Rev. W. M. MacPhail has been the moderator, and he passed away at the comparatively early age of fifty-nine years. He was a great authority on Presbyterian law and practice for England.

Week-day Religious Education in New York

Two churches of New York are making special efforts in the direction of week-day religious instruction for their children this year. St. Andrew's Methodist church has a school conducted by the Rev. Harry Webb Farrington of the Methodist Sunday School board, who has spent the past two years in Gary, Indiana, serving as chairman of the Association of Religious Directors and establishing there the first Methodist religious school. The West End Presbyterian church is also doing something of the same kind for its children, but the leaders in this church express dissatisfaction with the Gary plan. The Methodists define their plan as follows: "The aim will be: To unify every activity in the church for the children; to especially relate it to the Sunday School; to emphasize the moral and religious aspect of the child's public school work; to seek to develop physical, social and moral values of its 'after school' and home time; to know the local community in order to protect the children from its evil forces and to bring it into touch with its good forces; to know each child personally, in order to assist the parents in any particular problem of its life."

The Sunday School Lesson in Today's Life

CONDUCTED BY JOHN RAY EWERS

"A Living Sacrifice"

SCRIPTURE, ROM. 12:1-8. LESSON FOR NOVEMBER 26

TODAY we conclude the study of Paul's career. His life is a call to devotion. From the moment when the Living Lord impressed his soul on the Damascus road until he bowed his head under the Roman sword, Paul was personified CONSECRATION. "One thing I do." "With might" he did whatever was to be done to bring in the reign of Jesus Christ.



How he rebukes our divided allegiance! We are hyphenated Christians. We serve two masters—or try that impossible scheme. We love the world and heaven. Paul had his dualism. He had his battles with his flesh. Never, however, were there any mental reservations, never any half-hearted service, never any split allegiance.

* * *

What a revolution would be wrought in our own souls by a complete, definite, clear-cut, positive, determined, intelligent, commitment to Jesus and His program. What soul-wrestlings we undergo! Not even the spirit is always willing, however weak and pitiable the flesh may be. Recently I received a great shock—a man whom I had considered rock-ribbed and eternal as the hills in his Christian loyalties gave marked evidence of wavering. The granite rock seemed about to turn into jelly!

Emerson once remarked, "You can't nail currant jelly to the wall—and the iron nail is not to blame for that." How we tremble when some granite character begins to melt. We feel the tragedy of the divided allegiance and the need of positive devotion to God. "One thing I do," "One is your Master."

* * *

With all the earnestness, therefore, of his red-hot soul, Paul says, "I beseech you by the mercies of God to present your bodies as living sacrifices, holy, acceptable unto God—your spiritual service." Holy and wholly. Let us seek for the crux of the situation today. A reporter from one of our dailies asked me last night for an interview on "America's Greatest Sin." Some New York minister has said it is selfishness and some local opinions were being sought. My answer was in a word, "Materialism."

We are smothering out the SPIRIT with STUFF. The spiritual service of which Paul speaks is the neglected grace. How much time is given to cultivation of the soul of a man? Here is the wild rush for money, houses, lands, autos, servants, and stuff, stuff, stuff,—impedimenta.

* * *

Is there time to stroll in the autumn woods and commune with God? Is there time to visit the neighbor and invite him to church? Is there time to go to the art gallery and study, intelligently, a picture? Is there time to read a poet? Is there time to hear the orchestra? Says the Chinese proverb, "Had I but two loaves of bread, I would sell one of them and buy a white hyacinth to feed my soul."

The Great Teacher said, "You can-not live by bread alone." Why, we thought we could! With Pillsbury at the present price we thought we were doing pretty well to have biscuit at all. But you can't feed your soul ground wheat—a finer pabulum is demanded. Music speaks to the soul, friendship feeds the heart, meditation is like consecrated food. Love is a soul-food. The soul grows while you contemplate the beauties of nature and when you minister at the bedside of the sick. The choice must be made between spirit and stuff. There are piles and piles of stuff on earth, but spirit is at a premium. If you want the most unusual possession pray God to enrich your soul.

Great souls—yes, GREAT SOULS—are the need of America today. "By the mercies of God—present your bodies as living sacrifices."

Tennyson's Faith

"I should be sorely afraid to live my life without God's presence; but to feel that He is by my side now just as much as you are, that is the very joy of my heart."—Tennyson, to a friend.

THE CHRISTIAN CENTURY desires to use in this space each week a story of the work of some men's class or women's class, or men's brotherhood, which is getting results in community upbuilding or in the promotion of missionary or temperance or benevolent work. Each story should contain about six hundred words. If you have a good story, tell it. Address, The Christian Century.

Disciples Table Talk

Kentucky Rural Church Institute Has 750 Registered

One of the most promising and significant signs of the times, so far as church life is concerned, is the large number of successful rural church conferences and institutes that are being held over the country. Report comes of an institute which has just closed its sessions at Fox Creek church, Anderson county, Ky., in which 750 persons were registered, 87 of whom were from outside the county. Thirty-three received diplomas on commencement evening. G. J. Parrish, pastor at Fox Creek church, writes that there was not a dull number on the program. The house was crowded from the first hour of the morning to the last hour in the evening. The institute goes to Elizaville next year. These rural institutes are a pleasant change from the old-time county convention, which met simply to meet. That the people will respond to a convention which meets with a purpose is evidenced by the great popularity of the rural church conferences. On the program of the Fox Creek Institute were such speakers as H. W. Elliott, F. F. Grim, W. E. Frazee, W. J. Clarke, A. W. Fortune, O. E. Kelley, A. McLean and C. D. Bohannon. The chief lecturer was Mr. Kelley, who is a rural church specialist, coming from Terre Haute, Ind.

Making the Prayer Meeting Count

Carl A. Burkhardt, pastor at Tabernacle church, Franklin, Ind., is announcing before his people a veritable college for religious study beginning with the first of the new year. On Wednesday evenings, after a brief devotional period, the persons assembled will go to separate class rooms for study of the course which has been elected by each. There will be classes in the History of the Church, in Missions and in the History of the Disciples' Movement. Also a very attractive course will be presented on the Social Applications of the Teachings of Jesus.

New Program for Illinois Disciples

At the meeting of the Illinois State Board at the Peoria convention, a committee of six was appointed to take up the matter of a closer articulation of state and district work. That committee consists of the following men: S. H. Zendt, Bloomington; W. S. Rounds, Taylorville; A. K. Adcock, DuQuoin; C. E. French, Virginia; C. C. Carpenter, Princeton, and the state secretary, H. H. Peters. The first thing the committee did was to make a study of plans in operation in Missouri, Iowa, Indiana and Ohio. A meeting of the committee was then held in Bloomington, and a tentative program decided upon. According to this program, it is believed by the committee that the state should be redistricted, with five districts exclusive of Chicago, instead of eight, as at present; that the work in Chicago be left to the Chicago Christian Missionary Society, but that the society be affiliated with the Illinois Christian Missionary Society; that all money raised for state or district work be paid into the treasury of the Illinois Christian Missionary Society; that the district conventions be held as they now are; that the district secretary be a member of the state board; that all the Disciple evangelists be employed by the state board and their work directed by the same; that the matter of living links be left with the state secretary and that missions be supported just as rapidly as churches become living links. This program is to be submitted to the district conventions for action. The final report of the committee will be presented to the next state convention. This committee approves the present plan of combining the Sunday school work with the state missionary program. H. H. Peters, state secretary, writes that suggestions concerning this proposed program will be gladly received by the committee from Disciples over the state.

Disciple Pastor of Auburn, N. Y., Leads in Federated Church Program Plans

E. W. Allen, of the church at Auburn, N. Y., finds it a pleasure to be able to work at Christion union as well as to preach it. As investigator and prime mover in the work of the Federated Church campaign now on in Auburn, and as president of the Ministerial Association, he has a tremendous opportunity to make the union idea shine forth in the New York city. This federated campaign extends from October 16 to Easter, 17, and has set as special days the following: October 15, rally day for the Sunday schools; October 29, mobilization day for the churches; November 12, community church day for Auburn. On Sunday school rally day some 100 per cent aims were striven for. On mobilization day, at the morning service, the Lord's Supper was observed, with the note of consecration of every church member; the evening service was devoted to the theme of personal evangelism; this day was observed also as rally day for the Christian Endeavor societies. On November 12, community church day, the morning sermons will be upon the theme, "Auburn Without Christ—What Would It Be?" The evening sermons will be from the text, "Josh. 24:15. For three weeks preceding community church day articles of one-half column daily are being run in the local papers, these being by pastors of the various churches. In the afternoon of this great day there will be held mass meetings for men and women. Mr. Allen writes that all the Protestant churches of Auburn are actively represented in this campaign—a thing never before realized in any movement. The Ministerial Association meets frequently at luncheon to discuss and put forward the maturing plans. Plans and programs for the months immediately following New Year have not yet been determined upon. Mr. Allen reports that mobilization day brought more church members to worship than were ever before seen in Auburn. One large church reported 94 per cent of its members present at the morning service. A helpful feature of the campaign is the use of an "All Auburn Church Movement" covenant, signed by church members. This pledges the signers to daily Bible reading and prayer, attendance upon church meetings, financial aid to the church and personal work for conversions.

Home-coming and Church Membership Day at DuQuoin, Ill.

Sunday, October 29, was set by the Disciple, Baptist, Presbyterian and Methodist churches of DuQuoin, Ill., as "Home-coming and Church Membership Day." Special sermons were preached by all pastors, including A. D. Adcock, who leads in the work of the Disciples. One of the Sunday schools made an interesting feature of a great flag constructed out of 650 small pieces brought by as many people to the Sunday school service.

North Carolina Pastor Serves Community

Hayes Farish is pastor of the church at Belhaven, N. C., which is one of the best churches of the state, with a Sunday school which has the reputation of being the most modern in its organization anywhere in North Carolina. But Mr. Farish's activities are not confined to church promotion. He is identified with every social movement of the city. He holds the position of secretary of the Belhaven Community Fair Association, which promoted a most successful fair November 1 and 2. During the past year seventy-five persons were added to the membership of this church, and the largest offerings for education and missions in the history of the church are reported. There are about 300 members now actively in the work. Through November and December Mr. Farish is preaching two series of educational sermons, one of them dealing with themes of spiritual culture, the other with "The Plan of Salvation."

Akron Sunday School Puts Home Missions Where It Belongs

At a recent meeting of the executive council of the Sunday school of High Street church, Akron, Ohio, it was unanimously voted to make an effort to bring the school's offering to American missions this year up to equal that which has been made for foreign work. This will mean an increase of about 35 per cent. Each class has been apportioned, and the school will strive to raise $700. If all schools should take some such step, there would be no difficulty in raising the $50,000 asked by the A. C. M. S. from the schools for their important work. The Akron school will make a big feature of the "Farthest North" program gotten out by the society. High Street has led the brotherhood in gifts to home missions for two years.

Nebraska Church Entertains Missionaries

The church at Fairbury, Neb., recently enjoyed a service participated in by Miss Bertha Lacock, of Puerto Rico; Mrs. Ross, of Indianapolis (mother of Emery Ross of Liberia, Africa), and Miss Cora E. Henry of Lincoln, Neb. A reception was given to the visitors on the afternoon preceding the Sunday of the service. The Fairbury church will cooperate with the other churches of the town in a great union effort.

Another College for Training Workers in Indianapolis

Some time ago Seventh Street church, Indianapolis, organized the first college for training Christian workers in the city. Now the Hillside church, C. M. Fillmore, pastor, has organized another. The sessions, which are held weekly, on Thursday evenings, will continue until June. The meetings open at 7:30 o'clock with devotional service, followed by forty-five minutes of class study in the various groups. The course will consist of outline Bible study, teacher training and story telling. The Bible study class will be under the direction of Mr. Fillmore. The aim the first year will be to get a

general outline view and analysis of the Bible as a whole. The class in teacher training will be in the charge of Miss Flora Drake, a teacher in the public schools, and her work will be devoted exclusively to methods of teaching. The story telling will be in charge of Mrs. Charles M. Fillmore, superintendent of the primary department of the school.

Large Young Men's Class Talks Politics

The Loyal Sons Bible class of the church at Council Bluffs, Iowa, is the largest organization of its kind in that section of the country. About 150 young men are enrolled in the work. After a week's consideration and investigation, the class has adopted resolutions commendatory of E. T. Meredith and recommending him as the right man for all young men to support for the governorship of Iowa. It was planned to send copies of the resolution adopted to each pastor of Council Bluffs, with the suggestion that he preach on temperance and the present political situation in Iowa.

"Atkins Day" at Mexico, Mo.

The coming of Henry P. Atkins to First church pulpit, Mexico, Mo., was made the occasion of an unusual welcome service to the new leader and his family. "Atkins Day" was enthusiastically observed. More than 800 persons were present in the morning service. Cooperation with every department in the church was pledged by the members. A telegram was read from W. A. Shullenberger, former pastor of the congregation. Above the pulpit in large white letters were inscribed the words, "Welcome, Atkins."

Ohio Sunday Schools Promote Educational Ideals

Wilford H. McLain, state superintendent of the Disciple Sunday school work in Ohio, is doing valuable constructive work for these schools. He is emphasizing educational ideals, minimizing the spectacular. And he is getting a reaction from the state's leaders. The pastor of a prominent city church writes to Mr. McLain as follows: "You have my idea exactly. It impresses me that the day of the hurrah and the spectacular is over. What we need in our schools more than anything else is a constructive program that runs through the year and has for its purpose the building of Christian character." Rally day this year was made the occasion in many schools of presenting the educational ideal and planning a program along such lines for the year. Hudson, O., school shows the right spirit in raising on its rally day a purse of $50 to support a medical assistant in Africa. Paulding school used rally day to emphasize the importance of religious education before the church and community. These schools are only typical of the high class Ohio schools which are feeling the influence of Mr. McLain's wise leadership.

Disciples Doing Good Service for Illinois

As H. H. Peters goes about the state of Illinois, in his secretarial tours, he picks up a good deal of interesting information concerning successful churches and useful Disciples. When he does find such, he tells about it. He writes that he has recently visited Normal, Ill., the twin city of Bloomington, where is located the Illinois Soldiers Orphans' Home, a state institution. Here he found in charge Mr. and Mrs. W. H. Claggett, loyal Disciples. For many years they were leaders in the church at Lexington, Ill. Mrs. Claggett is a cousin of W. F. Richardson, of Kansas City. The institution will soon celebrate its fiftieth anniversary. Plans are now in operation for the enlargement of the home to take care of fifteen hundred. There are now 490 children in the home; 87 of these are children of Civil War veterans, 127 being orphans of Spanish-American soldiers.

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Absolutely Pure
No Alum—No Phosphate

Indiana Will Do Its Part for Sunday School Missions

Indiana Sunday schools have been asked to raise $6,000 of the $50,000 which must be reached by all the country's schools on Bible School Day for Home Missions, Nov. 26. Last year 290 schools gave $3,590.05. It is hoped to enlist the great majority of the state's 718 schools this year. Garry L. Cook is leading in this effort.

G. B. Stewart Addresses Patriotic Meeting

George B. Stewart, of the Lenox Avenue church, New York, spoke upon the theme, "World Citizenship," at a patriotic meeting of the men of Harlem held on October 31. William M. Calder, Representative in Congress for ten years and now Republican candidate for the United States Senate, also spoke on "Patriotism." The meeting was held under the auspices of the Y. M. C. A. A bountiful dinner was a feature of the occasion.

Brings Ancient Prophets Down to Date

Lin D. Cartwright, of the Fort Collins, Colo., church, is preaching during November and early in December five sermons on "Modern Messages from Ancient Prophets." The following are the themes discussed: "The Rediscovery of the Prophet"; "Amos: An Ancient Cry for Justice"; "Hosea: The Prophet of a Wooing God"; "Jeremiah: A Prophet of the Higher Patriotism"; "The Eternal Need of Prophets."

F. E. Mallory Goes to Washington, Ind.

Frank E. Mallory, of Denver, Colo., has been called to the pulpit at Washington, Ind., from which R. A. Bennett recently resigned, and has accepted to begin work Dec. 1. Mr. Bennett, who has taken up work with an Indiana social service organization, came to Washington from Marion, Ind., only a year ago, but since his arrival has won the respect and admiration of the entire community because of his support of a broad spirit of Christian unity. During the recent union evangelistic campaign he stood loyally by the idea of cooperation of the denominations. He has also taken active part in many community projects during the period of his pastorate.

Indiana Church "Resolves" Against Gambling Devices

During the recent carnival at Richmond, Ind., there was great freedom in the use and exploitation of various gambling devices, and the churches of Richmond are up in arms. At First church, L. E. Murray, pastor, resolutions were passed, condemning gambling practices, criticising the Commercial Club for its part in promoting such devices as were used at the carnival, and calling upon the city government to enforce the law hereafter.

Missouri Congregation Makes Money from Old Paper

The members of the Shelbyville, Mo., church have been gathering up old papers and magazines for several weeks, and the other day a pile of "junk" was sold for over $60. The church membership has now been divided, and the two sides will vie with one another in making the biggest haul for the next sale.

South Bend Pastor Considers the Modern Home

O. J. Cohee, pastor at Indiana Avenue church, South Bend, Ind., is not lamenting over the passing of the old-fashioned home. He holds that the modern institutionalized home is enlarged—that it takes in the church, the school and the factory. "The mother of today," Mr. Cohee said, "dare not say that her home is her own, and that it is enclosed by four walls, for to do so would be to make of it a monastery."

P. J. Rice Closes Seventh Year in El Paso, Tex., Church

On October 29, Perry J. Rice celebrated with his congregation the seventh anniversary of his coming to the Texas field. Mr. Rice preached in the morning on the theme, "Being a Pastor in Times Like These." He spoke of the bewilderment of many people due to the changes, political, social and theological, which are taking place, and of the dangers incident to our great prosperity. "The business of the preacher," he said, "is to preach the word, not fads and fancies, nor shibboleths of the past, to interpret the gospel in a way to meet present day needs. He must avoid the things that ensnare and find his satisfaction and reward in the enrichment of his own moral and spiritual life." At the close of the sermon an impressive recognition service was held. The elders and deacons, the Sunday school officers and teachers and the leaders in the C. W. B. M. and Christian Endeavor and the choir were

ON THE SUNDAY BEFORE THANKSGIVING (Nov. 26) OUR BIBLE SCHOOLS ARE ASKED TO CONTRIBUTE TO AMERICAN MISSIONS.

1. A Good Plan is to give the whole offering that day, increasing it with an urgent personal appeal.
2. A Better Plan is to set a definite goal, asking each class to give a definite portion of that amount.
3. The Best Plan is to render the program "Farthest North" and take the offering as outlined in it. (Supplies are free.)

Every school should be expecting and announcing the use of one of these plans—Is yours?

REMIT TO ROBT. M. HOPKINS, BIBLE SCHOOL SECRETARY, AMERICAN CHRISTIAN MISSIONARY SOCIETY, CAREW BUILDING, CINCINNATI, OHIO

Our new missionary in Alaska—"Farthest North"—impels us in our giving to go to the "Farthest Limit."

all called to the front of the church, and asked to stand facing the audience, while the pastor spoke a few words of appreciation of the fidelity and faithfulness of these and many others in the church.

Mr. Rice begins his eighth year with unusual promise. There have been 14 additions to the church during October, and the membership is larger and better organized than ever before. A voluntary offering of $112 has been raised for Armenian and Syrian relief during the past two Sundays.

J. N. Haymaker on Prohibition

J. N. Haymaker, of Wichita, Kan., newly elected president of the General Convention, believes in the prohibition principle. Here is a recent testimony from him: "I have lived in Kansas for nearly thirty years and have worked hard to accumulate what little I have, and yet, I would give it all up rather than have Kansas go back to the open saloons."

Disciple Speakers at Country Life Conference

Prof. A. W. Fortune, of Transylvania College, and Prof. R. E. Hieronymous, formerly of Eureka, were in attendance at the Country Life Conference at the Hotel La Salle, Chicago, October 25. Dr. Hieronymous, who has for several years been connected with the University of Illinois as community adviser, appeared before the conference with an address on "The Community of the Country Side."

The Kansas City Convention Will Not Be Held in May

Through newspaper reports information came to this office that the next general convention would be held in May. This is an error. It will be held in October, as usual. In the report of the committee on resolutions, there was a recommendation that the executive committee consider the question of the advisability of changing the time to May, but there was no action of the convention itself in that direction.

From 1 Member to 150 in Reading, Pa., Work

In 1897 H. G. Weaver went to Reading, Pa., and found one member of the Disciples church. He believed in the possibilities of the field and began to develop them. Twenty years have elapsed, and, without any outside assistance, financial or otherwise, the church has become possessed of a property, until recently well located for the work, and a good congregation and Sunday school have been grown. Each of these organizations has about 130 members. Reading is a city of 108,000, with eighty congregations, nearly half of which are of the Lutheran or Reformed faith. Sixty-two percent of the city's population is not affiliated with any church. Four preachers have gone out from this congregation: W. S. McCallum, minister of Second church, Johnstown, Pa.; George Ruth, now in Bizbee, Ariz.; A. J. Cook, now at Mitchell, Ind.; and H. S. Weaver, a nephew of the organizer of the work, who is now serving the church at Burlington Junction, Mo. The church at Adamstown, Pa., ten miles from Reading, is a child of the Reading church. The population around the old Reading church has changed in character so that a change in location is found necessary. The present property has been sold and over $10,000 is in hand toward the purchase of a new site and an adequate building. Over $15,000 more will be needed. About $8,000 of this will be secured from the congregation and community. The problem is to secure the rest of the money needed for the development of this unusually fruitful work.

Texas Church Does Profitable Farming

A profitable experiment in farming has been carried out this year by the little church in Italy, Tex. The congregation rented twenty acres of land on a nearby farm, the members subscribing $85 toward financing a cotton crop. All work was paid for out of this money. The crop has been picked and made half a bale per acre. The cotton sold at $100 per bale. After paying the landlords a fourth and counting out the picking and marketing expense a profit of about $500 was realized on the original investment of $85.

Mrs. D. R. Lucas Recovering

Mrs. D. R. Lucas, wife of the deceased Disciple leader, suffered a stroke of apoplexy at Des Moines convention, and it was thought for a time that she could not survive, but she is now reported much better.

Lafayette, Ind., Will Not Let G. W. Watson Go

As stated in these columns a short time ago, Goerge W. Watson, pastor at First church, Lafayette, Ind., was called to succeed H. H. Peters at Paris, Ill. When Mr. Watson asked the board at Lafayette to release him to the new field, they voted unanimously to reject his request. While their pastor was at Des Moines,

Notes of Chicago Churches

"Folk Songs of the Nations" at Jackson Boulevard

On Friday evening of last week the choir at Jackson Boulevard gave a concert, "Folk Songs of the Nations," with all the choir taking part in suitable costumes. A number of solos lent variety to the exercises of the evening.

The women of the Loyal Women's class of Jackson Boulevard, taught by Mrs. Austin Hunter, gave a banquet to the men's class, of which Mr. Hunter is teacher, on Tuesday of last week. This was not the windup of an attendance contest, but, as Mr. Hunter puts it, was "out of the goodness of the women's own hearts." About 130 persons were present.

Jackson Boulevard official board has plans made to visit every member of the church during the present month.

The "Sing" at Memorial Church

The Disciples' Hymnal, "Hymns of the United Church," has been duly christened, and has already begun its usefulness. About 300 persons assembled at Memorial Church on last Thursday evening, over 200 of these coming in time to enjoy the spread which the ladies of Memorial had arranged for the company. Prof. H. Augustine Smith, of the music department of Chicigo Theological Seminary, led in the singing of the hymns from the new book, and delighted those present with his interpretations of the hymns and human interest sidelights concerning their authors and the circumstances of their composition. Miss Emma V. Miller presided at the organ. Mr. Morrison and Dr. Willett, editors of the hymnal, gave interesting talks concerning the makeup of the book, Mr. Morrison dealing especially with the hymns, and Dr. Willett with the excellent "Aids to Worship," which form a most valuable feature of the hymnal. Brief and entertaining talks were given also by C. G. Kindred, E. S. Ames, W. F. Shaw, O. F. Jordan, C. G. Brelos, J. E. Wolfe, W. G. Winn, Austin Hunter and D. Roy Mathews. Most of the Chicago churches were well represented at the meeting. Especial praise should go to Edgewater, which sent about fifteen representatives, and to Austin, which had about the same number present. These churches are among the most distant from the place of meeting, yet they were among the leaders so far as representation was concerned. Perhaps the most pleasant feature of the entire service was the singing of chosen hymns by the congregation under the gracious leadership of Professor Smith. The only criticism heard expressed was that "we did not get enough singing." The spirit of the meeting was of the finest, this being one of the most encouraging gatherings of Chicago Disciples in their history.

Adult Department Features at Irving Park

There is a very much alive adult department of about 75 members at Irving Park, Chicago. The leaders of the department have planned to feature a series of six meetings for the winter and spring—one every six weeks. At these meetings addresses will be given, with special music, but great variety will characterize them. The first of the series was held on the evening of October 31, with two talks as features. Dr. Sharpe, of the University, spoke on the value of the Bible and its study to modern life, and a Mrs. McNabb, a leader of women in Chicago political life, gave an instructive address, directing her talk especially to the women present, and dealing with the present political situation from the viewpoint of woman's part in it. This meeting was open only to the adult department of the Sunday school. Some of the meetings will be "free for all." Irving Park church is to have a high school chorus as a feature of one of its evening services soon. The leader of the music at Irving Park is also the director of this chorus, which has about 100 members. W. G. Winn leads the activities of Irving Park church.

the church and Sunday school voted unanimously that Mr. Watson should be urged to continue as pastor, and the students of Purdue University attending the church joined in the chorus with a special petition. Many citizens of the city outside the church have urged Mr. Watson not to leave this field. The result of it all is that the Paris call has been turned down.

Ohio Pastor Talks to Prisoners

A new system of treatment has been inaugurated at the Barberton, Ohio, jail. The police of the city started the move. The plan is for all men held in the local jail to attend Sunday morning church service held at one of the theaters of Barberton. C. H. Holcomb, of the Disciple church of Barberton, talked to the men at the first service. Evangelist William Leigh, of Akron, sang for the men. A whistling solo was another feature. It is reported that this first meeting is counted a pronounced success. Barberton's interesting experiment is being watched closely by cities over the state.

C. R. Scoville Urges Big Reforms at Coffeyville, Kan.

In a men's mass meeting attended by over 2,500 men, at Coffeeville, Kan., C. R. Scoville, holding a union meeting there, put through a petition to the governor of the state to close joints at South Coffeyville. He also urged the organization of a law and order league to fight gamblers, bootleggers, etc., in Coffeyville. Several prominent citizens made stirring speeches. Among the over two thousand converts made during the union meeting are two former chiefs of police. Arthur Long leads as minister in the Coffeyville church.

M. L. Pontius of Jacksonville, Ill., Speaks on Socialism

M. L. Pontius, pastor at Central Church, Jacksonville, Ill., began a series of six lectures on Socialism on Oct. 24. The lectures are given under the auspices of the Intermediate C. E. Society of the church. They are illustrated with still and motion pictures. The first lecture treated the topic, "Women and Children Who Toil." Mr. Pontius told of his experiences in the factories disguised as a laborer. He stated that investigations show that the highest wage paid the child is a little over four dollars, and the minimum about two dollars for ten or twelve hours per day of exhausting work. Mr. Pontius stated that he did not consider the solution of the child labor problem to lie in socialism or labor unions.

* *

—The East Columbus, Ind., church has called to its leadership D. E. Milligan of Rush county, Ind.

—The congregation at Warsaw, Ind., burned a $700 mortgage late in October.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—The death is reported of Robert M. Giddens, for many years pastor of Woodland Street church, Nashville, Tenn. Mr. Giddens received his education at Lexington, Ky., in Kentucky University. He was 75 years old at the time of his death. The funeral services were conducted from Vine Street church, Nashville, Carey E. Morgan being in charge.

—The church at Milwaukee, Wis., ministered to by Robert L. Finch, will probably become a living-link of the University Place church, Des Moines. The Milwaukee work has been a hard one since its organization ten years ago.

TELL US WHAT'S HAPPENING in your part of the country, in the churches, schools, Christian Endeavor Societies, etc. Send to THE CHRISTIAN CENTURY personal news notes of ministers and other well-known—or little known—Disciple leaders. Especially are our readers interested in learning of movements among the churches and in Bible classes for community betterment. The News Department of the CENTURY considers every reader a regular reporter for its columns. Send in something this week, to reach us by Friday, if possible.—News Editor.

—J. D. Hull, of Portland, Ind., church, recently gave an address on the every member canvass in Redkey, Ind.

—At the Men's Bible Class at University Place church, Des Moines, there were 239 persons present on October 15, with visitors from seventeen states, from New York to California—and one visitor from Africa, Dr. Jaggard, missionary in the Congo region. The women's class had 275 in attendance.

—The Chickasha Daily Express speaks highly of the impression made by Byron Hester, new pastor of the church there and recently of Pryor. J. W. Darby, of Tulsa, Okla., has characterized Mr. Hester as "the most promising young man in the state," and he has become known in Eastern Oklahoma as "The Little Minister."

—T. W. Bellingham, of the Benton Harbor church, Mich., has been again elected president of the Second District of churches. He has held this position for six years.

—John B. W. Hilton, father of J. W. Hilton, of East Side church, Lincoln, Neb., passed away on October 26, in Lincoln. Mr. Hilton has at times been affiliated with the churches at Jackson Boulevard, Chicago, and Dorchester, Neb. W. P. Aylsworth had charge of the funeral service.

—Walter Mansell, the new pastor at Warren, O., with his choir leader, is arranging for a great evening of message and song on "The Beatitudes." The exposition of the sermon on the mount will be interspersed wtih music illustrating the theme.

—Broadway church, Louisville, Ky., W. N. Briney, pastor, reports receipts during the past year of $9,150. Of this amount $2,249 was for missions.

—During and following the Bulgin union meetings at Lawrenceburg, Ind., there were 34 persons baptised and one was received by statement. There have been nearly 100 additions to the membership at Lawrenceburg and at a mission at Bright, Ind., during the past year of ministry of J. D. Garrison. Most of these came as a result of home force activity.

—At Oakland, Cal., church, arrangements have been made for special Bible studies at the midweek prayer-meeting services, beginning Nov. 1. H. A. Van Winkle, new pastor in charge, will conduct the class.

—T. M. Carney, of Obion, Tenn., has been called to the work at North Side church, Ft. Worth, Tex.

—Secretary R. M. Hopkins sends to this office a copy of a new book issued by the Missionary Education Movement, entitled, "The South Today." It is by John M. Moore, of Nashville, Tenn. This work would be an ideal text to be used in mission study classes during the winter. It may be secured from the A. C. M. S. office, Carew building, Cincinnati, at a low price.

—Miss Cynthia P. Maus, of the national Sunday school work, recently addressed a conference at First church, Grand Rapids, Mich., on the problems of the teen age.

—The Oakland, Fruitvale, Alameda and South Berkeley, Cal., churches are to hold a union meeting at Oakland church, on Nov. 12. A picnic lunch at 1:30, a great service at 3, union C. E. service at 6, and a mass meeting at night will be features.

—A. L. Crim begins a new work at Eugene, Ore., this week.

—L. G. Batman, pastor at First church, Youngstown, in a recent sermon, declared that the time is ripe for a great appeal for peace to be made under the leadership of American statemanship.

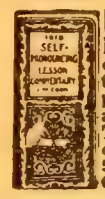
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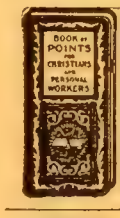


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—Ninth Street church, Washington, D. C., raised more than the $33,000 needed to clear the indebtedness on the newly erected Sunday school building.

—Last year at Eureka College there was an increase of 40 per cent in the attendance at the college proper, with a total gain of more than 30 per cent.

—In the recent civic parade and pageant at Peoria, Ill., conducted under the auspices of the local Association of Commerce, Howett Street church won a prize of $35 offered for the most attractive float appearing in the pageant.

★ ★

ILLINOIS NOTES

C. C. Wisher, Saybrook, has accepted a call to the church at Camp Point and will begin his work January 1, 1917. Mr. Wisher is closing a successful pastorate of six years at Saybrook.

Claude E. Cummins has been appointed superintendent of the Christian Chapel of Paris by the board of First Church, Paris. Mr. Cummins is preparing for the ministry.

C. W. Cauble, state secretary of Indiana, dedicated the new church at Palestine, Illinois, October 15. He raised $1,000 more than was needed. J. A. Parker, the pastor, speaks in high terms of Mr. Cauble. Mr. Parker reports nineteen additions at regular services.

W. W. Weedon, for five years pastor at Mt. Carmel, has accepted a call to the churches at Allendale and Barney's Prairie, a country church about seven miles from Allendale. Barney's Prairie enjoys the distinction of being the oldest church of our people in Illinois.

H. L. Hayes has been with the Keensburg Church six months. He has had forty additions. The Keensburg Church usually has half-time work, but they have employed Mr. Hayes' service for full time.

B. H. Bruner of Arcola has accepted a call to the pastorate of Third Church, Danville, and will begin his work there about the middle of November.

T. L. Stipp, a worthy and well-known minister among our people in Eastern Illinois, is chaplain of the Old Soldiers' Home at Danville.

The Webber Street Church in Urbana laid the corner-stone of their new building Thursday, October 26. They expect to dedicate about February 1, 1917.

Geo. W. Watson of Lafayette, Indiana, has declined a call to the pastorate of First Church, Paris, Ill.

Secretary L. O. Lehman says the attendance of Eureka College is the largest in the history of the school. Eureka College now has one of the best plants in Illinois.

Bruce Buckler, a junior in the University of Illinois, preaches for Rural Retreat, a country church near Hindsboro; Union Prairie, near Arthur, and Oreana. In the midst of a strenuous college life he finds joy in serving these churches.

Frank S. Stamm has moved to Urbana and is engaged in holding meetings and supplying pulpits for near-by churches.

Homer E. Sala, president of the next state convention, will do some special work in behalf of the society this year.

A. F. Larson, recent pastor at Toluca, has moved to Columbia, Mo., and expects to take special work in the Bible College and University of Missouri.

H. H. Peters,
State Secretary.

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THE CHRISTIAN CENTURY

Vol. XXXIII November 16, 1916 Number 46

The Recognition of God

By L. O. Bricker

Learning to Walk—Among Immigrants

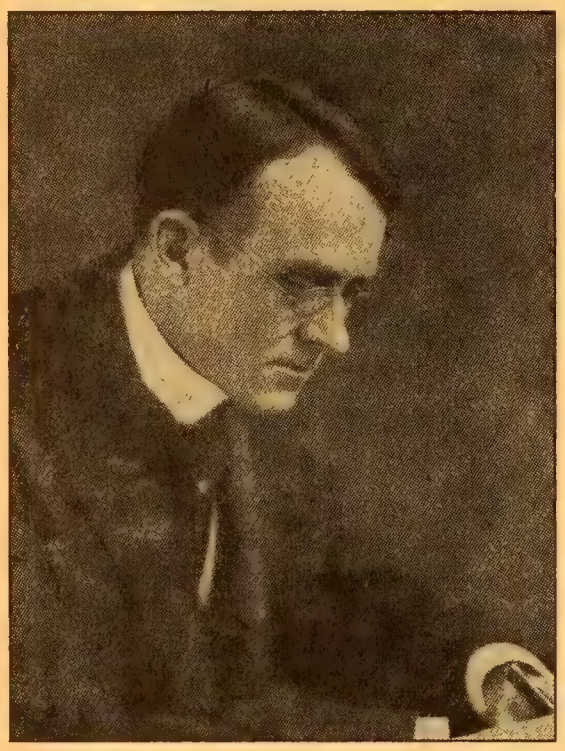
By F. E. Lumley

The Growth of Faith

Editorial

CHICAGO

THE CHRISTIAN CENTURY



Charles Clayton Morrison
Editor

A Constructive Religious Newspaper for Christian Homes



Herbert L. Willett
Contributing Editor

Great Year Ahead for Our Readers

An Unequalled Staff of Writers

WE are able at this time to announce such a staff of writers as has never been equalled by a newspaper among the Disciples of Christ. The writers have won places of authority in all their respective fields of interest. Their presence on our staff will make the "Century" vibrate with life. Here is the list of them:

ALVA W. TAYLOR will revive the department of social interpretations, which our readers of several years ago will recall as our "star" department in those days. It will be richer and more attractive in its new setting, just as the mind of Professor Taylor is riper and more authoritative than in the days gone by.

JOHN R. EWERS is back! He wrote a forthright article on the Sunday School lesson each week for two years which added more new subscribers to The Christian Century than any single feature of the paper. He is better than ever. Read him in this issue. He speaks for himself.

GEORGE A. CAMPBELL, a sage without the years of a sage; a mystic; a friendly counsellor; an interpreter of the things of the soul. His articles will be a frequent feature of the coming year.

IDA WITHERS HARRISON, constructive feminist. She dropped out of our contributorial department a year ago on account of her heavy duties in preparation for the Panama Congress. Our sense of loss was overcome when her services to the Congress brought her the most distinguished recognition accorded any woman at Panama. Mrs. Harrison will write on timely themes of special interest to modern womanhood.

EDWARD SCRIBNER AMES, philosopher and preacher, will follow the promptings of his own interest and write on the vital and thought-provoking themes he never fails to select.

ORVIS F. JORDAN has for several years made of the "Larger Christian World" page a means of broadening the vision and sympathy of all our readers. The same high standards will characterize his conduct of this department in the future, and in addition many contributions of other kinds will appear from his pen.

CHARLES T. PAUL is a unique figure among the Disciples. He symbolizes missionary science and statesmanship, but we have his promise to contribute a series of studies in the spiritual life. As a leader of The Christian Century family's devotions our readers may expect uplift and enrichment from President Paul.

ELLIS B. BARNES, a preachers' writer! Our minister readers talk about the things Mr. Barnes says in the "Century" more than about any other contributions we publish. The Christian Century is not made primarily for preachers, but for thoughtful



Finis Idleman



Charles T. Paul



Orvis F. Jordan



Irene T. Myers



E B. Barnes

laymen, that is, plain Christian men and women. This accounts for the intense interest with which ministers read and commend the "Century." Mr. Barnes will write not simply *for* preachers, but *about* preachers, and the laymen will enjoy his articles as much as will our minister readers.

Finis S. Idleman, New York's Disciple leader, who has wrought a transformation in Central Church in that metropolis, will interpret his experiences and report the progress of religion from the point of view of the East.

Irene T. Myers has promised to present from time to time a number of articles dealing with certain phases of the new womanhood. Dr. Myers is a writer new to Christian Century readers. A doctor of philosophy from Yale and a world-wide traveler, she is Professor of History in Transylvania College. What she will write will have both authority and piquancy.

Edgar DeWitt Jones, a writer who uses words with unerring delicacy, who thinks in the most human terms, whose writing has that indefinable something called "charm." Dr. Jones will speak often to our readers on the fine issues of the spiritual life which he senses so unerringly.

H. D. C. Maclachlan, pastor of one of the greatest churches of the East, but who keeps his thought-life intensely busy with the deeper things of spiritual culture, will write this year for The Christian Century. He always deals with big and urgent issues.

What shall we more say? When has there been spread so rich a feast as this before the readers of any religious journal? And these are only the features that we are able to arrange for in advance. Besides these there are the carefully selected articles on vital, human conditions and experiences, in the search for which the editorial staff is constantly on the alert. Certainly every person familiar with the current literature of the Disciples will agree with the statement of a very conservative reader who said recently that The Christian Century "is doing more to enrich the mind and widen the horizon of the Disciples of Christ than any other influence among us."

Dr. Willett on the Bible

Dr. Willett will write a series of articles on the Bible, how it grew, who its authors were, how the books came to be gathered into a single book, what we mean by inspiration and authority as applied to the Scriptures, and many such questions of a practical and critical sort in which every thoughtful Christian man and woman of today is interested. His first article will be forthcoming soon. It will open up a line of study that should be singularly attractive and timely. In anticipation of these articles our readers will wish to get The Christian Century into the hands and homes of their thoughtful friends.

"Why I Am a Disciple"

Some years ago Charles Clayton Morrison, editor of The Christian Century, promised to write a series of articles on the subject, "Why I Am a Disciple." The promise, it seemed, was not kept at the time and the plan to write the series was finally crowded out with other things. The obligation, however, has not been forgotten. This series will be one of the features of the interesting year that is before us. There will be perhaps a dozen short articles. They will be quite personal and intimate, setting forth the way in which the teaching and aim of the Disciples appeal to the editor.



Ida W. Harrison



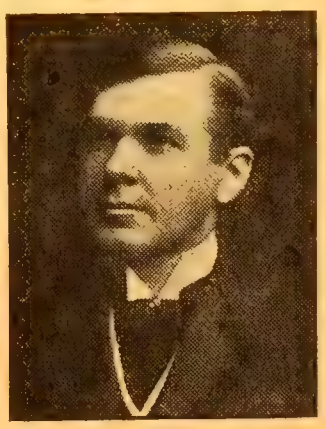
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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII NOVEMBER 16, 1916 Number 46

The Growth of Faith

"LORD, INCREASE OUR FAITH!"

These words of the despairing disciples have been the heart cry of Christians ever since. There are so many things that tend to lower the power of our spiritual life.

There is the alternation of faith and lukewarmness that seems to come to all churches. The pastor watches the decline of interest in his members with sinking heart and much self-examination. One day an opposite tide sets in. It is this alternation of religious interest that lies at the bottom of the revival habit of the church. It is quite clearly our duty to work for a steadier burning of the lamp of religious life. A flickering light will never properly light the world.

It is true, also, that there are in all churches faith-producers and there are faith-consumers. There is a mere handful in many churches that rally against every discouragement and fight the harder in difficult times. Nine-tenths and more are fair-weather Christians who have no power in themselves to originate faith. They eat it up. Some unusual cynics and pessimists consume enormous quantities of the spiritual voltage generated by those who produce religious conviction.

There are the intellectual assaults on faith. Perhaps the preachers do not realize how many infidels they make. Robert Ingersoll was the son of a minister. His father was of the strict Calvinistic sort. The reaction of Ingersoll, his unfaith, was a rejection of a system of ideas and of legalistic regulation of conduct that were abhorrent to him.

★ ★

The writer met recently the wife of an engineer, an intelligent lady in things not religious, who had never been in a church that did not materialize heaven and hell. She thought theosophy was nearest to her belief, but had great difficulty in receiving all of that rather hazy doctrine. Her troubles in religion were made by its official interpreters. We have reason to believe she is to find a home again in the church, now that she has found progressive evangelicalism.

There are also the destructionists of the "liberal" sort. A preacher declared not many years ago: "The work of a preacher in this generation is to destroy. It remains for another time to build up again." We record gratefully that he has long since left the ministry for business. The errors and delusions that have trailed along with religion disappear more rapidly when they are pushed out of the way by truth. The growth of a child's body is accomplished not by sloughing off the arms periodically to make place for longer arms. The little arms imperceptibly lengthen and perhaps much of the tissue of the small arm is included in the larger one.

Our sins tend to destroy faith. We are tempted to believe that our moral failures are typically human and that Christianity is impractical or even impossible. A certain man who proved untrue to his wife has since declared that he cannot believe in God any more. Though he does not see it clearly, the very hour when he renounced his wife he turned his back on God and on faith in spiritual realities.

It is not with the faith-destroying forces that we are chiefly concerned. They are all impotent enough, once we learn the processes by which an active and ardent religious life is created.

Faith grows by honest investigation. Whenever the church has to say to a candid mind: Do not read that book, or Do not hear that speaker, she has confessed defeat. All the church needs to counsel is the deep and thorough investigation that will compass all the facts. Philip's reply to Nathanael was a very wise one, "Come and see."

There is the faith born of experience. One must have lived and have suffered to know the deepest things of the spirit. The mere intellectual apprehension of Christianity is but the ante-room of the largest faith. Doubt-cursed souls must travel to Gethsemane and stand by Calvary with our Lord in order to reach the triumphant conclusion of Thomas, the Doubter, who said, "My Lord and my God."

★ ★

Prayer is a great quickener of faith. The beggar's prayer, which always seeks of God material ends, shekels, will not produce faith, but may discourage it. The prayer of communion with the living God has in it great possibilities in the quickening of faith. The poor father of the demon-possessed boy prayed, "I believe; O, Lord, help thou mine unbelief." His halting prayer was heard.

The living fellowship of the church is full of encouragements for faith. A certain man of our acquaintance, sixty years of age, is now studying the fundamentals of religion preparing to enter the church. Last spring as he lay in a hospital, apparently dying, a church took up the whole burden of the support of his family. In the terror of his soul he found a wonderful peace in the pastor's prayers. His faith rests on an astonishing evidence of the reality of religion. As on Sunday morning we look over the congregation and see the drunkards that have been converted, the misers that have been softened, the shrews that have been made tender, our hearts swell with a sense that religion has right here in the church its living epistles.

Faith is of course a great adventure. But the adventure of unbelief is far more hazardous and less satisfying to reason, conscience or deep instinct. The nature of religious certainty is not that of a proposition in geometry, else we should never speak of faith. Faith is the big hypothesis for the soul's life.

Spiritual things seem to some unreal. They are the most abiding of the realities.

The things that are seen shall pass away. The things that are not seen shall abide.

EDITORIAL

AN ASTONISHING VICTORY

AN EVENT of even greater significance than the election of any particular candidate for President is the way the dry forces won at the last election. There were offensive battles in Michigan, South Dakota, Nebraska, Montana and Idaho in which the states voted for prohibition amendments to the constitution. In Utah, Florida, New Mexico, Texas and Iowa it is thought that legislatures and governors have been elected which will give the states prohibition by statutory enactment. In Missouri the majority against the drys was cut down as compared with the vote in 1910 and it is said that Kansas City voted dry. In Michigan a signal victory was won when Detroit voted dry along with the rest of the state. There are now twenty-four of the states under prohibition and perhaps twenty-five. It is said that this means that 65,000,000 people in the United States are living under prohibition.

The defensive battles went well. In Oregon, Washington, Colorado, Arizona and Arkansas amendments to the state constitution were proposed which would have gone far to nullify the dry law. These amendments were prepared by brewers who wished the privilege of selling beer. In no case did such effort win.

As soon as thirty-six states go dry the federal enactment to the constitution will follow like day follows night. If the states mentioned above make statutory enactments against the liquor traffic there will remain only six more states to capture until the terrible habit that has enchained America will be a matter of history. Thus will be completed the history of one of the greatest moral battles that has ever been fought.

It is no time for the church to relax in her testimony. The idealism of religion is the big force behind this great reform which is sweeping the nation. We must not cease our testimony until the last trench of the enemy is taken.

"BRIMSTONE CORNER"

THERE is a church in the downtown district of Pittsburgh which has the rather suggestive title of "Brimstone Corner." There was a day when this nickname accurately stated the kind of message to be heard there. The Brimstone church was once a popular church. It was not that men loved such a church, but they feared the thing it bore witness to. Like the devil worship of Africa, religion rested upon the influence of fear.

Modern religion does not undertake to conceal the fact that the life of the soul is surrounded with real perils. The fact that we no longer materialize the warnings of Scripture does not take away the validity of these warnings. Sometimes the Scriptures speak of a burning lake and sometimes of a bottomless pit. There is mention of fire and there is also the picture of the wail in outer darkness. To materialize these figures is to be involved in contradictions and absurdities. To acknowledge the spiritual perils of life is another thing.

There is the peril of a dwarfed soul life. The man who has been most injured may be like a leprosy victim, feeling no pain. He is unconscious of the big spiritual world in which his fellows live so joyously and freely. There may be, on the other hand, the pain of remorse and the terrible judgments that follow sin.

Our gospel, however, is not a "gospel of hell." It is a gospel of Jesus Christ. Hell is no good news. Salvation is.

The question of preaching much the results of sin is one that relates to the strategy of preaching. The message of fear brings a response most immediate and open. Preaching the gospel is a method requiring more time to secure results, but involving the change of the whole moral structure of a man. Such changes take time, but they alone are to be regarded as the true Christian product.

If a man wants good reports in a newspaper he will run a "Brimstone Corner." If he wants a good accounting before God he will take the slower and more difficult course.

CHRIST, THE GOOD SHEPHERD

THE Christ of experience is very dear to the Christian soul. No criticism can take Him away from us, for we have known Him each for Himself. There is no need that any should prove to us His existence or power to save.

We think of our Christ as the Good Shepherd. Life is full of dangers, some of them unforeseen. The Good Shepherd protects from the evils that would threaten our soul's life. Even when through our self-will we wander away from the fold, He pursues us still in His love. There is no hiding place where His love cannot reach and where His power cannot save. Our Christ takes no attitude of aloofness. He is come to seek and to save the lost.

It is the business of the Shepherd to provide for his flock. This is not always easy. There are dry times when only a few places have the living water. In these times there are but a few spots where the green grass grows. Yet the keeper of our souls never fails. In a time of materialism and worldiness there is always the fellowship of those who love Him if we but seek it. Though our world be war-swept, there is yet the great pervasive spirit of the Good Shepherd which draws men gently but firmly toward the better way.

The Good Shepherd has proved His love by the best of all tests: He was willing to lay down His life for His sheep. He has never forgotten them. Though the universe has many mighty concerns, He has not ceased to care for and love those who have been given into His keeping. Thus through sacrifice and service His devotion has been sealed.

There is an intimacy in the love and care of the leader of the flock. He knows His sheep by name. They need not fear that their individual problems are small in His eyes. They are not forgotten, nor will they be passed by. This intimacy of fellowship grows with the passing of the years into the communion of everlasting life.

TALKING RELIGION STRAIGHT

THE Cleveland Young Men's Christian Association has found out that it pays to talk religion straight, says Association Men. This organization has a religious work committee that takes itself seriously and business men on the committee have taken it upon themselves to talk to young men personally about their religious life. Instead of "stealing up on the blind side" of a

young man they have found it easier and better to come to the issue with him straight.

The idea has spread to other Association groups over the country and they now begin talking religion to a man as soon as he steps over the door mat. They find that when it is talked without cant, and from the standpoint of experience, almost any kind of a man will listen.

It is just such a type of activity that should fill the churches. Most of the evangelism of today is personal evangelism, but unfortunately most of it is done by the pastors. There are thousands of Christians in America who have never known how to approach anyone on the subject of his religious life. They can present a business proposition successfully, but they fall down when it comes to presenting the claims of Christ upon men's souls.

When in the preaching, the prayer meeting talks, the Sunday School lessons and everywhere else, religion is reduced to reality, when far-fetched theory is eliminated, when every element of cant and hypocrisy is laid aside, it will be as easy and natural to talk about religion as about anything else that pertains to the higher life of man.

Religion has done things for each of us if we are real Christians. It has done different things for different people and the interpretation any one man might give would be partial. The testimony from experience, however, has a convincing power that nothing else can have. It is one thing to bring to our friend a proposition from Paley's Evidences. It is another to tell him of our experience with Jesus Christ.

CHURCH UNION IN ENGLAND

SINCE the war began there has been an astonishing movement in English free church life in the direction of church union. Many of the leading denominations have been declining in church membership and Sunday School enrollment and the failures of the churches drove them together.

Under the leadership of the president of the Free Church Council, Rev. J. H. Shakespeare, there was recently held at Oxford a convention with two hundred representatives of the leading evangelical bodies of the country present. Committees were appointed looking toward a practical form of union in which the present denominational organizations by a natural evolutionary process should be merged at last into a closely integrated free church movement. In Scotland the dissent from the state church has long been organized so that most of it is included in the United Free church. An even more inclusive organization is designed for England.

These are difficult times for organized Christianity in England. There are infidel papers openly espousing the cause of free-love and other abominations. Infidelity is a more resourceful movement there than here.

Troubled with lukewarmness and division within and faced by powerful foes without, the church in England can see no solutions for her problem but the larger loyalty and the deeper enthusiasm that will come from a union of her forces.

Many American denominations have their roots in English life. Union in the mother country could not fail to have important bearings upon our American church life. Already the more reactionary journals of the denominations in America are grumbling over the prospect of English reunion. They cannot fail to see in this movement the handwriting on the wall for division and disunity on this side of the Atlantic.

IN OPINIONS, LIBERTY

A SUGGESTIVE symbol of Christian unity was enacted by the Chicago Disciples' ministers at Memorial Church on the occasion of the first presentation of the Disciples Hymnal, "Hymns of the United Church," recently. All the ministers of the city save one or two were present. The evening had been spent mainly in congregational singing, which was interspersed with solos and duets and short speeches by all the ministers. Toward the end of the evening the leader announced a hymn from Tennyson's "In Memoriam":

> Strong Son of God, immortal Love,
> Whom we, that have not seen Thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove.

This hymn is set to a beautiful and virile tune by Dykes. The congregation sang the first two stanzas and was asked to skip the third stanza, singing the fourth and fifth.

Then the ministers, who were all grouped in the front, were asked to face toward the congregation and sing the third stanza. A more lusty lot of independent thinkers can hardly be found anywhere than that group of fourteen Chicago preachers. Each man thinks his own way through his problems and clings as tenaciously to his own set of views as men can. Conservatives and liberals stood together. There were Willett and Jordan and Kindred and Ames and Hunter and Shaw and Brelos and Sharpe and the rest. But they sang out with fervid humility:

> Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.

Few in the house missed the subtle suggestion, and all took up again the fifth stanza:

> Let knowledge grow from more to more,
> But more of reverence in us dwell,
> That mind and soul, according well,
> May make one music as before.

As an illustration of that unity of faith which is grounded in liberty of intellectual opinions the little drama was a beautiful success.

GETTING ACQUAINTED WITH SOUTH AMERICA

THE next big missionary movement for our churches is to be directed toward South America. There is no continent in the world concerning which there is so much ignorance. It is clear that if we are to have the enthusiastic support of our forces in entering upon the new task there must be much more information about "the neglected continent."

Fortunately the missionary leaders are just now putting out many new books that will prove very helpful to missionary students.

The Methodists have made their contribution to the literature of the subject in a rather recent book by Bishop Stuntz on "South American Neighbors." There is much information in this volume concerning the missionary work that is being done by the various religious

bodies and regarding the situation in the various countries.

The well known missionary statesman, Robert E. Speer, has just given us a book called "The Unity of the Americas." The book is very brief in compass and low in price. It is designed especially for the use of laymen.

The Episcopalians have a text-book which particularly describes their own work. This is written by Arthur R. Gray and is called "The New World."

J. H. McLean of the Presbyterian denomination has written "The Living Christ for Latin America."

The Disciples should take great interest in a novel called "El Supremo," from the pen of Edward Lucas White. This book deals with the great dictator of Paraguay. It is said no country in human history was ever so devastated by war and tyranny.

By all odds the most authoritative interpretation of the religious situation in South America will be the reports of the Panama Congress which are just now coming from the press. They will contain the addresses of experts and will give us the most statesmanlike interpretation of the task of the Protestants in the continent to the south of us.

WHERE THE JEW IS A GENTILE

THERE is only one place in all the world where the Jew is a Gentile and that is in the domain of the Mormon. In Utah the son of Abraham is lumped off with Mohammedans, denomination Christians, infidels and agnostics as a "Gentile."

Meanwhile the Gentile forces of Utah are putting up a formidable opposition to the dominant hierarchy. Though the popular religion has entrenched itself in politics and controls the great sources of wealth for the community, the growth of dissent in the state is marked.

It is encouraging to note that the Protestant missionary forces are now cooperating in a way not to bring about wasteful competition. There has been originated the Utah Interdenominational Commission, which acts as a clearing house for the religious activities of the leading religious bodies. Baptists, Congregationalists, Disciples, Episcopalians, Methodists and Presbyterians, all are now cooperating in the spirit of good-will. They have agreed to place their men and funds in such a way that these may bring the maximum results for the Christianity they seek to promote.

It is to be said of Mormonism that it has commanded a most astonishing loyalty from its followers. This was born from the days of persecution. Almost any kind of a religious sect may be made to thrive from the blood of martyrs. For these many years Mormonism has been compelled to subsist upon stories of a now distant past. These will soon lose their potency to arouse party feeling.

VISIT THE PUBLIC SCHOOL

SOCRATES once rebuked a young man who had engaged a teacher without inquiring what that teacher would do to his soul. He urged that if it was a swift horse that was to be trained, the owner of the horse would make sure that the trainer was competent for that particular piece of work.

It is astonishing to behold the faith of many Americans who send their children to public school one year after another and never investigate the kind of teaching their children receive. This may be faith in the schools. It is more likely carelessness.

There has been enormous improvement in educational methods in recent years. But concerning the moral and spiritual influences of the public schools, a question or two should be asked.

What kind of a person is the teacher? Does she teach for a salary only, or is there a real enthusiasm for the developing life of childhood? Is she the kind of a person you would wish your child to be like?

In the teaching there is, of course, no formal religious instruction. Yet an inflection of voice, a twist of interpretation, may damage religion in the eyes of a child. Would the teacher of your child be interested in conserving or destroying religion?

What do you know of the moral influences of the playground? Does your school still take the antiquated attitude that it is none of the school's business how the children play? Is there a supervisor for the playground who not only keeps order, but uses the games in an educative way?

Really, these are but a few of the questions that should be asked. Every now and then there is a scandal in connection with the schools which is aired in the juvenile courts. It was made possible by the indifference of parents as well as by the school's methods.

THE DECLINE OF PROFANITY

PERHAPS not everyone would agree that profanity is growing less frequent. There may be in some quarters an increase of slangy and semi-profane speech, but the misuse of the Holy Name seems to us to be growing beautifully less.

The increase of education and cultural standards in America have something to do with it. Coarse and violent language does not befit a gentleman. There is a powerful social taboo operating against the man whose language does not square with the modern demand for cleaner speech.

The growth of the gentleman's code among us makes men desire not to wound their fellows. We do not speak of any unfortunate fact of a man's family history in his presence. Least of all, do we speak evil of his relatives. There is something of this personal consideration in the unwillingness of many men to drag the name of the Lord Jesus into the mire.

We believe, also, that the kind of psychology which supports profanity is passing. We have no use for men who have violent fits of rage. The teamster who swears and beats his horses is now arrested, not indeed for profanity, but essentially for the state of mind out of which it proceeds.

The decline of active infidelic propaganda may also be part of the movement for cleaner speech in reference to deity. There may be much doubt in our modern world. There are many men unable to believe. But there are rather few men who brag about their lack of faith and who are inclined to insult the faith of others.

In the Roman Catholic church there is a society organized for the protection of the name of God. It rests upon a sound instinct. Reverence is a tender plant in the human heart. It must be tended and watered with the greatest care. Profanity is the hot desert wind which kills it. In evangelical circles we may hope for men to confess Christ only when they learn to speak reverently on all occasions of the Holy Name.

The Recognition of God

The Divine Presence in National and Individual History

BY L. O. BRICKER

THE men who wrote the books of the Bible considered that they were writing the story of God's dealings with men. Old Testament history is written from this viewpoint—it is simply a record of God's ways and doings with men. Whatever was undertaken God inspired it; whatever was done God did it; whatever happened he sent it; whatever victories were achieved God wrought them; whatever defeats were suffered he permitted them.

GOD IN JEWISH HISTORY

The Jews regarded their history as a record of the dealings of God with their ancestors. When their earliest pioneer migrated from the region north of the Persian Gulf to the region bordering on the Mediterranean Sea, the historian said that Abraham was called of God to go out into a place which he was to receive for an inheritance. When the millions of his descendants were in bondage in Egypt, and all baby boys were being slain by order of Pharaoh, the historian said that God put it into a mother's heart to hide her little son, Moses, and willed that he should be found by the King's daughter and receive the best education and training possible.

Later on, when this vast multitude of slaves revolted from their Egyptian taskmasters, under the leadership of Moses, the historian said that God delivered the Israelites by the hand of Moses. When the Nile overflowed and epidemic after epidemic of disease smote the Egyptians, the historian said that God had sent disease and vermin and death to scourge the slaveholders into willingness to emancipate their slaves. When the fleeing slaves, pursued by the armies of Pharaoh, were driven into a pocket—made by the impassable sea and unscalable mountains—they found it possible to cross the narrow and shallow neck of the sea, owing to a strong east wind that blew the waters out to sea, they said that God sent the east wind to give them passage and deliverance.

GOD DRIVES OUT ENEMIES

When wandering in the terrible desert and wilderness of thorn scrub, threatened with starvation and destruction by the fierce desert tribes, but finding food and conquering their enemies, they said that God sent them food and drove out their enemies before them. When their great leader gave them a code of laws in religion, morals, government, diet and sanitation, they said that God wrote the laws with his own finger upon tables of stone and gave them to Moses.

> *"And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father, through Him."*



Rev. L. O. Bricker

When they erected a tabernacle in the wilderness, they said it was after the pattern revealed by God unto Moses in the mount. When they went to war it was in accordance with plans of campaign revealed to them by God himself. When they were ruled by Judges, they said that God chose the Judges and administered justice through them. When they set up a kingdom they said that God selected their king. When they were freed and prosperous, they said that God was blessing them for their obedience; when poor and enslaved, they said that God was punishing them for their wickedness.

"FROM THE HAND OF THE LORD"

Whatever they received, it was from the hand of the Lord. When prophet-preachers appeared among them and spoke of the glorious things that would come upon them and their children as the result of their lives of obedience, and of the terrible things that would follow their disobedience, they said that the words of the preachers were the words of God.

This is the way the history of the Hebrews is written, and this is the only way to write history; it is the only true way; it is the only adequate explanation of events. This is the way the history of our country should be written. We pride ourselves that we have clearer views and conceptions of God than these men had three thousand years ago, and no doubt we have; but it is to be deplored that we do not have an equally controlling sense of the divine presence in our lives, and of the operation of the divine power in our national affairs.

IS GOD IN AMERICAN HISTORY?

We ought to see the religious significance in the great events of our national history, and we ought to write our history from that viewpoint. The history of our country should read this way:

"When the Continent of North America was about to be overrun by the uncivilized hordes of Eastern Asia, God depressed the narrow isthmus which joined the two continents, and made the Behring Sea too deep and wide for them to cross, thus saving our country for the Christian pioneers who should bring religion across the Atlantic ocean from Europe.

"When Columbus was steering his vessels westward from Spain and they were pointed straight for the shores of New England, God sent flock after flock of land birds, and mass after mass of floating sea weeds to lure him to the south, so that he might land upon one of the Bahama Islands, and thus save our great continent from the evils of a decadent Spanish civilization, which is manifest to this day in Mexico and the Latin-American republics.

"Then the Lord stirred up adversaries against our fathers in England, in France, in Holland, making life intolerable for them, in order that they might be driven into the land prepared for them, and which God had saved for them.

"In the 17th century, when England and France were struggling for supremacy in the New World, and our country was about to be despoiled by the Bourbons, God nerved the arms and aimed the blows of a little band of heroes at Quebec, and saved America from the rule of the Roman Catholic Richelieu and Loyola.

"When the missionaries under the lead of Marquette, Joliet, La Salle and Hennepin, were about to fix on us the religion of the Jesuit and the rule of the despot, God raised up the Iroquois

against them, and flashed His opposing will in the tomahawks and arrows of the savages."

WASHINGTON AND DIVINE PROVIDENCE

This is the way American history should be written, and it was written that way in the beginning. After the war of the Revolution, George Washington did write it that way in his inaugural address, saying: "When I contemplate the interposition of Providence, as it was visibly manifest in guiding us through the Revolution, I feel myself oppressed and almost overwhelmed with a sense of Divine munificence. No people can be found to acknowledge and adore an Invisible hand which conducts the affairs of men more than the people of the United States. Every step by which we have advanced to the character of an independent people has been distinguished by some token of Providential agency."

The "Father of His Country" not only saw the hand of God in the affairs of men in those stirring times, but he acknowledged it openly and gratefully and made what he wrote to read like chapters out of the Bible.

Why should history not be written that way? Certainly it is the way the New Testament means that our history should read, and our individual lives be regarded.

IN NEW TESTAMENT LIFE

In the New Testament the daily life of the Christian is overshadowed, undergirded, beset behind and before by the Heavenly Father and the Lord Jesus and the Holy Spirit. The disciple goes forth in his daily life led by the Spirit of God, conscious that the Heavenly Father and the Lord Jesus have taken up their abode in him; he lives in daily communion and fellowship with Christ; whatever he does and says is done and said in the name of the Lord Jesus. This is the distinguishing mark of the New Testament Christian—there is constant and continuous recognition of God, and acknowledgment of the presence of the Lord Jesus in his daily life.

Do you mark the words—"recognition" and "acknowledgment"? This is the only difference between the New Testament Christian and the twentieth century Christian: God is not in our thoughts as he was in theirs; the praise of Christ is not on our lips as it was on theirs; the consciousness of God does not light up our faces and thrill our hearts as it did theirs; when we write letters to our friends we do not fill them full of Jesus, as they did; when we talk together we do not talk of God as they did. We fail to recognize God and to put the name of the Lord Jesus where it belongs in our thought and life and conversation.

This was the glory of the men whose story is told in the Bible—they had the knack of giving the right name and interpretation to things. There is the story of Jacob, who lay down to sleep one night under the stars and dreamed all night of God and heaven and the angels; and heaven seemed so near that the angels could come and go on a stair of light.

INTERPRETING EVENTS

How easy it would have been for Jacob to have gotten up in the morning, rubbed the sleep out of his eyes, and said: "What a strange and beautiful dream I had last night," and then to have gone on his way and forgotten all about it. But he had the grace to put the right interpretation on it and give it the right name, saying: "God was in this place. This is none other than the house of God and the gate of Heaven." And he built there an altar of sacrifice and remembrance; and he was never the same man after that. Things just as wonderful and beautiful as that have happened to you; but you gave neither the right interpretation nor name to them; you built no altar of remembrance to them; and now you have forgotten all about them, and remain unblessed.

A QUOTATION FROM PAUL

When one you love as you love your own life falls sick, and, after a long and terrible illness, gets well, and you write to some friend about it, what do you say? Oh, you mention the doctor, and maybe the nurse, and possibly some remedy that appeared to do good; but do you ever use such language as Paul uses in his Epistle to the Philippians concerning Epaphroditus: "For indeed he was sick, nigh unto death; but God had mercy on him, and not only on him, but on me also; and heard our prayers and raised him up, lest I should have sorrow upon sorrow." Why do you not write it that way?

In the verse following our text, the Apostle continues as follows: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." Teaching and admonishing one another in Psalms? What is the teaching and admonition of the Psalms? It is this: If the Lord has done something for you; if any experience of life has brought you near to some new truth; if in your perplexity you have found wisdom; in your burdens new strength; in your sorrows some new well of consolation—tell it out, make it known.

PERSONAL TESTIMONY

The Psalms call upon every soul for personal testimony. "Let the redeemed of the Lord say so." "Come and hear, all ye that fear the Lord; and I will tell you what He hath done for my soul." "I have not hid Thy righteousness within my heart; I have declared Thy salvation. I have not concealed Thy loving-kindness and Thy truth; I have told them unto the great congregation." I have not hid—I have declared. I have not concealed—I have told. It is this declaring and telling and speaking to one another concerning what the Lord has done for us that is so lacking in our modern religious life. And both we and others are great losers thereby.

TODAY'S GREAT NEED

Our greatest need today is for the cultivation of our spiritual perception and the enlargement of our spiritual vision. We are living in stirring times, times that are ripe for some imminent unfolding and new revealing of the power of God. What form this unvailing may take none can tell. But it behooves every one of us to be spiritually alert. "Blessed are those servants whom the Lord, when He cometh, shall find watching."

First Christian Church, Atlanta, Georgia.

THE TRUE NEED

By Thomas Curtis Clark

I do not wish to see my sins more plain,
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.

O teach me not how deep my spirit's night,
But flood me with Thy beams, Thou Perfect Light!

Learning to Walk—Among Immigrants

Some Suggestions Looking to the Solution of a Baffling Problem

BY FREDERICK E. LUMLEY
Of the College of Missions

THE Christian churches of America have been and are being mightily affected by the inpouring tide of immigrants. These immigrants are contributing to the changed conception of religion that is prevailing more and more. They are undermining the sacred regard for certain institutions. They are hindering the movement to make religion moral and vitally social. But the churches have only recently opened their eyes to such effects. Sometimes persons who are awakened rudely and with a shock of surprise from deep sleep move about for some minutes in a dreamy, random and often ridiculous or occasionally stormy manner before they get connected up with the march of events. And social institutions often do irrational things at the first consciousness of a serious situation, and because of their massiveness awaken much more slowly than individuals. Having dimly perceived that something is modifying the influence of the church in America and at the same time putting millions of strangers about her doors, there are shakings and quakings and eye-rubbings and curious efforts to see what the trouble is.

"AMERICANIZING" FOREIGNERS

As the truth comes home that a new situation faces organized religion there is maturing a heroic determination to withstand the shock, if possible. Consequently, vast schemes are being planned and immense sums of money appropriated for the purpose of easing the contact, and the first and most natural proposal of half-awake persons is to make over these old-world materials and shape them up for our new American social life. "They must be Americanized," we shout, and plunge into the fray. By which we usually mean that they must be civilized, for are they not boorish and ignorant and superstitious and poor?

Needless to say, some who entered the engagement first have been disillusioned. They have discovered that the task is a much larger and nobler one than awakening—that is to say, youthful—enthusiasm permitted them to realize. For one thing, the aliens do not always care to be worked over. They do not yield readily to the crude methods of purely partisan and misguided enthusiasts. Although in America, they still attach some value to their own ideals and customs and can not see at a glance the superiority of ours. For another thing, it is not well and widely known just precisely wherein our immense superiority can be found, and this ignorance disables the interpreters of our life to others. No one can say just what we would like to make these immigrants into, once it is settled that we ought to make them over. In addition, there is vast ignorance of just how to do the thing, after it is settled that it ought to be done.

THREE DIFFICULTIES

Here, then, are three fundamental difficulties, in addition to the swarms of minor ones, facing the Church as it undertakes to deal with the situation: the subtle and unyielding nature of the materials, the type of individual and social life to be constructed, and the method or methods to be employed. I hardly see how much can be accomplished, with the energy and money devoted to this task, that will be worth while accomplishing until our minds are clarified upon these points. And while I do not believe that one of these questions is more important than the others, I think there is a logical and necessary method of procedure in their solution and, therefore, begin at the beginning and select the first one for emphasis here only because space prohibits discussion of all three.

The first task of the Church that would make a contribution to the unification of our American life and to its salvation is to understand the materials with which it must deal, and this is an intellectual process. It is not a game which mere enthusiasts can play. In fact, their enlistment is a hindrance until we get to the place where a definite method of work can be set in operation, where heat rather than light can serve its purpose.

OVERCOMING PREJUDICES

Those who would understand this problem must undergo a purging process. There are subtle biases and prejudices to root out and a sane, open-minded and informed state to cultivate. There must be a thoroughgoing willingness to see what is to be seen and nothing else. And if anyone thinks this mental neutrality an easy position to realize, let him try to attain it. We are all subject to a strain on the emotional side and tend to look either too favorably or too unfavorably upon the immigrants. And as we look we act—unfortunately, either way.

It is conceded by most workers among immigrants that few understand them thoroughly. Accordingly, all efforts should be directed to making up this deficiency. What are their instincts and what sorts of behavior do they prompt? What influence has their geographical environment in Europe or elsewhere had upon them through the centuries? What age-old customs are their portion? Have they any fundamental defects of nature that are liable to be infused through heredity into our American life? What races do they belong to and what has race-character to do with their ability to become adjusted here? What values do they bring with them that are worth conserving here?

SOME UNANSWERED QUESTIONS

These are a few of the unanswered questions about foreigners and we are almost helpless in our dealings with them until we have new light. We know where they came from and how many of them came, their ages, sex, and a few other unessential details about them. But very few persons have actually penetrated to their inner lives and revealed to us the essential things. As I see the situation, no sane policy of dealing with them can be advanced without more facts of the order indicated.

But what is the equipment of the Disciples for understanding these questions? A recent review of the situation makes it pathetically apparent that we are far behind other religious bodies of our size and wealth. We have only a handful of trained workers and they are the product of the trial-and-error school, the heartless academy of experience. And while no blame attaches to them, except perhaps for their enthusiasm, they are inadequately equipped because they have been unable to study the problems mentioned. Few of them can analyze the immigration problem and focus it. They have not been in the native physical and social environment of these people across the seas. They are Americans with the American point of view and have very often not seen the absolute necessity of "thinking

black," to use Dan Crawford's apt phrase.

"ROUTINEERS" NOT NEEDED

Besides these there are numbers of others who fall far in their rear. The majority of our workers are competent only to carry out plans that others suggest. They are routineers and social mechanics with no real insight into the nature of what they are doing or why. As a consequence, most plans are dictated, not by the facts or actual needs, but by the feelings and fads of the hour. I think there is no more urgent need this hour than for workers to go back to actual study of immigrants, and for boards and others employing them to make it possible.

This raises the inevitable question of our equipment for preparing workers. What agencies have the Disciples that can train young people how to study and understand immigrants? The briefest and truest answer is that we have none. The review of the situation before mentioned disclosed the humiliating fact that there is not a single institution among us that is ready or can get ready very soon to make good this defect. Only two colleges deal with the immigration question in more than one course. But to be a college graduate and to have taken a course or two in anatomy, physiology and hygiene is not to be a doctor whom any sane person would employ. And yet boards and other agencies regularly employ persons with less preparation for a far more complicated and far-reaching task. To merely mention this is to make it ridiculous.

It is essential, therefore, that the boards adopt the recommendations of the Commission of Immigration at the Des Moines Convention and adhere to them absolutely. Merely whole-souled persons are no longer acceptable to the foreign societies. Why should they be to the home boards? And anticipating a criticism of this position, I would say that it would be far better for our work among immigrants to wait than for us to go on as at present.

THE DES MOINES RECOMMENDATIONS

But we cannot be idle. All the money available could well be devoted right now to the equipment of one institution—and I am, of course, much concerned about which one—for the preparation of missionaries to immigrants. The Commission on Investigation urged "all our colleges" to develop adequate facilities for such preparation. This seems to me impossible and undesirable. "All our colleges" can never undertake to *adequately* do this work, for it is too costly, and at our present employment rate there would be more faculty than students. Besides, hardly any of our institutions are located in close proximity to foreign settlements, and training cannot be adequate without laboratory practice and study under expert guidance. Furthermore, one faculty and one institution can train all the workers our boards can use—and more—for the next decade or two. The undesirability of many colleges engaging in this work is found in the diversion of funds from other needy departments and in the petty rivalries which would surely develop.

A CONCRETE PROGRAM

The Disciples can spend two or three score thousands of dollars a year in this Christian approach to the immigrant problem. They are offered the services of several dozen young men and women. How can this money and these young people best be used to make a certain, valuable, successful contribution to the solution of the problem? My answer is briefly:

I.

Name and adequately equip a training school where by class-room work and laboratory research, at home or abroad, the immigrants may be studied and understood.

II.

Select a body of these young people carefully and appoint them to the task of preparation. Let them study until all that can be known is known.

III.

Employ them in actual service only as they have proved intelligent and reliable and devoted in study.

IV.

Have certain of our leaders spend a year or two in selecting one or more foreign peoples among whom the Disciples can work.

V.

Give our trained workers a field among these peoples and expect them to make it into a corner in the Kingdom.

Indianapolis, Ind.

The Passing of Felipe Jimenez

Something of the Life Story of a Modern Apostle Paul

BY S. G. INMAN

MEXICO has lost one of her most useful citizens. Felipe Jimenez, who died at Monterey on October 21, was not only a great preacher of the Gospel, but also a patriotic citizen and a man of influence in his own community and his state. He preached the Gospel for some thirty years in Mexico, being identified with the Baptist Mission the first half of this period and with the Disciples Mission the second half.

When Felipe was about nineteen he heard that the despised "Protestántes" were going to have a meeting in his village on a certain night. He and several other young men banded together on that day to break up the meeting. They went to the little room where the service was being held, with their pockets full of stones, thinking to knock out the lights and cause a general confusion which would stop these daring preachers from ever holding a meeting in their town again. Somehow or other, the way the service was conducted, and especially the singing, got hold of the young men to such an extent that they did not throw stones that night.

CONVERTED BY A HYMN

The next evening Felipe was the only one of the young men present, but he had come in a far different spirit this time. He listened spell-bound to the story of the Gospel, and when the invitation hymn, "There's a land that is fairer than day," was sung, Felipe went forward and made his confession of faith in Christ. When his own mother, who was a devout Catholic, learned about it, she told him that she would be compelled to drive him from home if he persisted in joining these "devil worshipers"; but nothing could dissuade Felipe from being baptized.

As soon as he was initiated into the Church his mother made good her threat. He was compelled to leave home. Carrying a little package wrapped in a towel, containing all of his belongings, he set off afoot across the mountains to a mining town, where he hoped to get work. During the time he spent in that town he was thinking about and praying for his mother. After some months he decided to return home to make another effort to convert her. On arriving at the edge of the town he saw a crowd of people down by the river-side. He went over to see what they were doing, and what was his surprise to find that the minister was leading his own

mother down into the watery grave of baptism!

A PREACHER OF GREAT POWER

Felipe immediately gave himself to the preaching of the Gospel. He never had the privilege of preparing himself in any theological seminary, but he was a constant reader. I have never listened to any of the renowned preachers of the world with more pleasure than I have listened to the sermons of this great soul. I do not know that I ever heard any evangelist equal him on the themes of Repentance and the Love of God.

When I went to Mexico in 1905, Felipe was stationed in our little church at Saltillo. He and his family were in a half-starved condition, notwithstanding the fact that he had been offered positions which would have paid him many times more; he was staying faithfully by the work. I soon discovered that he had the missionary spirit of the Apostle Paul; he yearned to go out to the neglected parts of Mexico. Some four months after my arrival on the field—when, of course, I spoke only a very little Spanish and Felipe no English at all—I agreed, in answer to his continuous pleadings, to go with him on a tour through the northern part of the state of Coahuila, where he said there were great neglected fields. That trip marked the beginning of our work in northern Coahuila, where we now have more members than we have in the older station in Nuevo Leon.

A DESPAIRING JOURNEY

I shall never forget that trip in which we went into town after town where there was absolutely no religious influence of any kind. I remember that on one night we got into a town at about eleven o'clock. There was nothing like a hotel and we went from house to house, inquiring for a "Protestante" who might be willing to give us a night's lodging. We were sent to many different places; finally one man told us that he was friendly to the cause and would be glad to have us come in and spend the night with him. It was a good thing we carried our blankets along, for it was a question of finding, not a vacant room, but a vacant space on the floor. There were some twelve or fourteen people already sleeping in this one room of the house, but we laid our blankets down and had a good night's rest.

As we traveled from town to town the burden of the need bore down upon us very heavily, but it seemed impossible for us to find any way of supplying that need. We did not have enough workers for the stations that were already open. The last place visited was Las Esperanzas. This was the center of a great coal mining district which was just being opened. The New York company was building a model mining camp, with good dwellings, club houses, school houses, and a church house for anyone who wished to use it. There were already about 15,000 people in that mining town and not a single Christian worker!

LIGHT FROM ON HIGH

This was the climax of the appeal. We were about crushed with the need and did not have any place to talk over the situation, so I remember we walked out on the railroad track into the suburbs of the town. It was drizzling rain. As we discussed different plans, each seeming hopeless of carrying out, I laid my hand on Felipe's arm and said, "Only God can show us the way. Let us pray." We stopped there on the railroad track and took off our hats and in the drizzling rain prayed that God would reveal a way to answer this awful need. All at once the plan came to me as clear as if it had been diagrammed on paper—just how the work should be rearranged and that Felipe himself should come to this field. He agreed to the plan, although it meant the leaving of a greatly beloved work. We returned to Monterey and submitted the plan to the Mission, which approved it at once. It was then passed on to the Board at Indianapolis. They wired their acceptance, and within three weeks of that time Felipe was located in the center of that great, new mining district at Sabinas, where we now have a large school and a church that has a predominating influence in all that district.

A MODERN PAUL

From that beginning our work has extended to Piedras Negras and other important towns in Coahuila and southwestern Texas. To Felipe Jimenez, more than any other human being, is due the beginnings and the development of this splendid work.

During my ten years' residence in Mexico, Felipe has been my closest friend. Countless hundreds owe their knowledge of Christ and their power for efficient service to this great man, who, in his zeal to preach the Gospel to the lost man, so often reminded his friends of the Apostle Paul. His passing should challenge others to volunteer to fill his place in the only army that offers the final victory to Mexico.

A Few Definitions

Rev. Arthur J. Brown, D. D., in "Christian Work"

A CAREFUL reading of many editorials and the utterances of numerous public men, eminent lawyers and university professors leads me to suggest that the following definitions might be added to our dictionaries in order to make present discussions intelligible to the next generation:

"Preparation for war"—Universal military service and an efficient army in a nation which we dislike.

"Preparedness against war"—Universal military service and an efficient army in our own nation.

"Militarism"—The army and navy of another nation.

"Reasonable preparedness"—The army and navy of our own nation.

"A courageous man"——One who is scared nearly to death lest Germany shall attack us and who looks under the bed every night expecting to find the Kaiser.

"Coward"—One who is willing to fight if necessity should arise, but who declines to live in constant fear of attack and who believes that if our country behaves itself and deals justly with other peoples the prospect of such attack is too remote to justify getting into a panic and diverting to military preparedness money and energy that are needed for helping and saving men instead of destroying them.

"Redblooded manliness"—The animal instinct in man which prompts him to fight another man or to resent a fancied injury with a blow.

"Atrocity"—A barbarous act committed by the side with which we do not sympathize.

"Justifiable retaliation"—An atrocity committed by our own side.

"Patriotism"—The glorification of national selfishness and arrogance, prejudice against other nations, and, in general, the possession of those qualities in a nation which are despised in an individual.

"Honor"—Disposition to look for slights, attitude in a government analogous to that of the cavaliers of a former century who went about armed and challenged to a duel on the slightest provocation.

"International law"—Mutual agreement between nations in time of peace, but in time of war to be respected only in so far as it is to the interest of a belligerent government to respect them.

"Liberty"—The right to do as one pleases in all circumstances and at all times, irrespective of the moral quality of the act or its interference with the rights of others.

"Mollycoddle," "Weakling"—One who dares to face the perils of life without a revolver, and who foolishly believes that it is as true of nations as it is of individuals that "he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

Modern Womanhood

Conducted by Mrs. Ida Withers Harrison

Election Day Reflections

(Written on November 6)

ON this seventh day of November a President of the United States will be elected, and the political complexion of the coming Congress will be decided. Four years ago there were only six states—California, Colorado, Idaho, Utah, Wyoming and Washington — where women could vote in a presidential election. Today there are twelve; women will vote for President for the first time in Arizona, Illinois, Kansas, Montana, Nevada and Oregon.

In a word, the number of states giving their women the elective franchise has doubled since the last Presidential election, and this is a fact to make the most determined opponent of woman suffrage sit up and take notice. There are some types of mind so slow and so conservative that a new point of view is as painful as a surgical operation; argument is wasted upon them; the only thing to reach them is the logic of events. And yet we must remember that we live in an age when changes are so swift and so sweeping that even an alert mind must be on the stretch to keep up with them, and so preserve a sympathetic attitude to those whose beliefs are reluctant of alteration. Time was when great movements took a century or a half century to mature; now they move in decades and half-decades. Have you noted that not only are four millions of women in twelve states of our country voting today, but also that the wholesome infection is spreading to the north and south of us? In this good year of 1916 four of the great Canadian provinces have given their women full suffrage, three of them, Manitoba, Saskatchewan and Alberta, in their provincial parliaments, with but one dissenting vote; in British Columbia it was granted by referendum, with an overwhelming majority. Within the past few weeks the state of Yucatan, in our sister republic to the south of us, war-torn Mexico, has given its women full suffrage.

* * *

But whether we have noted this great onsweeping tide or not, the political parties have seen the significance of it, and in their great conventions last summer, for the first time in the history of the Republican and Democratic parties, woman suffrage planks were put in their platforms, and their candidates, Woodrow Wilson and Charles Evans Hughes, have announced their conversion to the good cause.

Both parties have promptly enlisted the activities of women in their campaigns, not only in the twelve states where they have full suffrage but also in states where there is only partial suffrage, and even where there is no recognition of their political rights. We have had the Hughes Alliance among the women of the Republican party, and the Woodrow Wilson Leagues among the Democratic women. Women have been campaigning across the continent in private cars and special trains for one candidate, and going over the highways and byways in their own automobiles, presenting the claims of the other to the homes and hamlets of our land. Thus have the women of the country, whether they are converts to woman suffrage or not, waked up in the past few weeks and found that they are in politics, whether they want to be or not!

It is thus in Kentucky, one of the most conservative states in the Union, and in Lexington, one of the most conservative towns in the old Commonwealth. The national, state and county campaign committees urged the women to organize, and so we have the Hughes Alliance, installed in handsome downtown headquarters, distributing literature, exhibiting moving pictures and conducting a spirited campaign for their candidate; we have the Wilson League, with over one thousand members, in rival quarters across the street, letting no grass grow under their feet. It has been a pretty fight, and conducted with the most careful courtesy on both sides.

The celebration of Wilson day on October 28 by a mass meeting in the opera house was put in the hands of the Wilson League, and when they beguiled one of their number to be on the program she found to her dismay that she was heralded in the papers as the first woman who had ever made a political address in central Kentucky in a presidential campaign; it is needless to say that to have the honors and responsibilities of a pioneer thus thrust upon her was a terrifying experience; but when she saw the friendly faces of neighbors and fellow-townsmen she found it a natural and an easy thing to talk to them of matters profoundly affecting their common welfare as individuals and as citizens of a well beloved country.

* * *

And so we shall find all of the new duties of citizenship, so soon to fall upon us; they are formidable only when we view them from afar, when we come to perform them they are as simple as the social and household duties we have borne so long.

I heard President Wilson, in an able address this fall, show how the emphasis in our government had shifted in these latter days from legal questions to questions of social welfare. He said that at the outset of the history of the United States it was a lawyers' history, and almost all the problems were those dealing with law and method; but that now we must solve the problems of the relations of human beings to one another, not merely their legal, but their moral and spiritual relations as well. These are the things in which every woman in the land has an interest, and we must address ourselves to their study and understanding so as to bear ourselves worthily in the complex and difficult times in which we live.

I. W. H.

Harnack on Culture

"May I ask your excellency to explain specifically what Germans mean by their word Kultur?"

"I shall try to do so," answered Professor Harnack. "By Kultur we mean three attitudes or aspirations of the mind and heart.

"1. Thoroughness; the wish and the will to go to the bottom of anything.

"2. Altruism; the opposite of selfishness. Matthew XXV explains what I mean. We wish to form a union, wide as human life and deep as human misery.

"3. The wish to see all temporal things in an eternal light; the desire to connect all our thought and action with the everlasting; the purpose and prayer to be co-workers with God in making ourselves and our fellowmen better and happier."

* * *

There is no man so sane as the man who is swayed and mastered by the Holy Spirit.—S. D. Gordon.

Social Interpretations

By Alva W. Taylor

How a Little Christianity Could Have Saved a Labor War

The employes of the Standard Oil Company at Bayonne, N. J., have been upon a strike for the second time in two years. On both occasions there was bloodshed and several fatalities. In both cases the shooting was done by guards engaged and paid by the corporation. In the first place, this is an assumption of feudal rights in a modern democratic order. Whenever a corporation, Standard Oil or other, engages private guards, arms them, pays them, and uses them under the sanction of police officials, they have simply engaged, like the old feudal lord, a band of paid retainers. In practically every case where this has been done investigation has proved that these feudal retainers were men of low character—thugs, gunmen, professional strike-breakers, harpies who in a spirit of adventure and with lack of fellow feeling make it their business to use brute force. They would accept pay from the labor union quite as quickly as from the corporation and execute their bidding to the extent of destroying property and taking life if only it could be done under the protection of the policeman's star; in other words, they are simply paid soldiers of fortune.

The workmen presented, in this last strike, a petition for a raise in wages, saying that it was impossible with the rising cost of living for them to work on the present scale of from $1.75 up to $3 per day, the greater number of course upon the former wage. Now suppose that instead of replying that this wage was the equal of that paid by other employing concerns in the city of Bayonne, Mr. Rockefeller and his fellow owners of the Standard Oil had said, not with a materialistic spirit but with a true Christian spirit, "We will look at this thing from the standpoint of the human beings concerned," they would have recognized of course that $1.75 per day, counting all time for loss of work during the year, was not enough for men to support families on. Then instead of taking counsel with the wage system prevailing they would have taken counsel with their stupendous profits; in other words, they would have done what Henry Ford and some other modern leaders in the labor world would have done. and have paid their men not from the standpoint of a competitive wage system, but from the standpoint of a just distribution of the common profits of an industry. A little Christianity, in which master and man apply a sense of personal sympathy and mutual welfare to their industrial relations, would settle the strikes.

* * *

The Public Preparing for the Strike

The threatened railroad strike furnished another illustration of the unpreparedness of the public to enforce the demands of the now famous third party to every industrial difficulty. In all strikes both employers and employes suffer great loss, but the public usually suffers several times greater loss than both the parties to the combat combined. Yet, strange to say, the public as the greatest loser, has taken almost no steps to prevent its losses. Formerly the let-them-fight-it-out attitude was maintained, but strikes and lock-outs have become so numerous that the great third party has awakened to the folly of taking all the brickbats as an innocent bystander. President Wilson made compulsory conciliation an integral part of his plan for the settlement of all railway strikes and will call upon the coming Congress to put through the complete program.

But beneath all judicial plans for the settlement of strikes once threatened or actually begun there must be recognition of the great underlying economic anl social causes that bring on the crises. The United States government reports show that fully 70 per cent of adult male workers receive less than $15 per week in their pay envelopes and that the time lost from work runs all the way from one to seven months per year, averaging two months for industrial workers. That means that the wages of seven out of every ten of the industrial wage-earners who are or will become heads of families is less than $700 per year. As an actual fact, the same records show that one-fourth of all the heads of families in industrial occupations receive less than $400 per year; one-half less than $600 per year, and four-fifths of them less than $800 per year, with every tenth one actually earning less than $300 per year.

With the rising cost of living anyone competent to read this paragraph knows that the American standard of living cannot be maintained by these industrial wage-earners. The social economists and welfare students are agreed pretty generally that $1,200 is a minimum wage to maintain an American standard of living for a family of five in the great cities; that in cities of second class $1,000 is required, and that in the towns and villages $750 is a minimum living wage. Thus it will be seen that to probe to the seat of the real difficulty there must be a more adequate distribution of the common profits of industry between the capital income and the wage fund. This condition is the culture bed for the strike and while compulsory conciliation will doubtless furnish a sovereign means to settle actual disputes, it will perhaps do even more by calling public attention to these fundamental facts.

* * *

A Great Japanese Christian and His Latest Benevolence

News came to this country recently of the magnificent benefaction of a native Japanese Christian, Baron Morimura, who has given $100,000 to found a lectureship on Christianity in the Imperial University in Tokyo. It has only been within the last year or two that there has been any Christian movement among the students of the Imperial University. As disciples of Spencer in their philosophy and all too largely of Bismark in their political ideals and with a thorough-going materialistic spirit in the faculty, the old religious bonds have been broken and the new and better have not been acquired. Baron Morimura's endowment is a significant augury of a new day among the thinking young men of Japan, for the Japanese student of today holds about the same religious attitude as did the American student of a generation ago. He is in the transition stage from the old to the new. It was this same Christian philanthropist who last year as a part in the great evangelistic campaign financed the printing of Christian literature in newspapers that reached more than 6,000,000 readers daily.

The world is thirsting not for theories but for great good works of faith—for practical solutions of the difficulties of society—for the harmony of light and life—and wherever these appear it will now accept them gladly as the manifest signature of God.—J. H. Thorn.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

English Non-Conformists Get Together

A recent conference of English Non-Conformists was held at Oxford and was attended by the picked official representatives of nearly all the leading free denominations of England. Much progress was made in the direction of bringing into existence a union of all the cooperating bodies. A declaration of principles was drawn up which will be of great significance to their future activities. It states:

"1. That in any federation of churches it is essential that communicants who are in membership with any of them shall be admitted to the communion of the Lord's Table in any other and all of the federating churches.

"2. That it is essential to any federation of churches that a federal council shall be created, consisting of members duly appointed by the Assemblies or Supreme Courts of the federating churches.

"3. That the federal council shall have general advisory powers and such executive and administrative powers as in the future may be committed to it from time to time by the federating churches."

Dr. Aked, Peace Advocate, Is Active Again

Dr. Charles F. Aked made a trip to the Pacific Coast, and preached in his church, the First Congregational, San Francisco, on October 15. The auditorium was packed and many hundreds were turned away, as he discussed "God's Plan for America in the Re-creation of the World." He lectured a number of times on the coast and gave valiant service in the California Dry campaign. He is now back in the east and will preach on his return at Manhattan Church, in New York.

Death of Leading Chicago Pastor

Rev. B. F. Aldrich, pastor of the First Congregational church, Chicago, died recently. He was in the midst of a very active ministry in a territory in Chicago where his services were much needed. The church is located near the loop on the West Side, where the neighborhood has greatly deteriorated. During July and August this church held out-door services in the nearby park, which were greatly appreciated. There have been moving pictures exhibited on the church lawn, and many other attractions have added to the effectiveness of the service of the organization. The music of this church is rendered by a number of chorus choirs under the direction of the noted song leader, H. Augustine Smith. The Rev. Mr. Aldrich was the presiding genius of the varied activities of the church and combined sound scholarship with a helpful social attitude. This church has been known as the next-door neighbor of Chicago Seminary, which moved recently to the campus of the University of Chicago.

Churches Get Big Checks For Aged Ministers

Three denominational boards each received checks for $450,000 recently. These were their respective shares from the estate of the late Mrs. E. S. James of New York, who left this money for the endowment of old age pensions of the ministers of the Presbyterian, Congregational and Methodist churches. It is said to be the largest check the Methodists have ever received in one sum. The Methodist Board of Conference Claimants has decided upon still more aggressive plans to carry out their purpose to protect the aged and unfortunate ministers of their denomination.

Proselyting in China Reported

The proselyting evil is spreading from America to China. It is said that agents of the Seventh Day Adventists, Russellites, Tongue-Speakers and others are visiting the orthodox mission stations and drawing away some of the converts after their isms. Among the specific examples of this given in missionary reports is the activity of the Seventh Day Adventists in the Presbyterian mission at Tsingkiangpu. The Chinese are much perplexed by the confusion of doctrine given them.

A Church of a Million Members

A report by the committee on the state of the church showed that the Protestant Episcopal church has 1,080,000 communicants and 5,750 clergymen. About 1,000 of the clergy are not engaged in parochial work. A merger of the clergy relief fund with the church pension fund was effected, the former being on a charity basis and the latter on an actuarial basis. To pay accrued liabilities under the new plan a sinking fund of $5,000,000 is being raised, $3,295,052 of which is already in hand. It is expected to have the full amount by March 1. The actuaries in charge of the pension fund have fixed the rate to maintain pensions as 7.4 per cent of the clergyman's yearly salary, to be paid by the individual parishes. Pensions will be paid clergymen having reached the age of 68 years or those disabled. The sum of $600 a year is to be the minimum, with a maximum of over $2,000.

Union Seminary Has New President

The death of President Francis Brown will not leave Union Seminary long without a president. The position has already been offered to the Rev. Henry Sloane Coffin, now the pastor of the Madison Avenue Presbyterian church of New York, and an alumnus and member of the board of trustees of the institution. Mr. Coffin is now on the way home from a visit to China and his decision is not announced.

Object to Revising Mrs. Eddy

There is an objection from English quarters to the revision of Mrs. Eddy's works by the present board of managers of the church. An English woman by the name of Miss Bill is calling upon English Christian Scientists to break connection with the mother church of Boston on account of changes made in the books of the late healer. The changes referred to were made necessary by reason of the fact that Mrs. Eddy wrote poor English, and in other ways her works had crudities of thought and expression.

Week of Prayer Comes Earlier

The week of prayer has been set a week earlier than the ordinary schedule this year. It will begin the last day of December and extend through the first Sunday of January. The appeal from the Evangelical Alliance for the observance of the day is full of appeal for the church to meet the needs of the present world crisis.

The Sunday School Lesson in Today's Life

CONDUCTED BY JOHN RAY EWERS

"Loyal to Christ"

Lesson for December 3. Scripture, Rev. 1:1-8, 17, 20

THE book of Revelations, like other Biblical books, is intended to strengthen the distressed hearts of Christians in time of trial and disaster. It lifts the eyes from earth, with its suffering, to heaven, with its eternal joys. "To him that overcometh shall be given the crown of life." Such a book is needed in this day of world-war. This is no time to lose courage, to feel that God has forsaken us. God will have His way and the world shall profit.

* * *

In the Carnegie Institute, in this city, are wonderful mural decorations. At the bottom are the mills, with fierce heat and sweating men, but above, in the clouds of steam, are angelic forms. Above the battlefields is Christ—crucified anew—put to an open shame—but bound to win in the end. Already come tales of revivals of religion. Already the prophets are heralding the dawn of a new day for the church. World statesmen see temperance, democracy and fraternity, together with constructive active peace, issuing from the womb of war.

* * *

An agnostic army surgeon ripped the temporary bandages from the cruel wounds of an English boy. This poor chap had been smitten to the earth with a projectile jostled over the rough ground in the ambulance, only to hear the surgeon say, "It must be an amputation." So near exhaustion was the soldier-lad that the surgeon hesitated. "Can you stand it, my boy?" he asked. A weak hand fumbled in the blood-soaked, mud-caked boot; a testament, given him by his mother, was disengaged. He read. Then, looking up with a smile, he said, "I am ready now." The doctor testified that he believed the boy was so composed by that reading that he could have operated without the anesthetic. As the soldier was convalescing the surgeon came to him and said, "Give me that book; if it can work miracles like that, I want it for my own."

The hymns of the church rise from the trenches. The Y. M. C. A. huts are crowded. Converts are many, religion is real. A great seriousness is coming over England and France. The still, small voice of God will soon be heard. The wrath of men shall yet praise Him!

The most dangerous land in which to live today is America. Soft luxury soothes us into spiritual sleep. Mammon has his temple crowded with devotees. Christ is being obscured. The smoke of mills, the heaps of shells, the stacks of money obscure Christ. Some Savonarola will have to make a bonfire of our follies! Idolatry is among us. Singing multitudes dance before the golden calf. It is awful to be twenty-years-old in America today! Unless the moral equivalent for war can be discovered we are lost.

One of our eastern colleges is full of agnostic young men. A friend of mine just back from college says, "What those young men need is a preacher who can put as much 'pep' into his sermons as the football coach puts into his game."

There you have it. Every Sunday School teacher and every preacher should today burn his brains to put fire into the setting forth of Jesus Christ. Shame on us for our half-hearted declarations in such a day as this! Preach Christ with power! Call men to His service. Set forth His excellencies. People always run to see a fire. Have a fire in your pulpit, a blaze in your class-room. Sick and tired of monotonous, droning, half-awake parsons, no wonder thousands go to hear Billy Sunday. Wake up! Preach Christ with a new passion, or else quit!

The Calendar of our church bears this motto, "This church is loyal to Christ and in love with men."

East End Christian Church, Pittsburgh, Pa.

A Philanthropic Men's Class

THE Euclid Avenue Christian Church, Cleveland, Ohio, has good reason to feel proud of its Men's Bible Class, which meets each Sunday under the leadership of Mr. W. H. Cowdery. The class is not exceptionally large, the average attendance being about sixty. It is in the spirit and practical helpfulness of its members that the class shows its greatness.

Many big tasks in the church are assumed by this class. In the spring a "Father and Son" banquet was provided for the men and their sons. It was a most inspiring event and was handled entirely by the men's class. Just at this time the men are planning to give a similar dinner to the men of the church and their friends, at which dinner Dr. J. Campbell White is to present the great world task of the church and challenge to men to take up the work. This same class has helped to conduct services at the City Rescue Mission and also takes a large part in the annual every member canvass of the church.

* * *

While the tasks mentioned are of a public nature and are more spectacular there are innumerable little programs of helpfulness carried on in a quiet way. These men have organized themselves into committees of two in order to help out families in need. In many cases rent and provisions have been provided for needy families for a period of five or six weeks, and, best of all, employment has often been found for the fathers. In one case a helpless victim of drink was saved from a workhouse sentence, his family clothed, rent paid and work provided.

Just at this time the men are working on a pledge to the church at Marion, Ohio. The class has pledged five hundred dollars to help this church to clear off the indebtedness on its building.

For nine years these men have gone out on one evening every other week to call on the unchurched and invite them personally to the services of our church. This has been a great help to our pastor, Mr. J. H. Goldner, and is but an instance of the splendid support which he receives in leading his great church into the fields of greatest usefulness.

In fact, this class is but an example of the efficient adult Bible class which meets or endeavors to meet its full responsibility to the church and the community. May it live long.

T. E. HANN.

★ ★

THE CHRISTIAN CENTURY desires to use on this page each week a story of the work of some men's class or women's class, or men's brotherhood, which is getting results in community upbuilding or in the promotion of missionary or temperance or benevolent work. Each story should contain about six hundred words. If you have a good story, tell it. Address, The Christian Century.

Disciples Table Talk

Big Columbus (Ind.) Churches Reunite

In 1899 a number of members of the Tabernacle Church, Columbus, Ind., organized a new body, which held its meetings in a local theater. The first pastor of the new congregation, called the Central, was E. B. Widger. Services were soon being held in the city hall. The following year a building had been erected, a feature of which was a roof garden; this feature gave wide notoriety to the church. On October 29 of this year there were present at Tabernacle Church most of the members of Central Church, with their pastor, Eugene Martin. Mr. Martin was invited to sit beside W. H. Book, Tabernacle pastor. He was asked to offer the opening prayer, and did so. Then Judge Hacker, of the Tabernacle work, announced that Mr. Martin had something to say. The minister came forward and made a short statement to the effect that a merger of the two churches had been proposed by the Tabernacle leaders, that Central congregation had accepted the proposition and that nothing remained to be done except the ratification on the part of the Tabernacle. It was at once moved that the merger be ratified, and every member of the Tabernacle congregation present voted in support of the motion. Meanwhile, it is reported, Mr. Book, of Tabernacle Church, sat with tears running down his cheeks. In many other parts of the house there was evidenced much emotion. Mr. Martin presented a list of the members of his congregation, saying that they had all loved their church, but that they loved the cause of Christ more, and that they had come to the conclusion that they could do more for him working with the sister congregation. Brief, inspiring talks were made by Mr. Book and by Z. T. Sweeney, a member of Tabernacle Church for many years. The plan for the merger was kept a secret from the Tabernacle congregation until the morning of the reunion day. Mr. Book learned of it but a short time before the morning service. A local paper reports that "the scene in the church following the benediction was like an old-fashioned revival meeting. There has not been such a hand-shaking time in Tabernacle for many years."

Professor Athearn's Year at Boston University Opens Auspiciously

Professor Walter S. Athearn, who has just entered upon his new work as Professor of Religious Education at Boston University, writes that the Community School of Religious Education is well under way, with a student body of 368. The indications are that the enrollment will pass the 400 mark within a short time. Professor Athearn states that in the interest of efficiency it will soon be necessary to deny admission to many wishing to take the courses offered. He sends word that he is working up a laboratory center at Malden, Mass., where will be developed demonstration schools, with laboratory and experimental opportunities. A community program of week-day religious schools will be launched. Professor Athearn is rejoicing in the fact that his new work in Boston is absolutely unhampered. His colleagues are strictly modern in their point of view, and a very warm religious spirit dominates the entire institution.

Community Church in Rush Hill, Missouri

V. T. Wood, of Christian University, writes that he began work on November 1 with the Rush Hill (Mo.) Community Church. This organization is a result of the preaching of B. G. Reavis and has in its membership Methodists, Lutherans and Disciples. Although there is a debt to be grappled with, Mr. Wood thinks success will crown the work at Rush Hill. He states that he has never seen a happier people.

Tithers' League at Lafayette, Indiana

George W. Watson, who has decided to refuse the call to Paris, Ill., recently given him, writes that the work at First Church, Lafayette, in which field he has labored for several years, was never more hopeful. Upon his return to Lafayette from Des Moines he preached a sermon on tithing, and advocated the principle as a solution of all the Church's financial problems. The idea was heartily received by the congregation, and Mr. Watson believes that at least half the congregation will join in a Tithers' League. Four-fifths of the official board of thirty members have already agreed to tithe during 1917.

Graham Frank Continues to Carry Double Burden

It is an evidence of the great ability of Graham Frank that he has been able to carry so gracefully the double burden of a pastorate and the general secretaryship of the General Convention. There have been times, however, that Mr. Frank has thought it might be wise for him to be released of one of these responsibilities. On his return to his home in Liberty, Mo., after the Des Moines convention, he told his board of officers that he had no request to make of them or of the church in regard to his carrying the double work. He explained that he felt it incumbent upon him to continue as secretary of the General Convention, and that if the board and church felt that it was unwise for him to carry the double responsibility they might consider his resignation. The board declared that they were in favor of the continuance of the same arrangement as in previous years. The congregation approved the proposal of the board, with a few negative votes.

Forward-Steps in Cleveland

A Two-Year Program for Euclid Avenue Church

In October, 1918, Euclid Avenue Church, Cleveland, O., will be seventy-five years old. Plans are now being made for the celebration of the Diamond Jubilee. It is the purpose of this church, under the able leadership of J. H. Goldner, to carry out a very definite program



Rev. J. H. Goldner

of achievement in the two years remaining before the date of celebration. Here is the plan in brief, as outlined by Mr. Goldner: A one-third increase in membership and budget in the church and every one of its organizations. The plan has been submitted to the church membership, and it has been enthusiastically received. Already a "tightening up" is taking place in all the church organizations, and a spirit of activity prevails. To carry out the two years' program the resident membership of the church must be increased from 900 to 1,200, the annual budget from $15,135 to 20,180. The average attendance of the Sunday School must be increased from 404 to 538; the C. W. B. M. from 167 to 223; the King's Daughters from 130 to 173; Ladies' League from 86 to 115, the Endeavor Society from 55 to 83. This plan marks out some hard work, but enthusiasm over the program is reported in all organizations.

"Friendship Evening" at Franklin Circle, Cleveland

Something rather unusual was the recent "Friendship Evening" observed at Franklin Circle Church, Cleveland, O., to which W. F. Rothenburger ministers. The evening was under the auspices of the young people of all departments of the church. A special committee met all guests at the door. The pastor spoke on "Friendships That Make or Ruin," and a ladies' quartet of Washington State were the especial guests of the evening. Forty young people ushered those in attendance into the chapel at the close of the service for a "Get-Better-Acquainted Time." Some lively and effective singing, including solos and chorus songs, added to the interest of the evening. Mr. Rothenburger reports that 345 persons attended the service, of whom 90 per cent were young people. He states that this was the most impressive and forceful evening ever held at Franklin Circle. He says that this church is being made a strong religious center in Cleveland. At 23 of the meetings held during the week just closed there were a total of over 2,532 in attendance. Mr. Reece Jones, former manager of Hiram football team and president of the students council, has recently been called to have charge of recreation work at Franklin Circle.

A New Secretary of the Foreign Society

Bert Wilson has served the Foreign Society as Western Secretary, with headquarters at Kansas City, Mo., for the past three years. At Des Moines, he was elected one of the secretaries of the society, and will move his family to Cincinnati about the first of the year 1917. This new honor and responsibility that has come to Mr. Wilson is ample proof of the success of his work during the past three years of his service. Through his ministry many churches have been



Secretary Bert Wilson

aroused to larger interest, new living-link churches and individuals have been brought into line, personal contributions and annuity gifts have been secured, new missionaries have been discovered, and many young ministers have been born anew under the spell of his missionary passion. The elder secretaries of the society write thus of the new leader: "The brotherhood is to be congratulated. Bert Wilson has the spiritual attitude; the map of the world is stamped on his heart, and he possesses the vision of a prophet. On the platform he is commanding and convincing; with the pen he instructs and pleases and inspires. His good judgment makes him valuable in any council of his brethren. He has endeared himself to the brotherhood of all the middle western region and more than met expectations. His clear, telling arguments for world evangelization, his warm-hearted messages, his Scriptural appeal to the consciences have had a strong influence. Under God, a wise and inspiring leader takes his place in the on-going of the brotherhood. He is as tireless as Edison. The sacrificial apostolic spirit dominates his whole life. The new secretary thinks in a large mold and his big heart includes the world. The selection is a most valuable contribution to the life of the Foreign Society in all of its developments. The generous-hearted and willing brotherhood will respond to his clarion calls for an increasing advance movement all along the line."

—The church at Chico, Cal., Galen L. Rose, minister, recently held a week of special services following up a union campaign. Thirty-one persons were added to the membership of the church. Morton L. Rose did the preaching.

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Alum powders are not only cheap, but they differ greatly in leavening power.

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Notes of Chicago Churches

The New President of the Church Federation Council

At the annual election of the Church Federation Council of Chicago, representing eleven denominations and several hundred churches, Professor Herbert L. Willett was elected president for the ensuing term. For the past two years Rev. M. P. Boynton of the Woodlawn Baptist Church has been the president. The council is the appropriate clearing house of all the interests of the united Protestantism of Chicago. Its chief public manifestations are the bimonthly meetings held in the Loop, where important matters of civic, social and religious interest are presented and speakers of note are heard. It has departments of evangelism, social service, Sunday observance, peace, young people's work, etc., and maintains a representative at the Juvenile Court and at several of the public institutions of the city. The efficient secretary is Rev. W. B. Millard, who has admirably administered the affairs of the council during several recent years.

Charles A. Young Returns to Chicago

For several years there has been need of an institution in Chicago for the training of men and women preparing for the ministry, the mission field and other forms of Christian service, but not prepared to enter a regular divinity school. Every year there have come to the Divinity School of the University of Chicago, the Chicago Theological Seminary and other graduate schools, persons who were unable to enter because of lack of previous collegiate preparation. Yet, in all Christian bodies workers of this grade are needed and utilized. For several years such a plan to meet this need has been forming among representatives of five or six of the leading Christian bodies of this city. When the Chicago Theological Seminary moved from its buildings on the West Side of the city to the University of Chicago it seemed practicable to utilize the plant thus left for a school of the type desired. The organization was effected with a board of directors representing the Congregationalists, Baptists, Disciples, Methodists and Presbyterians and a dean and faculty have been selected. The work has been begun under promising conditions. In addition to the classroom work, public lectures by the leading ministers and teachers of Chicago are to be given weekly through the winter. Rev. Charles A. Young, recently of Berkeley, California, and formerly publisher of the Christian Century, has been made acting president and will represent the new interdenominational institution in the field.

A Community House in Chicago

The Des Moines Convention urged and authorized the Board of Church Extension to build a Community Church House for work among immigrants in Chicago or New York by using offerings from the churches during this coming year, from October 1. This Community House will be a gift to the immigrant work, but the board will hold title to the property. G. W. Muckley, Church Extension Secretary, writes: "We must do that work this year or yield the field to the Baptist brethren, who are anxious and ready to do the work. Here is one of the ripest opportunities in Chicago. We have a splendid beginning with a superintendent ready under the American Society. If you have not sent your

ON THE SUNDAY BEFORE THANKSGIVING (Nov. 26) OUR BIBLE SCHOOLS ARE ASKED TO CONTRIBUTE TO AMERICAN MISSIONS.

1. A Good Plan is to give the whole offering that day, increasing it with an urgent personal appeal.
2. A Better Plan is to set a definite goal, asking each class to give a definite portion of that amount.
3. The Best Plan is to render the program "Farthest North" and take the offering as outlined in it. (Supplies are free.)

Every school should be expecting and announcing the use of one of these plans—Is yours?

REMIT TO ROBT. M. HOPKINS, BIBLE SCHOOL SECRETARY, AMERICAN CHRISTIAN MISSIONARY SOCIETY, CAREW BUILDING, CINCINNATI, OHIO

Our new missionary in Alaska—"Farthest North"—impels us in our giving to go to the "Farthest Limit."

September offering, will you help us by sending an offering from your congregation by December 15?"

Nanking University Representative at Hyde Park

Dr. John W. Williams, vice-president of Nanking University, spoke at Hyde Park Church on the afternoon of November 5. He considered the present political situation in China and spoke also of the work of the university. Dr. Williams will leave the United States for his Nanking work on November 30.

* * *

Secretary Stephen J. Corey gave an address at the meeting of the Disciples Club on Thursday evening of last week. The meeting was held at the University of Chicago.

Metropolitan Church begins a protracted meeting on November 19 with J. H. O. Smith, the new pastor, preaching.

Dr. Charles M. Sharpe, of the Disciples Divinity House at the University of Chicago, preached at the Evanston Church on November 5.

At Evanston Church, during 1916, there has been the largest number of pledging members in the church's history.

C. C. Morrison has spent the last ten days in New York City, working on the reports of the Panama Conference, and especially of the Regional Conferences held in the South American capitals.

Another Disciple Minister Writes Fiction

Among the Disciple ministers who have already become known as fiction writers are Harold Bell Wright, Frank Waller Allen, Peter Clark Macfarlane and Abe Cory. The latest addition to the list is a man who has won deserved fame for his books of spiritual studies, "The Inner Circle" and "The Wisdom of God's Fools." Every Disciple, of course, possesses copies of these helpful books. But the latest venture of Dr. Jones is a work of fiction, and is practically ready for the publishers. It is entitled "Fairhope, the Annals of a Country Church."

A Worthy Educational Schedule at Toledo, O.

Central Church, Toledo, O., known as "The Church of the Open Door," has published in pamphlet form an outline of the educational work which is planned for the current year. Bible lectures, entertainments, travelogues, lectures to mothers, boys' clubs, choir classes and Bible School classes for pupils of all ages are listed.

K. F. Nance, Disciple Minister, Returning from War Service

K. F. Nance, for several years pastor at First Church, Hutchinson, Kan., who was compelled to retire from active pastoral work for a time because of ill health, went after a brief rest to France, where he enlisted as a volunteer in the ambulance service in the French army. He has recently returned to America, and is now visiting with his brother in Baltimore, Md. During his service Mr. Nance suffered a very serious injury to one of his eyes, this organ being affected by poisonous gas let loose by the Germans.

A Great Missionary Church

There are few churches in the brotherhood that have a better record for missionary service than Jackson Street Church, Muncie, Ind., to which F. E. Smith ministers. This congregation has two living links in Asia and two home missionaries in Indiana. Mrs. Lulu Snyder Hamilton is stationed at Nanking, China, and Mrs. John Bierma is at Rath, India. Sarah A. Yeazel works in behalf of the church at Valparaiso, Ind., and S. W. Nay devotes himself to the religious welfare of the steel workers of Gary, Ind. All these are working under the auspices of the Muncie Church. The Jackson Street organization is reported to have sent more delegates than any church of its size to the recent Des Moines Convention. The church made the strongest financial and missionary showing of all Indiana churches reported. Last week 155 emissaries of this church were sent out over Muncie, visiting the 850 families of the congregation in behalf of the every member canvass.

Oklahoma Secretary in a New Phase of Work

Several months ago A. R. Spicer, the energetic and able secretary of the Disciples churches of Oklahoma, suffered a nervous breakdown, and was compelled to rest for a time. Mr. Spicer is now greatly improved, but is not strong enough for regular pastoral or evangelistic work, but will be glad to conduct from two to four Lord's day campaigns for the preparation of churches for the coming of a new minister. Byron Hester, newly called to Chickasha, writes that Mr. Spicer was asked by the church board of Chickasha to occupy the pulpit there for two Lord's days preceding Mr. Hester's coming, and so enthusiastic is the congregation over his good work that Mr. Hester writes especially in behalf of Mr. Spicer, asking that churches consider him for such service. At Chickasha Mr. Spicer directed his messages toward preparation for the new leader's coming and considered the relationship of the Church to the minister in such way as to inspire all the people with a new spirit of responsibility. A tentative program looking to the introduction of the new pastor to the Chickasha community was adopted. Mr. Hester states that Mr. Spicer is a past master at church organization and publicity programs. Mr. Spicer's address is Oklahoma City.

First Christian Church of South Bend, Ind., Raises Debt

The sum of $22,000 was raised Sunday morning, Nov. 5, at First Church, South Bend, Ind., at the close of the week's celebration of the seventh anniversary of the building of the present commodious church home. This sum, together with the other available assets of the church, is sufficient to clear all indebtedness. The services were under the direction of George L. Snively, of Lewiston, Ill., assisted by the pastor, John M. Alexander. Mr. Alexander writes that First Church was organized sixty-five years ago, in August, 1851. There were thirty-eight charter members, and they raised $600 to erect their first building. Recently this congregation installed a Powers 6A moving picture machine for educational purposes. There were five persons added to the membership of the church on Nov. 5. Mr. Alexander states that George L. Snively is a prince among men and commends his services to other congregations who may need leadership in such campaigns as this.

Texas Christian Lectureship at Fort Worth

This week, Nov. 13-16, is being held at Fort Worth, Tex., the 1917 session of the Texas Christian Lectureship. The general topic for discussion is "The Modern Church and Present Day Conditions." The following are a few of the speakers at the meetings, and the themes discussed by them: "The New Testament Church," J. B. Holmes. "The Modern Church vs. the World Situation," Hugh McLellan. "Plague Spots on Modern Civilization," G. A. Faris. "The Problems of Commercialism and Secularism," V. W. Wallace. "The Problem of Leisure and Amusements," W. S. Lockhart. "Organization of the New Testament Church," M. M. Davis. "Organization and Enlistment in the Modern Church," J. G. Slayter. "The Problem of Reaching the People," Graham McMurray. "Does the Pastor of the Modern Church Meet the Needs of the Hour?" W. M. Williams. "Does the Ecclesiastical Machinery of the Disciples Bind the Brotherhood with Sufficient Strength?" Cephas Shelburne. "Overlapping in Young People's Work," E. C. Boynton. "The Church and Evangelism," W. P. Jennings. "The Church and Fraternalism," E. C. Mobley. "Problems of Social Adjustment," Dr. E. R. Cockrell. "Meeting the Challenge of the Rural Districts and Towns," A. E. Ewell. Other addresses were given by J. A. Crain, S. W. Hutton, A. A. Everts, E. J. Willis, Clinton Lockhart, Mrs. Terry King, F. W. O'Malley, T. H. Mathieson, C. M. Schoonover, A. N. Glover, J. W. Kerns and H. R. Ford. J. B. Holmes is president of the lectureship.

"The Ozark Idea" in Third District, Mo.

J. H. Jones is the aggressive superintendent of missions and Sunday Schools in Third District, Mo. Mr. Jones reports a remarkable year of county conventions, despite the political pressure. All the conventions—about twenty in number—have had as their keynote an insistence upon the cooperative idea and the spirit of missions. In Jasper county a booster committee had visited every church in the county in autos in behalf of the coming convention. As a result there were reported 217 registered out-of-town dele-

gates at the convention, which met at Carterville. Some of the leading spirits of the county are C. C. Garrigues, D. W. Moore, J. E. Johnson, C. H. Swift, W. F. Shamhart, R. W. Hoffman and Dr. John Clark. Other counties did almost as well as Jasper. The "Ozark Idea" seems to have taken hold of the Third District. The birthplace of the "idea" was First Church, Joplin, Mo. The congregation conceived the idea that if we are "our brothers' keeper," then a strong church should be willing to loan its pastor to sister churches of the district in their conventions. So C. C. Garrigues, Joplin pastor, attended 18 of the conventions, delivering 38 addresses, at the same time keeping up his regular work at Joplin. Including his trip to the Des Moines convention, he traveled over 3,000 miles. His two big addresses were on "The Whole Church and the Whole Task," and "Financing the Kingdom." In these addresses Mr. Garrigues made an appeal for every one of the organized interests of the brotherhood; striking banners representing each of them were effectively used. Every member canvass and tithing were advocated, and many churches have prepared campaigns along these lines. Over 10,000 pieces of literature were distributed during the conventions. As a result of the great success of this plan of convention work the Third District management is planning to publish a pamphlet on "The Ozark Idea" for the use of other districts and churches.

H. W. Hunter Lectures on Great Men of the Bible

H. W. Hunter, who ministers to the church at Wellington, Kan., is conducting a series of Thursday evening studies on "Great Men and Women of the Old Testament." The following are the themes being considered during the winter: "Noah—A Study in Hope." "Abraham—A Study in Faith." "Jacob—A Study in Deceit." "Esau—A Study in Uncontrolled Passion." "Joseph—A Study in Harmonies." "Moses—A Study in Leadership." "Aaron and Miriam—Studies in Ambition." "Joshua—A Study in Faithfulness." "Caleb—A Study in Courage." "Deborah—A Study in Patriotism."

"Men of Yesterday" Series at First Church, Bloomington, Ill.

Edgar D. Jones, pastor at First Church, Bloomington, Ill., is delivering a series of addresses on Sunday evenings of November on "Mighty Men of Yesterday." He may carry the series into next month. The November talks are on "Savonarola—The Flaming Torch of Venice." "Martin Luther—The Apostle of the Reformation." "John Knox—The Fighting Saint." "John Wesley—The Evangel of Spirituality."

Good Advertising for Tithing

The following advertisement has been sent out over the country by the Tenth Legion Committee of the East Dallas, (Tex.) Christian Church for the past six years, but no one has yet claimed the reward:

"REWARD, $100.00 IN GOLD

"For the name of one Christian who has faithfully paid one-tenth of his income to God and has not prospered as well or better than before on his entire income!—Tenth Legion Committee, East Dallas Christian Church, 4024 Worth St., Dallas, Texas.

"This is to certify that this bank will pay in gold the check of Arthur A. Everts, Chairman, for $100 for the above reward.

"(Signed) S. J. McFarland,
"Vice-Pres. Security National Bank, Dallas."

The reward has now been raised to $500.

★ ★

—F. L. Moffett, of South Street Church, Springfield, Mo., has been elected president of the Greene County (Mo.) Christian Church Association.

—The church at Edon, O., has completed its new addition and is now entering upon a larger social and educational program. F. L. Farnsworth, of Hillsdale, Mich., delivered an address there recently on "The Place of the Bible School in Every-Day Life." S. B. Braden is entering upon his fifth year of service at Edon.

—E. W. Elliott, a Kentucky bred man, spent nine years in Florida, but is now back in the Bluegrass State as pastor at Glasgow. He writes that his work has started off hopefully.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—A. W. Conner, the "boy man" of Indiana, has been conducting a campaign among the boys of Noblesville, Ind. Mr. Conner is an expert in treating boy problems.

—C. W. Cauble dedicated the newly remodeled First Church at Russiaville, Ind., raising more than enough money to cancel the indebtedness.

—A religious census of Greencastle, Ind., was recently taken, under the auspices of the County Sunday School Association, which met in convention last month in the First Christian Church.

—A. G. A. Buxton, until recently rector of St. Paul's Episcopal Church in Council Bluffs, Iowa, has announced his withdrawal from that ministry to enter the ministry of the Disciples fellowship.

—W. D. Endres, of First Church, Quincy, Ill., has just returned from Wichita, Kan., where he attended the funeral of his father, Conrad Endres.

—Hermon P. Williams is to fill the pulpit of First Church, Tacoma, Wash., until next June. First Church school has a men's class of over 100 members.

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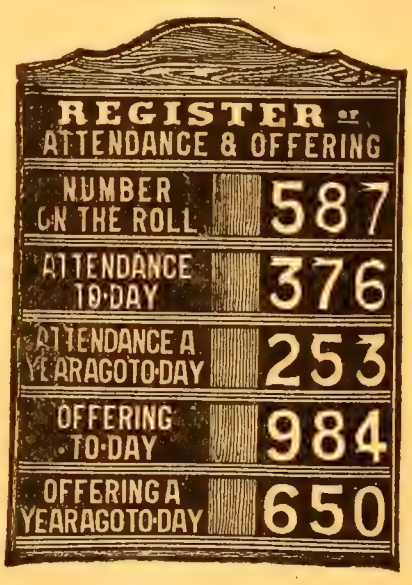
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Richard Watson Gilder	William Pearson Merrill
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Vol. XXXIII November 23, 1916 Number 47

Were Two Thousand Years Wasted?
Editorial

The Home of the Soul
By Joseph Fort Newton

"In Perils of Robbers"
By W. C. Macdougall

"Quitters"
By John R Ewers

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CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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Were Two Thousand Years Wasted?

HISTORY IS A LAMP FOR OUR FEET.

No one would deny in any other field than in religion that we are to be guided continually by the experiences of mankind. We carry our political ideas back all the time to the record of the past that we may discover what success they had in the long ago. Even science often finds that it is rediscovering.

Protestantism in its reaction against Rome made the mistake of rejecting the witness of church history. Since Rome based her claims in religion upon an unbroken history, Protestantism thought to meet these claims by indicting the Christians of many centuries. The reformers were right in insisting that there was no static church through the ages. They were right when they showed that popes and councils and theologians were not consistent with each other. They were wrong in trying to find some other static basis for religion. We know now that we do not want a static religion. We glory that Christianity has changed in every age, for that is the proof that it is alive.

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We miss much, however, on account of our ignorance of the great figures and movements of Christian history. An examination of intelligent Protestant laymen would reveal but few today who know about Chrysostom, the "golden-mouthed" preacher of the gospel of Christ. He spent his life in the service of the poor. He showed hospitality to a company of monks who were being persecuted for heresy. He denounced the sin of luxury in his age, not sparing even the dissolute empress. For this offense he was sent into exile, where two hundred and forty beautiful letters were written which should be restored to their rightful place in the devotional reading of Protestants.

Nor are Protestants aware that some of their most precious truth found its first formulation by St. Augustine, who next to St. Paul is doubtless the greatest theologian in the history of the Church. Valuable as are his doctrinal formulations, of far greater value is the record of his religious life. A few cents procures the wonderful book known as "The Confessions of St. Augustine." There is in that book the story of a conversion which is full of beauty and wonderful spiritual insight. It reads today so simply and forcibly that it needs only a red cover and a modern printing to give it vogue again. Yet St. Augustine is for our deacons but a name.

St. Francis of Assisi was an outstanding example of the power of Christianity to bring into being real saintliness. He needed no canonization by ecclesiastics, for the hearts of humble people in his own generation gave him his place in history. He was one of the early interpreters of Christianity in terms of social service.

Because Christianity took on forms in the different ages which are not useful now, is no evidence of mistake. Even our boasted modernity will make way for another and perhaps better form in a few more hundred years. It is true that the religion of Christ was transformed by the philosophy of Greece when the gospel was taken to the most cultured and thoughtful people the world has ever known. That was needful then. When the gospel went to Rome, it became organized in forms which are still the basis of the Roman Catholic church. It is the untimely survival of Greek theology and Roman government that is "wrong" in the history of the Church.

But while these things were going on, the Church was bringing into being some of the most remarkable souls the world has ever known. When has a religion ever paid more in martyrdoms than did early Christianity? When has religion ever shown such zeal and consecration in extending itself as when the first missionaries went to the forests of northern Europe to convert heathen and cannibals, our ancestors?

Most of all has the medieval Christian suffered at the hands of the Protestant. Even now there is no term of reproach more discrediting than to call a man "medieval." Yet this was an age of faith. In a time when government was weak, when anarchy threatened, the Church was the strong support of civilization, and fostered the schools, hospitals, courts and medical practice which came to perfection in a later age. The priceless gems of the learning of antiquity were preserved by the faithful monks of this period. If there was corruption in the Church in those days, there was also piety and devotion. It was the medieval man that learned in the name of religion to reverence women and little children and to pledge his life for their defense. The Crusades may have been ill-advised. In spite of this, they remain one of the most splendid monuments to the faith and unity of the Church of the so-called "dark ages."

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Even the later history of the Church is not well understood by religious men and women of today. The rationalism of Germany a hundred years ago, the Oxford movement in England with its revival of the authority conceptions of the Roman Church, the meaning of the more recent mystical movements in the spiritual life of Christianity, all form subjects for study and opportunities for the enrichment of the religious life.

An interest in church history does not mean that we shall be tempted to repeat the mistakes of the past. It means the opportunity to avoid them intelligently.

The communion of saints has neither geographical nor temporal limitations. It is our duty to annihilate miles that we may have fellowship with such great Christians as Chundra Lela of India. The centuries are no proper barrier to separate us from communion with every great soul that has found God.

The history of the Church has the power to break down our intellectual conceit and shallowness. Once we come to know the story of God's activities for two thousand years, we may give ourselves to an intelligent preparation for Christianity's final triumph.

EDITORIAL

TWO DECADES OF PROGRESS.

CLOSE students of religious progress in the United States continually discuss the growth of the Disciples in the things of the spirit. In the same epoch in which there has been such great numerical growth, there has also been a new grasp of the principles of the movement.

It is in the past twenty years that candidates for the Disciple ministry have started going in considerable numbers to the great universities for post graduate work. Twenty years ago a little group found each other in Yale. At the same time there were a few men in Harvard and in Union Seminary. These men have been followed by others and it is now reported that the Disciples lead all religious bodies in the number of ministerial students in Yale. This educational impetus has given our movement independent thinkers.

In the past twenty years the Disciples have begun to take the missionary task seriously. Before that time the missionary enterprises of the brotherhood were pitiably small. It has been possible to write histories of missions and leave the Disciples out. The great Edinburgh Conference was held in 1910 and the Disciples in the assembly were not heard. Lately, however, we have come into some prominence in the world of missionary enterprise.

It is in the past twenty years that a change of emphasis in the message of the movement has begun. Christian union was a well-nigh forgotten duty twenty years ago, as a study of the periodical literature of the time will show. The preaching of that time concerned itself with the task of "Restoration," which was interpreted in such a way as to offer the program of confounding every sectarian in sight and of winning him over to certain ways of thinking. We are more modest in our doctrines now, but just because of this, increasingly more effective and passionate in our plea for unity.

Shall we say that the chief development of the period has been a quickening of the religious life? This has been the most recent tendency. Like education, piety and theology, the new movement will, we believe, prove to be really a great forward stride.

LAW AND LEGALISM

HUMAN speech is very imperfect. Words are not static but take on new shades of meaning in the life experience of each individual. It is this variation in the understanding of terms which often forms the basis of a wordy argument, whether in a law court or in an assembly of preachers.

One of the words which is in process of change is law. Over in the law court its meaning is very clear. It is a rule of social conduct. The rule came into being at a fixed point in history. It is capable of change or of being abolished. It is conceivably an imperfect rule.

The law of nature is a different concept. Events have been observed to follow each other in a way which suggests cause and effect. This is so invariable in human experience that one of the most fixed things in our thought is the scientific concept of law.

All of this has been turned neatly by the legalist in the Church. He confuses law as a social concept and law as a scientific concept. He claims for the kind of law that refers to custom and social conventions the same binding force that belongs to gravitation and the same kind of immutability that is to be found in logarithms.

Most things that legalists call law are but the commandments of men. Since the men who gave them were religious men, these commandments deserve respectful treatment. The true law of religion is not in the form of commandment; it is in the form of revelation. "Whatsoever a man soweth, that shall he also reap," is a great spiritual law, quite foreign to legislative law, and as scientific as gravitation.

The curse of legalism is its distortion of ethical truth. A commandment is given an importance which does not belong to it in human experience. The "commandments" of legalists are a kind of Procrustean bed to which every man must be fitted.

Law, in the conception of the Christian, has all of the authority of the universe behind it. There is law in religion in the scientific sense. It is our great duty to discover and to live by the laws of the spirit which Jesus Christ revealed.

THE LESSON OF CALVARY.

THE grotesque theories of the atonement have not been sufficient to wean the heart of the race away from the old story of Calvary. Through nearly two thousand years of Christian history, amid doctrinal changes of various kinds, there has always been interest in the story of the crucifixion.

We all have a feeling that in a man's last hours his character makes a more complete revelation of its quality than at other times. The old school histories used to give the last words of the presidents of the United States. If Jesus Christ, in the face of the hostile mob, had voiced a word of hate, if he had shown fear or in any way let go of the divine quality that had always been his, the story of the cross would never have been told through the Christian centuries.

Christian interpreters early insisted that the cross was to be our teacher. We were told to take up our own cross. Following Christ involved a cross.

The meaning of this teaching was that there is no situation in which one may not carry the idealism of Jesus Christ. In the midst of our compromises with duty, in the falterings of our steps, in the dimming of our spiritual light, we are reminded again and again by the cross that it is better to die than to be false to God.

The heart of the Christian is profoundly moved by the story of the cross. He knows that in a deep and spiritual sense the cross represents something that Christ paid in behalf of our redemption. It is the token and pledge of the undying love of God for a sinful world. It is the symbol of a loyalty so strong and so true that there is none to compare with it.

With the intellectual formulation of doctrines of the atonement we may find little satisfaction. They have been honest efforts but frequently misspent. With the religious message of an atoning Christ who would make all men good friends of God, the Father, we must always find the greatest joy.

THE GROWING MODESTY OF SCIENCE.

WHEN the new scientific movement first came to us, it was received with anything but welcome on the part of ecclesiastical leaders. The story of the blows given and exchanged by Huxley and his ministerial critics is a very interesting one. At the time that Darwin wrote his "Origin of Species," it is said that a scientific society was actually under the surveillance of the police to prevent its saying anything that was not orthodox.

As a result of the war waged between preachers and investigators, there came into the science of fifty years ago a certain fighting quality most unscientific in character. With this came a dogmatism in some matters which was not scientific at all.

It was the fallacy of this older order of scientists to imagine that their explanations were of the same degree of certainty as were their facts. It was one thing to study fish until practically every species was catalogued and classified. It was another thing to exalt a hypothesis to a position of such certainty that to deny the hypothesis was to make of one's self a fool.

A certain French pseudo-scientist declared that there was no soul, for he had searched the brain with a microscope and had not found it. There was no God, for the telescope had never revealed his dwelling place. Scientific men nowadays commonly find a place in their thinking both for God and the soul.

Of late there has grown up a scientific study of religion. It has occurred to scientific minds that so widely diffused a phenomenon as religion, existing as it does in so many places and so universally in history, must have a reason for its existence. The study of religion may or may not lead a man to be an orthodox Christian. At least it will convince any thoughtful man that religion is not a matter to be dismissed from court with a sneer.

Meanwhile, the church has learned a new humility in the presence of the facts of the laboratory. It is becoming impossible to dismiss a scientific theory because it does not square with dogma.

WHAT CAN YOU DO ABOUT IT?

A GROUP of citizens were discussing immoral conditions in a certain community. They had about exhausted the subject when one of the number queried, "Well, what can you do about it?" Wherever the discussion is, there will the cold water-thrower gather himself together.

That interrogation brings many a good discussion to an end. It has in it the suggestion that the interested few are attempting the impossible. The talk is all to no purpose. All the enthusiasm of the good will waste itself against granite boulders. Such cynicism has in it the chill of death.

In the presence of evil, if Christian people can't do anything, what is their Christianity worth? If nothing can be done, why not all desert the sinking ship? What is the use to spend time and money in vain? If the Christian people can't cope with great evils they can't cope with any. If we must pay thousands of dollars a year to keep up churches and then confess, when a real issue arises, that we are hopeless, why not divert the money to some agency that will try, at least, to give us value received? It is ennobling to hear the pastor quote in the pulpit, "The gates of hell shall not prevail," and humiliating to see the gates prevailing at the primary.

"But think of the evils that might come upon us if it were not for the Church in the community!" Yes, and think of the money we could save if it were not for the high cost of living! When we take refuge in the unknown we proclaim our inability to do our duty to the known. The argument for the church as a policeman may be a good one—a menace to evil by its presence. But the Church as a prophet to rebuke and lead to repentance is a figure far more appropriate.

ROOM IN THE RANKS FOR US ALL.

DON'T despair when someone differs from the established order. He is as likely to be a genius as a heretic. At any rate, let us call him a genius until he shows that we put too much trust in him. It is better that we should think too much of him than too little; better that we should boost than burn our thinkers. Then, if they are erring and headstrong, we must covet the glory that comes from converting a sinner from the error of his way. As long as we lay so much stress on doctrinal tests, so long will we have doctrinal troubles. Let us encourage each other, not necessarily to see through the same glasses, but to work together for the same ends.

If we have hearts united in a common task, the disagreements will always adjust themselves. We know what orthodoxy in work is. We are not so sure of orthodoxy in belief. There are no heresies in doing good. So why not be patient with those who disagree with us, and make room in the ranks for all?

CHRISTIAN HUMILITY

IN NO point is Greek ethics farther removed from the Christian than in the matter of pride and humility. The Greeks taught the duty of a certain kind of high-mindedness which we call pride. The ethics of Jesus inculcates the virtue of humility and the first beatitude gives a blessing to the man who is poor in spirit. Hence the enemies of Christ have called his teachings slave ethics. They were good for slaves, but not for free men.

The attempts on the part of some people to be humble on occasion are pathetic. Humility with them is an emotional matter. They find no difference between humility and being humiliated. There is, indeed, a world of difference.

Most of us have some petty pride which we use to cover a multitude of sins. If we are convicted of any lack, we think at once of something in which we secretly believe we excel the whole of mankind. A man who knows nothing of poetry may console himself by saying that he is really very clever in making money.

When a man becomes humble in the Christian sense, he does not think of himself more highly than he ought to think. Without losing self-respect—one of our most valuable possessions—he sees his faults and virtues in clear perspective. It is the man who can do this that has real hope for spiritual growth.

There is also a social implication to humility. We are to judge ourselves in relation to our fellows. The small boy loves to show off his accomplishments. The

mature personality can take pleasure in the achievements of others. The proud man will contend over a small point of honor. The humble man, with no less of courage, will make sacrifices for the peace of the community.

Micah tells us we must walk humbly with our God. This humility on its Godward side he makes one of the three great saving attitudes. Humility in the presence of God involves reverence for the sacred things of life. Without reverence religion would perish. The soul that knows not humility is not a Christian soul.

THE FREEDOM OF LEARNING

THE emancipation of learning from the domination of ecclesiastics is a long story. Galileo was made to recant a scientific doctrine that was inconvenient for the theologians. Bruno was burned. We ought to be allowed to forget the horrible story of what it cost humanity to free the schools from the trammels of dogmatism. But conditions do not permit us to forget.

The nearest thing the Disciples have to a heresy trial is the treatment of their teachers. It is not many years since a college board undertook to re-establish its reputation for orthodoxy. A state board and a college board heckled a professor on the matter of his interpretation of the narrative of the Virgin Birth and other matters of opinion. The man was questioned about the theory of two Isaiahs. Meanwhile the questioners were the heretics. They no longer believed the principle "In matters of opinion, liberty."

There has come to be a more skillful and a meaner method of making theological discriminations in some of our schools. The self-appointed champions of orthodoxy develop a suspicion upon the basis of a report from a disgruntled student. The suspicion is forwarded to the president or the board of trustees. The suspected professor is entirely unaware of what is going on until he finds himself put out of his position.

For the Disciples to go back on the principle of the freedom of learning is to take their stand by the side of the Roman Catholics, who still exercise dogmatic control over their teachers.

If our teachers cannot be trusted in the classroom, then it would seem that error is stronger than truth.

We believe that most colleges among us are free. If there is one that is not, we are interested only in its conversion. Such an institution becomes a stumbling block to faith, a hindrance in our struggling world, a menace to truth. It would be God's service to expose a school that loves a dogma more than truth.

THE NEGLECTED PEOPLE.

THE churches of a community often find themselves in most eager competition to secure the friendship and allegiance of some new family regarded as particularly desirable. The various devices employed to attract this new family are often ludicrous and sometimes painful. While all this is going on, there are usually a number of people who have lived around the church for a long time and yet no one has sought them out. They might make a plaint in biblical language, "No man has cared for my soul."

There are business men who have lived in the town a long time. Because a certain man is never seen in church, all assume that he is a hopeless case. He is not as hard as he appears. Often he wonders why the people who solicit him for various kinds of church help, selling him ads and tickets and what not, do not solicit him for his soul. Perhaps he wonders if the church really lives for the sake of cultivating religion.

There are people in the boarding houses. They come and go so much that it is hard to keep track of them. They are the most lonesome of all people. In these ranks are young men and women away from home, and some divorced people. There are bachelors and spinsters and all kinds of solitary souls.

In a community said to be over-churched the writer once found several families which reported that in twenty years a preacher has never crossed the threshhold of their homes. Perhaps there was something wrong with the system in that community.

The denominational system makes us afraid to talk over our church prospects together. Ideally, preachers ought to be able to divide responsibility in a community so accurately that no sould would go unshepherded. It would be easy to devise a system to do this, aside from the human element involved.

If precious souls live in a semi-heathen ignorance of Jesus Christ, it must be said that a divided church has broken down the efficiency of Christian work until souls are lost from the kingdom.

THE CHURCH QUARREL.

THE first church quarrel was along the roadside and the question at issue was, which disciple was greatest in the kingdom of heaven. Our Lord showed these quarreling disciples a little child and said that they must be like him in spirit, guileless. When the trouble broke out again, in the very hour when the shadow of the cross fell across our Lord's life, he took a towel and girt his loins and washed his disciples' feet, declaring that there is no true greatness apart from humility and service.

Can you run a line right through the membership list of your church and say that this part goes with one contentious leader and the other with some equally un-Christlike person? It is the unhappy fact in more than one church.

The real combatants in such a church trouble are usually few in number. Their noise and activity give an impression that they are many, although they are but a few. Most people in a church love peace and quietness above all things.

The church quarrel keeps people from enlisting more than anything else could. People are not hunting troubles. They have enough of their own. They do look for peace and fraternity and for a quiet walk with God. A church that talks much about the faults of its members and little about Christ will draw to itself of its own kind, and the last state of that church will be worse than the first.

Blessed is the peace-maker who knows how to speak wisely and kindly in the time when men's feelings outrun their judgment. There are ways out of most of these unfortunate situations. We need to learn in our churches what the Chinese mean by "saving face." The disturber must usually be allowed to "save his face." The church need not seek the defeat and humiliation of any man.

The unity for which Christ prayed was first of all a unity of his own disciples in a local group. A congregation with internal disharmony cannot bear testimony for the coming of Christian union. Union, like charity, begins at home.

TESTING RESULTS IN CHURCH ADVERTISING.

THE use of publicity for the church is now well established. The Associated Advertising Clubs of the World has organized an auxiliary society of church advertising and a national secretary will soon be chosen. One of the first things to be studied is the relative value of the various publicity methods.

The test of advertising depends upon the result one seeks to achieve. Some advertisers spend much money just to secure an attitude of friendliness on the part of the public. If this be the function of church advertising, there can be no checking of results on a bunch of cards put out promiscuously on door-steps.

It is clear that the church will sometimes want an immediate verdict from its publicity. A special speaker is coming and he should have a general hearing from the community. What will be the relative value of window cards, post-cards, door-to-door material or newspaper display advertising? Perhaps the results would vary in different communities.

A certain pastor has used advertising to test the degree of hospitality various sections of the city have for the message of the church. Four different localities were chosen and on successive weeks these localities were covered with advertising literature. The results in the audience were tabulated by counting the people present who were not members. It was a surprise for this pastor to learn that the very section which he had most neglected made the biggest response to his efforts. He has since become convinced that the new neighborhood represents the largest opportunity for a forward movement that his church has.

One of the ways of testing results in advertising is to note the relative progress of churches which advertise and those which do not, in the same community. It will be seen in most cities that publicity is a most valuable aid for religious work when it is rightly conceived.

THE EDUCATIONAL SIGNIFICANCE OF CHICAGO.

THE announcement of a five million dollar medical college in Chicago in connection with the University of Chicago helps to make clear the significance of Chicago as a future center for education and cultural influences in America.

There are two or three facts that make Chicago of central importance. In the first place, it is the largest big city near the center of population. The geographical location helps to give it its opportunity. Again, Chicago is becoming enormously wealthy, and men of money in this city since the days of President Harper have been led to see the importance of using their money to make Chicago an educational center. Furthermore, the enterprise of this young giant of a city pushes any project, even an educational one, with unusual power.

The five million dollars will be used, in part, to take over the present properties of Rush Medical college and the Presbyterian hospital. In addition, a large medical school will be developed on the Midway for undergraduate students of medicine. It is believed that the world's leading medical school will be in this city, and that students will soon not be going to Europe for post-graduate training in considerable numbers, as in former years.

This is but one of many educational projects which are under way for Chicago.

Meanwhile, Disciples continue to allow petty considerations to prevent a broad missionary policy for this city. The Christian Woman's Board of Missions has withdrawn its entire appropriation from Chicago. The Illinois Christian Missionary Society has for years refused to recognize Chicago as a missionary situation. Both societies undertake to exploit Chicago churches for money. The total amount of money given by the American Christian Missionary Society to Chicago would not finance one mission in proper modern style.

In days to come, when students and professors are lost to the Disciples in Chicago for lack of strong churches, men will rise up to call these societies—not blessed.

ALASKA AND THE CHILDREN

OF ALL the enterprises of our home mission work, it would be hard to choose one better adapted to catch the imagination of our children than the new work in Alaska. It has the charm of distance, and of strange surroundings. The situation is new and the work will be constructive. From the very start, the enterprise will belong to the Sunday Schools in a peculiar sense.

Giving in the Sunday School has a larger meaning than can be expressed by the work that is done by the money. However successful the new mission in Alaska may prove to be, it will always be true that the biggest work has been done in the hearts of thousands of Sunday School people whose missionary enthusiasm has been kindled by this enterprise.

It is for such reasons as this that missionary offerings in the Sunday School may be defended from the standpoint of religious education. We are making education now something more than the memorizing of facts. We continually need to "do something" about the facts that are given. For this reason the Sunday School that hopes to train its pupils in the consciousness of world-wide brotherhood finds a missionary enterprise like Alaska of peculiar value.

It would be an unfortunate and lop-sided missionary education for any school to cultivate feeling for foreign missions and not arouse any sense of our patriotic duty to the less fortunate of the peoples who live under the Stars and Stripes. In our Alaskan enterprise we have opportunity to present to the child mind the conceptions both of religion and patriotism.

The Home Mission work of the Disciples has now for years been under the inhibition of a big annual deficit. Not much new work has been planned. The Alaska enterprise affords a chance for the Disciples everywhere to show our Home board that a well-advised forward movement will have the cordial support of our people.

The Home of the Soul

BY JOSEPH FORT NEWTON

News Note: Word comes from London that Dr. Newton has accepted the pastorate of City Temple there. He will begin his work in this conspicuous pulpit in the spring of 1917.

THE sad and stately music of this great Psalm, singing of the mortality of man in immortal words, befits the funeral hymn of humanity. How thin and unreal, beside its restrained emotion and majestic symplicity, do even the most deeply felt strains of other poets sound. Like the God of whom it sings, it has been, for ages uncounted, an asylum for pilgrim souls in this twilight world. As some old "ancestral home shelters generation after generation of a family, and in its solid strength stands unmoved, while one after another of its somewhile tenants is borne forth to the grave, and the descendants sit in the halls, where for centuries before their ancestors sat," so God is the home of all who find any real home amidst the fluctuating shadows of time.

"ON THE EDGE OF ETERNITY"

Hebrew tradition describes this Psalm as the prayer of Moses, the man of God. Its author, whoever he may have been, must have been a man grown gray with a vast experience, and he was standing on the edge of eternity, and his words, like the solemn notes of the voice of nature, have "power to make these noisy years seem moments in the being of the eternal Silence."

Touched by the twilights of time, he meditates and prays. It is lofty poetry, but pensive, even mournful, attuned to the still sad music of mortality—as of the autumnal glory of a great leafy wood when the leaves are falling and the birds are going South. Nearby there is the sound of perishing, of slow decay, of the swift funeral of morning flowers, and the hush of profound sleep. In the distance is the silent but all-devouring rush of floods, invisible, irresistible, overwhelming.

WHERE IS MAN?

And where is Man, pursued of Time and overtaken by Death? At first he seems utterly lost—the child of a day, whose life, even at its longest, is as a watch in the night, as the grass that flourishes in the morning and withers at eventime, so quickly is he cut down. There is the swift passing of Time, the numbering of our days, the story of our brief leasehold of threescore years and ten, full of labor and sorrow—the tragedy of man defeated by the seasons, losing heart, wearing his soul out in wistful vigil.

> *"Lord, Thou hast been our dwelling place in all generations." Psa. 90:1.*

But that is not the conclusion of the whole matter, nor is man utterly cast down. The wise old Bible does not close even its grand funeral hymn on a note so unutterably sad and haunting. It tells us the simple truth, makes us pause and take breath and ponder, the while we look before and after, brooding over things passed and dreaming over things to come; but it does not leave us hopeless.

A NOTE OF VICTORY

Never, thank God; and in the last lines of this chant we hear the faint note of victory, like the tender, timid bird-song in the funeral music of Chopin—a bow of hope flung across our dim sky, arching over our fugitive years and fleeting joys. Frail we are and vanishing, here today and tomorrow gone, but we are not the companions of the perishing flowers; we are heirs of a divine beauty that fadeth not away. As upon the delicate petal of the lily God imprints His thought of whiteness, as upon the still frailer haze of drifting cloud He paints His bow of promise, so upon the soul of man, whose life is like a vapor, whose day is a span, He imprints His image and the glow of His eternal beauty. The glory of man, his dignity in life and his hope in the dark night of death, is in the prayer, "Let the Beauty of the Lord, our God, be upon us."

It is by living a noble life that man passes out of the realm of things that fade; by fellowship with things that are eternal that he is made master of the chances and changes of the years—set free from the tyranny of Time and the terror of the Tomb. Here lies the path to citizenship in that tranquil country where the sting of mortality cannot hurt, and where a thousand years are as a day.

MAKING THE UNIVERSE HOMELESS

There are times, we all know, when the universe is our home, and others when we are homeless in it—exiles amid familiar scenes, smitten with world-strangeness, forlorn and lonely. This change from one mood to another may happen in a moment, in the twinkling of an eye. Often we are homeless in the midst of friends, and again we are at home in the infinity of the wilderness. Art, philosophy, religion are so many efforts of man to make the universe homelike, or rather to make our minds at home in the universe. Below all other desires, if he will search his heart, man finds the wistful longing to exchange the precarious finite home for one secure and infinite; for, if his home is in eternity, it cannot be left or destroyed.

Nor is it altogether a matter of mood, like the shifting of light and shadow; but we ourselves, as all our teachers tell us, can make a home of the universe, or be homeless in it, according to our way of thinking and acting, and above all, by the wisdom and power of faith. Why does the House of Life seem suddenly shattered by the tragedy of world-war, leaving us shivering and shelterless?

OUR TRUE CITIZENSHIP LOST

No one has given a truer answer than the literary editor of the *London Times:*

> We have lost our citizenship in the City of God, because we have lost our sense of common humanity. We feel ourselves to be citizens of the same City of God with the old Germans, with the music-makers and seekers of wisdom; and the universe is not homeless when we think of them. Each nation recognizes its kinship with the past of the other; will it not also hope for a kinship in the future? Either we are all citizens of the same City of God, and war between us is Civil War, a monstrous iniquity to be forgotten, as soon as it may bring peace; or else there is no City of God and no home for man in the universe, but only an everlasting conflict between creatures that have nothing in common and no place where they can gather and be at rest.

True, terribly true; no far-shining City of God, but only the clash of blind forces, and all doomed to be crushed together in the end. Foxes have holes, and the birds of the air have nests; but man has not where to lay his head in peace until he has learned to live in peace with his fellow men. It is injustice, cruelty, brutality, and the inhumanity of man to man that makes us homeless wanderers in the world! When men turn the gracious earth into a wild hell of savage slaughter, it is no wonder that heaven seems remote and unreal, and the beat of the mighty Father-heart is faint and far off. Even our own land seems almost alien, and familiar scenes are strange, when such things are done under the sun.

Not only war, but all the sad injus-

tice of man, whether personal or social, adds to "the weary weight of an unintelligible world," and the faith of many is crushed in the budding. O when will man learn that he cannot know God, cannot be at home in this universe so long as he is unbrotherly and uncharitable. It is only when we do justly, and love mercy, that we can walk with God, and know that He walks with us, making the world a home.

Dante Rossetti has a sonnet sequence entitled "The House of Life," wherein he sings in soft, silvery notes of youth and change of love and fate. It is beautiful—

A moment's monument
Memorial from the Soul's eternity
To one dead deathless hour—

but the real House of Life, the Home of the Soul, is in God, who is from everlasting to everlasting. He has been our dwelling-place in all generations, our help in ages past, our hope in times to come, and to know God is to be at home. From Him we come forth in the morning, in Him we live and move and have our being, and to Him we return at eventide — "when that which drew from out the boundless deep turns again home." In Newman's great poem, "The Dream of Gerontius," the souls in pain are heard singing this great Psalm. Even so we may chant it, humbly confiding in the Ancient of Days who will redeem us alike from vain forebodings and from futile regrets.

ALL LIFE A PART OF ETERNITY

Such a faith teaches us to so number our days that we may not merely count up and spell out their syllables, but attain to the wisdom of love and the patience of hope. One may so follow this faith in his heart until he begins to regard all life, as the wise men say, in the light and aspect of eternity. Here is the secret, as Eckhart, the mystic, learned it long ago, of being younger tomorrow than we are today—that is, one step nearer the source from whence we came. So learning, man may master his fitful, fretful life by means of tranquility and joy, living in quietness and confidence.

And yet nothing is more pathetic than our human life. Nearly all who take large and long views of the life of man and his slow, stumbling march, are touched with a certain subdued sadness. We see in it the philosophic pity of Aurelius, and the profound compassion of Jesus. No great and tender soul is free from it, and sometimes it deepens into a bitter, poignant melancholy, as in these words whose author you would hardly guess:

A myriad men are born; they labor and sweat and struggle for bread; they squabble and scold and fight; they scramble for little, mean advantages over each other; age creeps upon them; infirmities follow; shames and humiliations bring down their pride, and their vanities; those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care, misery grows heavier year by year; at length ambition is dead, pride is dead, vanity is dead; and longing for relief is in their place. It comes at last—the only unpoisoned gift earth ever had for them—and they vanish from the world where they were a mistake and a failure and a foolishness—a world which will lament them for a day and then forget them forever. Then another myriad takes their place, and copies all that they did, and goes along the same profitless road, and vanishes as they vanished—to make room for another, and another, and a million other myriads, to follow the same arid path through the same desert, and accomplish what the first myriad, and all other myriads that came after it, accomplished—nothing.

Unless you had met those words you would hardly expect to find them in the autobiography of Mark Twain. Upon all men, even upon the prophet of the religion of laughter, there falls, at times, a withering sense of the vanity of life, of the futility of mortal aspirations, faith and hopes. Life seems a dead level of monotony. Man is seen performing the same antics in the same grave fashion as in all the past — heaping up wealth which another will inherit; following pleasures which turn to dust, or fire, on his lips; thinking, as always, that he will endure forever, and calling after his name the place that shall soon know him no more. It is a bleak and dreary mood, and one which makes the heart of even the strongest man old, forlorn and sad.

The answer to that bitter mood—that which takes the pain out of the pathos of life, leaving only a tender pensiveness—is the faith of this stately Psalm. All the journeying generations, all the swarming myriads who pass like falling leaves, live in God, who is the Home of the Soul, even as He lives in them.

NO SOUL IS FORGOTTEN

No soul is outside of God. The dead of ages past, our own dead—"all the dead, small and great," as the seer of Patmos saw them in his vast and tender vision — have their life and hope in Him. Not one is forgotten—not even that little sleeper, buried from an emigrant wagon, whose tiny grave George Prentice found as he sat down to rest in a lonely forest. He was a poet and saw the whole scene once more—the father digging the grave with his own hand, and the mother waiting with the babe in her arms. He saw them lay it away, and drive on, and on, and on, looking wistfully back.

But a greater Poet than he looked upon that scene, even He who watches the fall of a sparrow, and He remembers that little one. And not only one, but all—those torn by wild beasts in the dawn of time, those who fell on red fields of war, those smitten by plagues, those who died in the filth of the slums—all are in the Home of the Soul. It is this grand Christian faith, turned into a telescope of revelation and prophecy, that gives to the universe the sweetness of a home, and the warmth of a fireside—

In my Father's house
There are many rooms.

GOD'S TRANSCENDENCE

Happily we have heard much in recent years of the indwelling of God in man. It is a profound and precious truth, revealing the greatness of the soul, explaining its hunger for the Infinite, and lending authenticity to its instincts and intuitions. But it is not the whole truth. Taken by itself, it may easily lead—indeed it has led in some cases — to something hard to know from self-worship, joined with the idea of a poor, limited, fumbling God whom hostile forces almost overcome. What we now need is a new and profound sense of the transcendence of God, of His immeasurable greatness and goodness.

True, God lives in us, but we also need to know that we live in Him, ensphered in His life and love and power from everlasting to everlasting. This is the deep, unconfessed, unformulated faith of humanity. Without it man could hardly live; or, living, he would only weep.

THE HOUSE OF LIFE

Santa Teresa had a House of Life, the Upper Room of which was a place of prayer, and there she had the joy of home "as the great angels have it, untold and hidden," Each of us may know that joy, like the old man in the Faber poem, of whom the poet said:

Always his downcast eye
Was laughing silently,
As if he found some jubilee in thinking;
For his one thought was God,
In that one thought he abode,
For ever in that thought more deeply sinking.

Once an old peasant fell asleep and dreamed at the close of the day. In his dream he saw his tiny hut expand into a vast temple, more beautiful than any he had ever seen. The dingy rafters were lifted up and became dim and lofty arches. The dirty windows became rich, stately and multicolored, showing the faces of the Master and His followers. The hearth became an altar, its flickering fire a sacred flame, and his children, living and dead, were priests performing holy rites. It was a dream of faith — and there shall come a time when man shall awake from his lofty dreams and find his dream still there, "and that nothing has gone but his sleep."

"In Perils of Robbers"

Some Missionary Experiences Among the Villagers of Central India

BY W. C. MACDOUGALL

LIFE on the mission field is for the missionary not unlike an Irish stew: it has a little bit of almost everything in it.

The following is but one of the many experiences of the writer while on the field. It had in it elements of the ridiculous as well as the sublime. It happened in the early Indian spring weather while the winter season chill was still in the night air and the tang was still in the atmosphere of the early morning hours.

THE "HOLI" FESTIVAL

It was the time of the Holi festival. What is "Holi"? Well, it is anything but holy! In brief, it is our Western Hallowe'en multiplied a hundred-fold —and then some. It is a time of mud-slinging, of rotten egg throwing, and of water dashing—dirty water, further colored with any one of a dozen different kinds of ink, is deposited upon almost any wayfarer who may happen to pass the way of one so minded. It is the day when the Indian seeks to pay off old scores, or to vent his spleen. It is also a time of all-night carousals and even of darker things, such as reversion to primitive promiscuity. Moreover, it seems to be a time when the primitive hill women of Central India, at least, are privileged to levy blackmail on any stranger, who, during the time of this particular festival, happens to pass through their villages.

Among the cities and villages of the plains, where the population is predominantly Hindu, the writer had frequently been abroad on these festival occasions. Yet he had never suffered any indignities. Hence he had been thrown off his guard. When, about three years ago, word came to him while he was engaged in finishing up some class-work in the Bible College at Jubbulpore, before proceeding on furlough, announcing that there was a young man some thirty miles distant in the hill-country of Mandla who was ready to become a Christian, he ventured forth alone among these primitive people of the hills, never dreaming that the Holi festivities would occasion him any difficulties.

BY THE BICYCLE EXPRESS

It was mid-week when word came from the evangelists, asking me to come out and see this young man. Friday noon, when college classes were over for the week, I made ready for the journey. With a light-framed bicycle and a knapsack, the loans of a Jubbulpore friend, I started on the thirty-mile journey about four in the afternoon. Five miles of the road led out over the excellent government highway. But the rest of the way was for the most part little more than a jungle path. It lay over rugged, boulder-strewn hills and down through deep ravines, often the bed of mountain torrents. Sometimes the bicycle carried me. At other times this courtesy was reversed.

About two hours after nightfall the first stage of the journey was accomplished without any molestation, for I was already known in the villages through which I passed. Nothing thus far disturbed my peace of mind, save a strange tremor down my spinal column as I threaded my way after dark through a rather wide belt of tiger jungle. It was some time after eight when I arrived at the village where I intended to spend the night. This was the only village for miles around that had a school. On the mud verandah of this school I purposed to spend the night. Through the courtesy of a friend in the village a cot was brought me. This friend and some others came to have a chat with me before I had finished my evening meal of tea and "chapatti"—a pancake—like bread, which is made from whole wheat ground in the primitive Indian fashion. Far into the night we talked, seated around the flickering light of a dirty and broken lantern. Religion was our theme.

SLEEPING UNDER DIFFICULTIES

Bidding me farewell they went out into the night and I, tired and sleepy, turned into the cot just as I was. But the cot was certainly not made for me, and the blanket which I had brought did not suffice to keep the chill of the night away. More than once in "the wee sma' hours" of the morning I spent some time trotting up and down the village path beyond the school to take the chill out of my bones.

With the first token of dawn in the sky I was again abroad and, repeating the menu of the night before, was out on the road before six o'clock.

Descending to the brink of a river just beyond the village, I managed to cross it with bicycle and all by jumping from rock to rock. But it must be confessed that more than once I barely escaped a morning plunge. Beyond the river lay a good stretch of pathway. Along this my good bicycle sped me. But soon it issued in many branches. Which was the right one? This I did not know, for now I was traversing an unknown section. I turned aside to inquire in a nearby village; alas, this was where my troubles began. In me the village-women saw an opportunity for blackmail, white man though I was.

A LICENSED HOLDUP

More quickly than it takes to describe it I was surrounded, upon reaching the centre of the village, by more than a hundred women and children, with some men also—the last named as spectators to see the fun, and the despoiling of the "sahib." An old woman, seizing my bicycle, blurted out that they were going to beat me with mud and sticks as this was "Holi." At once, in a language not my mother-tongue, I began to exercise all the ability I possessed. Not a few of those men into whose eyes I looked for that brief moment had more than served their apprenticeship as thugs in the old days, not so far distant, when their calling was both an honorable and a religious one. Into it they had been born and for success in it they had regularly sought the help of their gods.

With nothing but plain speech and a vigorous command to the old woman I made my way at last through the crowd. There was no longer any lingering to inquire as to the way. I took the first path that led forth from the village and sped toward the hills, about half a mile distant. For a short space the men and women followed me and then desisted.

A CRITICAL SITUATION

I clambered up the rugged hill pathway, carrying the bicycle, only to find another village nestled on its summit and one in which I had greater difficulty than in the previous one. Forth from this village I was chased by its women. They ran me down a narrow lane, fenced on both sides by tall bamboo lattice-work. Again my bicycle was my salvation. Into a third village I came. I had to pass that way, for there was no discoverable path around it. Soon forth from this village also its women were hunting me. Down a similar bamboo lattice-fenced lane they were hurrying me and again, as before, I had hopes of escaping them. But much to my surprise there stepped forth from a break in the fence, some fifty feet in advance of me, a stalwart young hill-woman, who, armed with a large ten-

foot bamboo pole, planted herself in the pathway directly before me.

What was I to do? There was no time to deliberate, for the women from behind were closing in upon me rapidly. Whatever was to be done had to be done at once, for I was no match for that group of hill-women. Moreover, I was especially anxious that nothing might happen that would prejudice the preaching of the Gospel, which for the first time had just been undertaken in that large area.

AN OPTICAL ILLUSION

The bicycle I used had a collapsible pump. Seizing it I raised it to my eye, and then pulling it out to its entire length, I levelled it on the young woman. For a moment she stared at me in blank amazement. Then with a shriek and a throwing up of her hands she fled by the way she had come—I fled also, pump in hand. But the path was thorny and it cost me a puncture. However, I escaped and when I found rest far from the maddening, howling crowd, a cool pool in a rocky ravine invited me to find the place of the puncture and to mend it with a repair kit, which fortunately I had in hand.

But this was by no means the end of my troubles. In three or more other villages, through which I passed, I had experiences akin to those already described, and in each case when they drove me into a tight place I found that the bicycle pump functioned in its newly discovered capacity in a manner most comforting to me. These people of the hills can enjoy even a joke that is on themselves. I knew that in time the women would learn from others that the pump was "not working."

At last I arrived at the village toward which I had set out. There I was received cordially, for the young men had already wrought a good work. Not a little time was spent in talking with the people and in treating some of their ordinary diseases with simple remedies, such as are always carried on tours of this nature.

A QUIET TALK

I found, however, that there was no chance in the village for a quiet talk with the young man whom the young evangelists had informed me was ready and anxious to become a Christian. We sought a quiet hillside beyond the village. There beneath a tree we sat down and talked and prayed together. Out of it all there arose a conviction, not only that this young man was ready to become a Christian, but also that with some training he might become a messenger of Christ to these hill-people. In the joy of this new-born conviction the little discomforts of the way sank below the horizon of consciousness. One week from that time I baptized that young man in Jubbulpore, and a little later his wife also.

That was on the eve of our furlough, and since coming to America I have learned that problems and difficulties have come to him. If perchance any mistakes have been made in handling his case I think that one of them at least has been that in our eagerness to see him secure training we took him too suddenly out of his old group life and placed him in an environment so utterly different from the one in which he had lived out among the hills that he could not get adjusted before he was taken with an acute case of loneliness and homesickness. Out of these grew grave and powerful temptations. No one suffers from homesickness so acutely as the primitive man of the hills.

A GRAVE PROBLEM

Failure to recognize the importance of such a consideration creates grave problems for the young convert. I have hopes that if this young man lives he may yet be of great service in directing his people to Christ.

The young Christian as well as the missionaries need the daily and earnest prayers of the people in the homeland, for the task is a stupendous one and the temptations are many that beset those who are just learning to walk in the way of the Christ.

There are two ways of defending a nation. One is to build vast navies, line the shore with brazen guns, create a huge army, and then say to the other nations: "Touch us, if you dare!" The other way is to be so just in our dealings with men at home and nations abroad, to exercise such righteousness and good will, that no nation anywhere in the world will want to attack us now or forever. That nation will be greatest in the eyes of the future—perhaps a newer future than we think—which dares take the new and latter way.—Christian Work.

Protest

By Victor Starbuck

God, I am tired of the hating, the cunning, the craft and the stealth;
I want to go back where the trees are waiting with brimming flagons of health.

I am wearied to death of the clamor, the weighing of loss against gain;
I want to go back where the moon's pale glamour lies white on the long-flowing lane.

To return to the gossiping grasses, the dust and the sky and the dew,
Where the night-wind whispereth low as it passes and earth seems splendid and new.

I long to flee far from the ringing of coin and the blazon of type,
Where the silence is sweet as a thrush's singing, and silvern the cricket's pipe.

Yea, let me go from the city, the fret and the fume and the stress,
To fields where the clouds look down in pity, and night has a mother's caress;

Where the wind-shaken leaves are sobbing; to stand 'twixt the sky and the sod,
And feel the pulse of my spirit throbbing close to the heart of God.

Preachers' Problems

By **Ellis B. Barnes**

The Growing Literature of Peace

MY preaching brethren, be it known unto you that in these chill autumnal evenings, to my great pleasure and profit, I have been absorbed in the study of a few volumes of the peace literature which is now coming from the press with more frequency than it did a few months ago when the bellumists were developing their bellow. Then, too, the political campaign is taking up the space which in the recent past was used to show why we should get ready to slit the jugular of our enemies who were coming across the seas in the hope of slitting ours.



So the coast is clearer than it was for the pacifist. He is nearing his inning, not that he will have one in any sense as the chlorites and the chlorates, the dreadnaughts and the super-dreadnaughts, the dirigibles and the submersibles have had theirs. Maybe the peace advocate will be permitted to look at the game through a hole in the fence, but he will never have a chance to swing the big stick because his short-sightedness would prevent him from hitting a balloon, even if he had enough muscle to swing the aforementioned bulldozer. He may even be allowed to sit in the bleachers, provided he does not throw a pop bottle at the umpire for permitting the game to continue when the participants have only "balled things up" in a general way, and should be told to go way back and sit down. Now the pacifist has no intention of doing the umps any harm, but if the names that the pacifist wears —thanks to his friends, the enemy— indicate anything, he may be carrying a bomb in his fountain pen, knowing that the pen is mightier than the sword.

But if he can't play the game in as spectacular a way as does the bellumist, he is playing it well in his own way. He is having his say, he is talking right out in meetin'. "A plague on your talk," do I hear some mighty-mouthed maker of noises say? "What we want is action." Well, so be it. Action is what the pacifist wants too, but of a different kind, and we would never know that either party wanted it unless someone had said so in magazines and books and on the lecture platform. Up to the present the pacifist has talked in a way that does his sanity and his religion credit, and can do no harm to the world if his policies are carried out, which is more than can be said of the opposition. Gee! I hope the bellumists will not select me as a subject on which to try their lyddite.

* * *

CALLING NAMES

This war controversy would have attained dreadful ferocity if the bellumist had not resorted to the calling of names. I for one am profoundly grateful that he unlimbered his verbal artillery. His rapid fire vocabulary mowed us down in numbers that would embarrass arithmetic to count. Still, we are all here, wounded only by epithets which are harmless because they were so highly charged that in nine cases out of ten they failed to explode. The wounds are of the Pickwickian order, as are the weapons. The pacifist has been resolved into as many types of "coddles" and undesirables as there are varieties of "ates" and "ites" in the tribes of explosives. Anything is better than to be killed with deadly weapons, and the verbal bombs were filled with hot air.

Thus we live, and as I often say with much eclát, we wag along our weary way from the cradle to the grave. It would be a great step forward in civilization if the bellumist would wage his wars offensive and defensive against all foreigners as he has against the pacifists; little harm would be done, no blood would be shed, and the world would go on unto perfection, unmoved by a hair from its usual activities even when the bellumist was firing his bellow that could be heard around the world.

This "bellow" of the bellumist is not an original conception with me. I am indebted for it to my friend Professor Hull, of whose volume on "Preparedness" I spoke in a recent number of The Christian Century. It is so good that I hope it will do its perfect work in ridding the country of much unnecessary clamor.

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WAR STRIPPED OF ITS GLORIES

All the new volumes I have seen in recent months are well worth reading. They are the beginnings of a great library, soon to be, of classics on the subject of international peace. In them the fallacies of the fighters are revealed, and the peace argument is so clearly and strongly stated that one might well be glad that he is not called upon to refute it. There is a wealth of information in some of these books that shows that the scholar has been at work for years. One almost feels like saying that the last word on the subject has been spoken, but when he is ready to say that, along comes another volume that seems to begin where the former ended, and one's little cup is made to run over.

War is stripped of its glories as bare as a tree when peeled by the lightning; you see it in its horrors, not its gold braid, its heroic music, its flashing steel. You see the ghastliness of war, and the difference between its by-product and its graves. You will be taught as you study this peace literature the folly of reverting to barbarous days and of seeking to apply laws to our modern life that had an excusable application only in times when man was emerging from his cave-life.

You will be touched by the fervor of these writers as you are when you read some heroic appeal in the Old Testament, for these men feel deeply, and their pens are steeped in convictions that go clear through to the other side of their souls. An hour or two with them gives strength to the weak hands and the feeble knees. They gather up the troubles of the time into a trumpet, as Luther did, and sound an alarm that none but mighty men could do. There is no leanness in their devotion or enthusiasm. These pacifists are fighters, as those who know of the work Dr. Charles E. Jefferson has been doing, will admit; but they fight with the weapons of the spirit.

E. B. B.

"New America"

Edwin Markham wrote a song, "New America," for the New York Labor Forum, celebrating Independence Day. The song was read by Secretary Carl Beck of the Mayor's Committee and then sung by all the Labor Singing Societies. Following is the final stanza, which is reproduced by permission of the poet:

God, show us Love's great way,
And lead us, day by day,
To your great ends.
Oh, may our new land be
From sea to whitening sea,
One Temple of the Free.
One house of friends.

Social Interpretations

By Alva W. Taylor

The President Freed From Claims of the Bosses

As one result of the recent presidential election, President Wilson is strikingly freed for the coming four years of his administration from party bonds, sectional claims and the bosses. The Solid South did not elect him, but the new West, in which he carried every state but two, and came near carrying those. No more can the sectional demands of New York dominate in Washington councils because of party prudence. Excepting in the case of Hayes, whom at least one-half of the American people will not admit was elected, no President of modern times has been elected without the vote of New York. Again, Mr. Wilson is freed from any obligation of any kind to the big Democratic bosses—Murphy in New York, Taggart in Indiana and Sullivan in Illinois—for all three of them failed to deliver an electoral vote. The Democratic party as a party was not elected, but Woodrow Wilson as a progressive was re-elected.



* * *

A Victory for the New Nationalism

A second element in President Wilson's triumph was, without doubt, his preaching of the new nationalism, in which he advocated the adoption of an ideal that has long been held by a minority, once very small but in these latter years growing greatly in numbers. This new nationalism puts "America first," but not, as Senator Beveridge phrased it, "America only." The President's magna charta of this new political ideal for America is summed up in his declaration that America should put humanity first. He would have her made the arbiter of justice in a world that is governed not for economic and political objectives, but for the sake of humanity. The issue is clear cut. One side would have America govern her international affairs according to the well-tried methods of the past. They would commit her to the doctrine of the ages, that all right in the last analysis rests upon might and that therefore the only nation that can be assured of right is the one which is thoroughly panoplied with might. The President takes the prophetic viewpoint and advocates a modification of the ancient theorem, substituting justice for force and putting the man above all other considerations. In other words, he would have his country that has been so thoroughly established upon the theory of *rights* arise in these later days one step higher to the theory of *duties,* and apply her fundamental democracy to international relations as she has so successfully applied it to internal relations.

The charge that America has lost prestige is much stressed beyond the actual facts, but if our government has lost prestige, it is only because the world of the old ideals cannot understand and, therefore, underrates the world of the new ideas. Accustomed to the ideals of force, they are quick to believe that the ideals of justice are the counsels of weakness.

* * *

The Human Factor Versus the Economic in Politics

A third fundamental thing that seems to have moved the voters has been the striking antithesis in which the President has put the human factor over against the economic in his administering of national and international affairs. The imperialistic nations are all agreed in protecting the property rights of their citizens wherever they are disposed to make investments. This has meant, of course, that the individual would be protected by the coercive power of his strong nation in every corner of the world where the strong nation was able to coerce the weaker nation. The President has taken clear issue with this doctrine and has based his action upon the theory that a man who invests for the sake of speculative profits under a foreign government does so with his eyes open to all possible consequences and must make one of the conditions of his speculation the chance of protection under the government where he invests. In other words, he refuses to pledge the lives of American youths as an insurance for investors, speculators of any type of economic adventure beyond our borders. This involves a clear-cut issue with imperialism in favor of human and democratic international relations.

* * *

England's Moral Weakness Laid Bare

The answer of 5,000,000 Englishmen to the summons of their country was the most magnificent response ever given in modern times to a patriotic cause. But England's leaders are finding that they must still further put their man-power under requisition in this national crisis if they are going to effectually overcome their enemies in Germany and Austria. We have been often reminded of Lloyd-George's famous remark that England had three enemies, Germany, Austria and drink, and that the greatest of these was drink. The present crisis demonstrates the truthfulness of the doughty Welshman's observation, for while England can muster 10,000,000 to make munitions and to shoot them she cannot muster the moral power to prohibit the drink traffic, the greatest of the three enemies. Is it not a ridiculous situation when a great modern government, able to conscript the lives and limbs and homes of its people to meet a crisis in its national life, is at the same time unable to abolish the traffic that makes that same manhood weak and depletes the national exchequer without recompense? Never in the history of the land has there been so much drinking among women or so many arrests of women for drunkenness. How insidiously King Alcohol makes his conquests, striking at womanhood and the home and the depleted finances of the nation! The breweries and distilleries use enough sugar to add a considerable percentage to the amount that could be allowed to every family in the United Kingdom, and the government can say to these families, "Curtail your use of sugar," but they dare not speak a word to the brewers about the use they make of it. In the face of Russia's and Roumania's action and of the action in France in regard to distilled spirits it seems incredible that England is unable to rear the standards of national welfare above the power of the liquor traffic.

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Religious Work for the Troops

While a considerable number of militia has been removed from the Mexican border, new men have been sent in number more than enough to take their place. The Young Men's Christian Association has been very active in providing Association activities for the soldiers and will continue this work at least until January 1. They have been compelled to create a special budget to meet this need.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

Methodist Young People Evangelize

The Epworth League of Methodist young people observed Nov. 12 to 19 of this year as "Win-My-Chum" week. During this week special meetings were held at which there was an effort made to bring the friends of the Epworth Leaguers into affiliation with the church. The headquarters of the Epworth League are in Chicago and the Chicago leagues were very active during the week of special promotion.

Bishop Cheney Is Dead

The Rt. Rev. Charles Edward Cheney, a bishop of the Reformed Episcopal church, is dead. He has been a minister in Chicago for fifty-six years, and was held in universal esteem even by those who differed from him theologically. Bishop Cheney was born in Canandaigua, N. Y., Feb. 12, 1836. He was graduated from Hobart college in 1857 and from the Protestant Episcopal Theological seminary, Alexandria, Va., in 1859. He served as assistant rector of St. Luke's Protestant Episcopal church, Rochester, N. Y., for a few months, arriving in Chicago in 1858. He became rector of Christ church, which was then a Protestant Episcopal church. Because of his unwillingness to use the ritual of the church in the baptizing of infants holding the ritual taught baptismal regeneration, he was brought to trial by Bishop Whitehouse. He was deposed from the Protestant Episcopal ministry, but because of irregularity in the trial, the decision was set aside by the courts. Bishop Cheney was defended by Melville W. Fuller, afterward chief justice of the United States. The Reformed Episcopal church having just been organized by Bishop George David Cummins, Bishop Cheney withdrew with his congregation and united with the new church. This was in 1873. On Dec. 14 he was consecrated missionary bishop of the northwest, and in 1878 was made bishop of the synod of Chicago, while never surrendering his position as rector of Christ church.

General Funston Runs Afoul the Preachers

General Funston has objected to the ministrations of certain preachers in his military camp, saying that these preachers were telling his soldiers they are lost when they are not. Dr. J. B. Gambrell, secretary of the General Baptist convention of Texas, has told the general he would not be influenced by his objections. Other preachers have inquired if the general would forbid Roman Catholics to say mass and Christian Scientists from reading from "Science and Health." The point of these queries is that the evangelical finds it of the essence of his message to proclaim that men out of Christ are lost.

Dr. Gulick at Work in Behalf of Peace

Dr. Sidney L. Gulick, a foremost authority on things of the Orient is touring the country under the auspices of the Social Service Union. He is sent out to counteract the effect of the jingo propaganda against Japan that is going the rounds of the press. He will visit Pittsburgh soon, speaking in several prominent churches and before the union ministers' meeting. He will also address the Chamber of Commerce.

Important Work for Bishop Hartzell

The veteran Methodist bishop of Africa, who was recently retired by the operation of the age limit, will be sent out on another pilgrimage by the Sunday School forces. He has been chosen by the World's Sunday School Association to visit all Mohammedan lands, following the war and observe conditions with the idea of finding new opportunities for Sunday School work. It is said that the prestige of Mohammedanism has been greatly shaken by events in recent years, and it is assumed by many far-seeing leaders that there will be a new opportunity to interpret the gospel to the readers of the Koran when the world war is over.

Will Build a Christian Science Hospital

The Christian Science Monitor of October 7 has an announcement of considerable significance. The followers of Mrs. Eddy are to build a "sanatorium" in which to treat invalids with the Christian Science treatment. This will be a resort for poor people without homes or relatives, available in time of need. The paper ascribes the credit of the enterprise to Mrs. Eddy, who is said to have proposed such a plan in 1905 but to have later changed her mind about the immediate practicability of it.

Christmas Ship Bound for Armenia

The committee for Armenian and Syrian Relief is now planning a Christmas ship to be sent to these stricken countries. A list of the various kinds of food products desired has been made out in consultation with Syrians in this country and the food values at present prices have been taken into account. The offerings taken upon the day that the President of the United States designated for relief were generous. The receipts during October were over two hundred thousands of dollars, and a large part of the offering will doubtless be forwarded during this month. Most of this money has been cabled to the distribution centers, from which it will be given to the people by effective agents of the United States government in the countries affected.

Federal Council Meeting

The Federal Council of the Churches of Christ in America will meet in St. Louis the week beginning December 6. The various commissions of this great organization will also meet, which will bring together many hundreds of the leading churchmen of the thirty-two co-operating denominations. This will be the first meeting of the Federal Council held in the middle west. The organization represents what elements of unity are to be found in evangelical Protestantism of the United States.

Harry Monroe Has a Successor

The Pacific Garden mission of Chicago has more than a local reputation, since it is known everywhere as the place where "Billy" Sunday made his beginning in the Christian life. The superintendent of the mission in recent years has been Harry Monroe. His recent death ended this service, but the mission is now able to announce that it has called the celebrated missioner, Mel Trotter of Grand Rapids. He has organized forty-six missions in cities of the middle west and raised $200,000 to finance them. The new superintendent was given a royal welcome to Chicago at the mission on November 10.

The Sunday School Lesson

"Quitters"

The Lesson in Today's Life

BY JOHN R. EWERS

"BE thou faithful unto death, and I will give thee a crown of life." It is a long race, but only the one who finishes can hope to win the prize. Nothing is promised to the one who drops out by the way. All the world hates a quitter. He who puts his hand to the plough and then turns back is not worthy of the kingdom.



Lot's wife tried to travel, walking backward—she was not a success as a traveler! If one tries to make his way toward Christ, all the time looking back at the delightful things he left behind, always thinking of those old good times, it is only a question of time until he surrenders. The old Israelites kept everlastingly brooding over the kind of soup they used to have in Egypt. Manna was too dainty—they wanted onions—miserable perverts—leeks and garlic—ugh! But the church has thousands who are turning wistful faces back toward the "weak and beggarly elements of the world." They never have tasted the royal banquet.

A new convert in a Cincinnati mission put it this way, very forcefully: "When you have dined on roast turkey you can say, 'No thank you' when invited to go back to cold potatoes!" "Taste and see that the Lord is good." Try Christianity and test it out. Unless Christ is better than Mammon—then Mammon for mine. I want the best.

* * *

The trouble is that the lukewarm Christian makes a mess of the whole thing. He is just good enough not to dare to have his fling in worldliness, he just misses the high jinks of the regular worldling, and he is not good enough to get the big values out of Christianity. Poor fool, he misses everything. Either get deep enough into religion to taste its sweets or else plunge, head-first, into the Epicurean way of living. It's too bad to miss all the fun.

One of our leading ministers says, "There is not a dull moment in my life." Good for him; he has found the philosophy. Do you think Jesus had a dull, slow, uneventful time? Not for a minute; his days were full of thrills. The dull time is only experienced by the lukewarm. No wonder God will spit them out. Who wouldn't? And what a lot will be thus expectorated!

If a ball team lays down or a prize fighter lacks gameness, the crowds jeer—that is the one thing they won't stand. "It isn't whether you win that counts—but only—"How did you fight?" Gameness. Sometimes I think that God's biggest awards will be to the game fighters with temptation. Here is a fellow who used to drink. A troop of devils haunt him day and night. It's a fight every minute. But he pounds along; maybe he falls now and then, but he gets up, brushes off the dust, and digs in again. God bless him—and he will. Or in fighting any other sin—gameness is what counts. Paul had to give his body the black eye.

* * *

A saint is not a soft, flabby, goody-goody, mollycoddle, good because he lacks the nerve to be bad! Never! A real saint is a fellow with purple, jumping blood that booms and bangs through his veins, throbbing with red-hot passion, but who, because he has dedicated his life and energy to Christ, uses all his powers for God and his church. Quit? Never. Die first! "You have not resisted unto blood striving against sin." There is a text for you. Preach on that. The young men will appreciate a talk on that. It touches life. Stand up and fight that temptation until your tongue hangs out and your knees shake and, even then, your head may be "bloody but unbowed." Your system needs a regular fight like that. Your spiritual muscles are a bit soft. Some morning jump into that big temptation and beat it to death, pound the life clear out of it. Never say "Quit."

THE CHRISTIAN CENTURY desires to use in this space each week a story of the work of some men's class or women's class, or men's brotherhood, which is getting results in community upbuilding or in the promotion of missionary or temperance or benevolent work. Each story should contain about six hundred words. If you have a good story, tell it. Address, The Christian Century.

Disciples Table Talk

Disciples Missionary Will Serve Y. M. C. A. in India

P. A. Sherman, who spent seven years in India as a missionary under the Foreign Society, will sail from New York on November 25 for India. He goes under the auspices of the Young Men's Christian Association for work among the Indian troops. He answered the call of the Association for men who could speak to the Indian soldiers in their own language. Mr. Sherman expects to spend one year either in India, British East Africa or Mesopotamia. Since his return from India a year and a half ago Mr. Sherman has been taking the medical course in Michigan University and will continue his work there when he returns. Mrs. Sherman remains in Ann Arbor. Miss Ennis, who is on furlough from India, is attending Michigan University and making her home with Mrs. Sherman.

Christian Men of Columbia, Mo., Get Together

The men of First church, Columbia, Mo., gathered at a banquet on the evening of November 2, to the number of about two hundred. This was the regular get-together occasion held each year by the church men, led by the men's Bible class of the Sunday school. Prof. W. C. Gibbs, of the faculty of the university, served as toastmaster. Prof. Alvin L. Wills, of Christian College, made an address on "The Work of Men's Bible Classes in the Church." Alva W. Taylor, of the Bible department of the college, spoke on "The Efficient Church." Mr. Taylor urged the use of the survey method in church work—the finding of the rotten spots—and the righting of these weak places. He pointed out some "sore spots" in Columbia religious life. Madison A. Hart, pastor of the Columbia Church, among others, also gave a brief talk.

Fellowship Meetings at Galveston, Tex., Central

The pastor at Central Church, Galveston, Tex., J. B. Holmes, has planned a unique program which will preface the fall evangelistic effort of the church. Representatives of a number of Galveston's churches will speak on the contributions to the religious thought made by the particular religious bodies which they represent. It is being impressed upon the churches by this discussion that the points of agreement are far more numerous than the points of disagreement between the various bodies. Mr. Holmes preached a special sermon to voters on the Sunday preceding the national election on the subject, "The Pool of Politics."

Carthage, Mo., Pastor Talks Politics

C. H. Swift, pastor at Carthage, Mo., discussed, on Nov. 2, the third amendment to the state constitution, at the Salem Methodist Church, northeast of Carthage. The church building and the yard surrounding it were crowded. After the address the women of the community served a supper. The "third amendment" has to do with statewide prohibition, and keen interest was shown in Carthage over the subject. The Carthage Ministerial Association held a street temperance meeting just before the national election.

A Story of Rural Church Success in Indiana

Sexton is a village in Rush county, Indiana, midway between Rushville and Dunreith. There was no church in the town. An abandoned Anti-Means Baptist Church building was standing about two miles distant. The building was purchased and removed to Sexton on a lot donated by Mr. and Mrs. J. R. Ward, of Rushville. G. I. Hoover, the state evangelist of the Indiana Christian Missionary Association for Eastern Indiana, was asked to hold a meeting and ascertain the practicability of organizing a church. The result was the organization of a Church of Christ. The house of worship was dedicated free of debt. C. M. Yocum, of Rushville, preached the dedicatory sermon. Since the meeting the district evangelist has preached for the congregation once a month. The official board of the church has held a regular business meeting every month since it was organized. The house of worship has been placed in splendid repair and is an exceptionally well equipped rural church property. The church has a good Sunday School, a strong Ladies' Aid Society, and a splendidly developed auxiliary of the C. W. B. M. Eighty-nine accessions have been gained for the fellowship of the Sexton church under the labors of the district evangelist—fifty-three by baptism, two immersed believers from other fellowships and thirty-four otherwise. The church numbers in its fellowship many of the most substantial citizens of the community. It is free of financial debt in every department of its work. Moody Edwards, for three years the pastor of the Little Flat Rock Church, and now at the College of Missions, Indianapolis, has been called to the regular ministry of the congregation. The church takes its place in the brotherhood as a self-supporting, gospel-sustaining, missionary-giving congregation, with the promise of a splendid future.

Notes of Chicago Churches



Rev. F. D. Butchart, who will speak at the coming Quarterly Rally.

Chicago Disciples in Quarterly Rally

The Quarterly Rally of the Chicago Christian Missionary Society will be held in the First Methodist Church, corner Clark and Washington streets, on Sunday afternoon, Nov. 26. The meeting will begin promptly at 3 o'clock. This rally is to be held in the interest of the work of the Russian Mission, of which Mr. Keusseff is the missionary. The American Christian Missionary Society has engaged Miss Bertha Merrill as a helper and visitor for this work in Chicago. Plans are on foot to enlarge the plant and extend the work over a larger territory. The American Society is working with the local board in the promotion of this work. On the program at the November meeting F. D. Butchart, of Cleveland, will be the speaker of the afternoon. Mr. Butchart is the American Society's missionary in the mission among the foreign speaking peoples in Cleveland. He is pastor at Broadway Church. W. G. Winn is secretary of the Chicago missionary organization.

Irving Park Church Hosts to High School Chorus

On Dec. 3 the great chorus of over a hundred voices from Carl Schurz High School will sing the "Messiah" at the Irving Park Church at the evening service. Mr. Winn, pastor at Irving Park, recently spoke at the high school and took occasion to invite the chorus over. The invitation was accepted. Many nationalities are represented in this band of young people. Members of other churches are invited to hear them at Irving Park.

Jackson Boulevard Prepares for Thanksgiving

Jackson Boulevard will have its usual sunrise prayer meeting on Thanksgiving morning at 7 o'clock. Usually about a hundred persons attend these interesting gatherings. Refreshments are served to those present at the close of the service. On Thanksgiving evening a homecoming will be observed, and it is hoped that former members of Jackson Boulevard will make an effort to be present. It is a well-known fact that this popular Chicago church does not hold protracted revivals; every Sunday is a day of ingathering. On last Sunday there were ten accessions to the church membership.

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W. G. Winn will deliver the C. W. B. M. sermon at the North Shore Church on the morning of Dec. 3.

Dr. H. L. Willett will take part on the program of the First District (Ky.) Educational Association, to be given at Mayfield, Dec. 1 and 2. It is expected that over five hundred teachers will be present on this occasion.

The International Christian Woman's Board of Missions

Headquarters, COLLEGE OF MISSIONS BUILDING,
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Now Has Established Work for Maintenance in this Year:

EDUCATIONAL
The College of Missions, a Graduate School for the special training of missionaries for Home and Foreign Fields. 66 other Institutions—Mission Schools, Negro Schools, Bible Chairs, Mountain Schools. 4,347 students enrolled. The Bible a text-book.

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3 Hospitals, 10 Dispensaries, 40,000 Treatments annually.

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3 Orphanages, 1 Home for Women and Babies, 380 Women and Children cared for.

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83 Bible Schools in Foreign Fields, 5,110 Members.

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Mexican in Texas, Oriental in California and Oregon. Among European Foreigners in Indianapolis.

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On our Foreign Fields distributing Bibles and Christian Literature.

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Educational and Industrial Institutes in 6 States. Settlement Work in Indianapolis, with negro population of 40,000. Evangelistic Work in 9 States.

CITY MISSION
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WITHIN 5 YEARS PURPOSES:

Enlargement of Forces and Equipment on all Fields. Sending 100 New Missionaries to Foreign Fields.
Adding 100 Workers to the Homeland Forces.

Do the Churches believe in the program of the Christian Woman's Board of Missions? Do they wish to co-operate in work entrusted to this Board? Do they desire fellowship in the extension of the Kingdom in the lands not otherwise entered with the Gospel Message?

These questions can be answered in the minds and hearts of the men and women of the Church on the First Sunday in December, C. W. B. M. Day.

You have seen what this Board has done and what it plans to accomplish with God's help and His people's. The officers entrusted with the direction of the work, the assembling of the workers, and the gathering of the funds for the maintenance of the enterprises, believe that the Churches will give what is asked of them on the First Sunday in December, or from the Missionary Budget of the Church.

Free Literature on Request. Address

Christian Woman's Board of Missions

College of Missions Building, INDIANAPOLIS, INDIANA

THE SPECIAL THANK OFFERING OF THE BIBLE SCHOOLS ON THANKSGIVING SUNDAY IS SACREDLY DEVOTED TO HOME MISSIONS.
Many schools will render a progam prepared for the day and take with it a generous offering.
Others will have a special prayer of thanksgiving, a word of explanation, and will give the regular offering, increased as much as possible.
Every Bible School among us should thus cultivate the spirit of Thanksgiving. Is yours? If not, ask the superintendent why.
Your personal offering will represent your school this year and will greatly help Home Missions. Give as God Hath Prospered You.
Remit Thanksgiving Offerings Promptly to Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, O.
Our new missionary in Alaska—"Farthest North"—impels us in our giving to go to the "Farthest Limit".

Vachel Lindsay at the University of Chicago

The Senior class at the University of Chicago announces that a lecture-recital will be given under its auspices by Vachel Lindsay, the poet, in Leon Mandel assembly hall, at the university on Tuesday evening, November 28. The program is to be a varied one and will include, in addition to Mr. Lindsay's reading and chanting of his own works, a poem game invented by him, and an interpretation of his poems by Miss Eleanor Dougherty, of the 1916 class, who will complete the program with dancing. Mr. Lindsay has already appeared before the English departments of several eastern universities.

John R. Golden, Prohibition Candidate, Becomes Pastor

John R. Golden, who came out as candidate for governor of Illinois on the Prohibition ticket, has accepted the pastorate of Central church, Decatur, Ill.

Men's Class of Two Hundred at Mt. Sterling, Ill.

Allen T. Shaw, resigning pastor at Sterling, Ill., is a man's man. He has drawn together into a business men's class over 200 men. The Sunday School attendance is about 600. It is with regret, Mr. Shaw writes, that he is to leave this field at this time. He has been called to Pekin, Ill., and has accepted, but he tried to induce the church there to make use of a supply minister until next June; they insist, however, upon Mr. Shaw coming to his new work Dec. 1. A strong pull upon Mr. Shaw is the situation at Pekin, where there is a growing sentiment on the part of some of the Disciple leaders, reciprocated by members of the Baptist Church, in favor of uniting the two churches. This is a challenge which he feels he cannot refuse to accept. All departments of the Mt. Sterling work will be left in fine condition. The Sunday School has been thoroughly graded and the church put upon a sound financial basis. Mrs. Shaw will deliver the C. W. M. B .address at Mt. Sterling.

Good Fellowship at Benton, Illinois

A. Leroy Huff, pastor at Benton, Ill., writes that the Methodist, Baptist and Disciples churches of that town have just closed a union revival, held in a tabernacle. There were about 200 accessions to the membership of the churches of the town, and Mr. Huff states that the fellowship during the meetings was the finest he has ever observed. Many of the leading men of Benton enlisted with the churches. Mr. Huff is now leading in a two weeks meeting with the Disciples congregation at Lincoln, Ill., where the Methodist, Baptist and Presbyterian churches are in a simultaneous campaign.

Over Two Hundred Accessions at Frankfort, Ky., Since Jan. 1

Roger T. Nooe is the aggressive leader at Frankfort, Ky. He reports that 221 persons have been added to the membership of this church since Jan. 1. About a hundred of these came in during the W. T. Brooks meeting, which has just closed. F. H. Cappa led the singing. Mr. Nooe writes appreciatively of the permanency of the work done by these men.

Modern Methods Work in Kentucky Rural Church

J. Boyd Jones, of Central Church, Terre Haute, Ind., spent part of his vacation in Mason county, Kentucky, and had the pleasure of worshipping in old Mill Creek Church, where he spent three years during his college course at Lexington "practicing on the patience of the saints." Mr. Jones cites this church as an illustration of the fact that modern methods of work are practical in a rural church. About four years ago J. L. Finnell, a Lexington student who had been trained in the Jackson Avenue Church, Kansas City, and in Central Church, Lexington, came to Mill Creek, and as soon as he entered upon the work he introduced modern methods of promotion. The congregation responded immediately. In a few short weeks half-time preaching yielded before full-time, the minister's salary was more than doubled, and the building was remodeled. During Mr. Finnell's pastorate of four years 173 persons have taken membership with the church. Mr. Jones writes that "the wise one" told Mr. Finnell when he first came that his up-to-date plans would not work in the country, but he went at his task and the result was a new birth for the church. It has now become a recognized leader in community betterment. Mr. Finnell is still in Lexington working for his Master's degree.

Why They Like "The Christian Century"

"As a subscriber to, and reader of, 'The Christian Century,' I want to express my appreciation to you of the splendid paper you are giving us. Success to the 'Century'!"—G. H. Farmer, Main Street Church, Fredericksburg, Va.

"I believe that the 'Century' is doing the best work at the present time that it has done since I have known it. Keep up the good work"—Lin D. Cartwright, First Church, Fort Collins, Colo.

"The 'Century' is something I positively can't do without."—Emory Ross, Monrovia, Liberia.

"The third page of the 'Century' is worth the price of the paper."—W. W. Wharton, Jacksonville, Ill.

"I find the 'Century' to be the best religious paper I have ever read."—J. Lapsley Alderson, Monroe City, Mo.

"I must have 'The Christian Century.' It is the logical, sound, progressive publication of our brotherhood. The 'Century' for me!"—O. P. Warren, Veedersburg, Ind.

"The 'Century' has become my closest friend in my own efforts in propagating the plea of the Disciples, as it has endowed me with the spirit necessary to the fulfillment of this great plea. Its constructive attitude is very much needed in this day."—Huell E. Warren, Moulton, Ia.

"I like the 'Century' fine these days. The program for the coming year is one that ought to appeal to every thoughtful minister and layman."—Arthur Dillinger, Altoona, Ia.

"I enjoy the splendidly inspirational features of your paper. You give us some fine things to think about. I wish the 'Century' a still wider reading."—Chas. E. Smith, Udell, Ia.

"I am greatly enjoying the 'Century' these days."—R. T. Nooe, Frankfort, Ky.

Church Membership Doubled in Nine Months

W. G. Loucks came to East Grand Boulevard Church, Detroit, Mich., only nine months ago, but already seventy persons have been added to the membership, doubling the list of members. Eighteen were added on Nov. 12, seven of these by baptism. The women of this congregation are organized for systematic pastoral work.

Village Church of Iowa to Promote Farmers Institute

The banner village church reported at Des Moines was that at Altoona, Ia., to which Arthur Dillinger ministers. This is a rural field, and the congregation is trying to reach out to the entire community. On last Tuesday evening was held a men's banquet, with about 200 men present, this being preparatory to a farmers institute to be held in December. The Sunday School at Altoona is booming, and Mr. Dillinger has two Bible classes during the week, with twenty students in each. Genuine university work is being done in these classes, Mr. Dillinger reports.

Annual Meeting of First Church, Bloomington, Ill.

The annual meeting of First Church, Bloomington, Ill., Edgar DeWitt Jones, minister, was held Thursday evening, November 9. Reports were made from all departments showing the year ending October 31 to have been one of marked progress. There was raised in all departments a total of $15,509.93, of which sum $1,721.65 was for missions. The minister officiated at 68 weddings and conducted 46 funerals; preached 94 sermons in First Church and 40 sermons and addresses elsewhere. Ninety-two persons were received into the church during the year, 59 by confession of faith. In addition to this number, 17 of the boys and girls in the Bible school made confession who were not baptized. Especially notable was the report of the church school. With a teaching force of 56, 19 officers and an enrollment of pupils of 794, not including the Home and Cradle Roll departments; with an average attendance of 414, maintained without resort to rallies or special days, and without adequate equipment. First Church will unite with the other churches of Bloomington in a union meeting which will open for a six weeks' series of services Dec. 28. This church maintains four salaried workers and plans for the future are big with possibilities.

President Pritchard to Address State Teachers

President Pritchard has been asked to deliver an address before the Illinois State Teachers Association, which convenes in Springfield the latter part of December, on the subject "The Relationship Between the College and the University." This topic is a very live one in Illinois just at the present time, when much is being done to co-ordinate and articulate the work in the colleges of the state with the work of the state university. The enrolment for the present year in the college indicates that there is a strong movement towards the colleges, especially for the first two years of college work. President Pritchard is also vice-president of the College Section of the Teachers Association.

Union Meeting at Springfield, O.

C. M. Burkhart of Springfield, O., church, writes that the union meeting now being held in Springfield, and led by George Wood Anderson, is meeting with success. The services are being held in a tabernacle seating 7,000 persons. In preparation for the meetings Traverce Harrison, of the Bellefontaine, O., church and T. L. Lowe of Columbus addressed the Disciples of Springfield. These men have both gone through meetings led by Mr. Anderson.

Long Beach, Cal., Disciples Celebrate

Long Beach, Cal., Disciples of Christ will celebrate, on Sunday, December 10, the twenty-second anniversary of the organization of First church. It is hoped to have present every charter member of the congregation, who is at present living in Southern California. Fifty additions to the church membership are expected at that season. Geo. F. Taubman leads at First church.

* *

—The church at Beardstown, Ill., has appointed J. F. Paris, one of the members, as news reporter. Why not other churches adopt the idea?

—The congregation at California, Mo., is worshipping in the local opera house while their new $15,000 building is being erected on the old site. R. E. L. Prunty leads at California.

—W. H. Newlin, who has been serving the churches at Brownsburg and North Liberty, Ind., has taken the work at Bicknell, Ind., where is a fine new building adapted for the most up-to-date activities. That Mr. Newlin has done good service at Brownsburg is seen in the fact that from now on there will be full time preaching there.

—Oscar Ingold has taken the work at Mangum, Okla.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—J. E. Moorman, for two years pastor at Smithville, Mo., will begin work with the King Hill church, succeeding N. O. Rogers, who resigned to take post-graduate course in a Chicago school.

—Thos. H. Adams is holding his own meeting at Central church, Richmond, Ind.

—During the two years' service of E. O. Sharpe at Central church, Colorado City, Colo., there have been nearly a hundred persons added to the church membership and a long-standing debt has been wiped out. Mr. Sharpe is to leave the Colorado field, but has made no decision as to future plans.

—F. N. Calvin came to Central church, Waco, Texas, four years ago, beginning a second pastorate in this field. He has met with great success in every respect. About a hundred persons have been added to the working force of the congregation in the past year, and the attendance at the services is the largest in many years. Mr. Calvin was pastor of one of the St. Louis, Mo., churches for several years.

—Allen G. Gordon, of Niles, O., has been called to the work, at Paris, Ill. No decision is as yet reported. Mr. Gordon is a Bethany College man.

—Speaking upon the significance of the recent election, L. J. Marshall, of Wabash Avenue church, Kansas City, Mo., said: "Never before in my memory has a man made a presidential campaign based so much on his personal record as did President Wilson. The votes cast for him were not so much for the party as for the man of American and international affairs."

—J. Harry Bullock, for five years pastor at Green Bay, Wis., has begun his new task as pastor at Viroqua, Wis. Mr. Bullock has also served as state Bible school superintendent.

—Seventh Street church, Richmond, Va., H. D. C. Maclachlan, pastor, celebrated on last Sunday, on the occasion of going back into its newly renovated church home. One feature of the celebration was the installation of four hundred copies of the new Disciples hymnal, Hymns of the United Church.

—In connection with the recent series of evangelistic services at Sedalia, Mo., the Hamilton and Brock company held a number of meetings at the various railway shops of the city.

—Geo. W. Kemper, of Richmond, Va., has been re-elected president of the Virginia State Missionary Society. The 1916 convention was held at Norfolk.

—The trustees of the disbanded Central church, Columbus, Ind., are making an effort to sell the building. The proceeds of the sale will be devoted to payments on long-standing church debts.

—During the Crayton S. Brooks meetings at Johnson City, Tenn., more than a hundred persons were added to the membership.

—Grant W. Speer, of Central church, Toledo, O., is answering the arguments of skeptics in a series of sermons. One of his topics was "The Power Behind the Medium, or the Secret of Spiritualism."

—The Christian Endeavorers of Dallas, Tex., held a "mock trial" at Oak Cliff Christian Church on Nov. 13, and will promote a Christmas giving exercise at South Dallas church in December.

—Z. T. Sweeney, of Columbus, Ind., will supply the pulpit of First Church, Birmingham, Ala., for several months.

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—Graham Frank, of Liberty, Mo., has been chosen a delegate to the quadrennial meeting of the Federal Council of Churches, to be held in St. Louis next month.

—F. F. Walters, during his five years' pastorate at Wichita Falls, Tex., has built a $50,000 church home, and practically doubled the attendance in all departments of the church. Missionary offerings have been increased from almost nothing to $2,000 per year. Mr. Walters will not continue with the Wichita Falls work longer than Jan. 1. He has not made future plans, however.

—First church, Huntington, Ind., observed rally day on November 12. Automobiles were used in getting out members not able to walk. E. W. Cole leads at Huntington.

—G .L. Bush, of Carrollton, Mo., is assisting T. H. Capp in revival at Mitchell Park, St. Joseph, Mo.

—Norman Brighton, until recently pastor at Park Avenue, Des Moines, has assumed his new task at Fargo, N. D.

—On election night the pastor at Mattoon, Ill., interspersed the evangelistic features of the evening—the church was then in the midst of a revival effort—with reports of returns from the election. The sermon preached by the evangelist was on "The Kingdom of Christ," the text being "The kingdom of the world is become the kingdom of our Lord and His Christ; and He shall reign forever and ever."

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gave an address before the Y. M. C. A. of Youngstown on Nov. 12. His theme was "The Challenge of Today to American Manhood."

—By a canvass of the city, the leaders of the Carlisle, Ky., church found fifty persons who are members of the Christian church, but who have not affiliated themselves with the Carlisle organization. A series of evangelistic services is now being held by the pastor, F. B. Bourland, and an effort is being made to get hold of these derelicts.

—E. E. Moorman, of Englewood church, Indianapolis, Ind., talked on the World's Temperance Lesson before the Friday Noon Bible Class of the local Y. M. C. A.

—The new $20,000 building of the church at Bowling Green, Mo., church will be dedicated on Nov. 26, C. H. Winders of Indianapolis being the dedicator. A revival series of three weeks will follow, led by Mr. Winders. J. A. Stout is pastor at Bowling Green.

—C. S. Early began a meeting for Ralph V. Callaway and the church at Clinton, Ill., on last Sunday.

—The school at Canton, O., reports 400 volumes in their library for Sunday school teachers. This is the largest library of this sort in the state.

—C. S. Wikoff, pastor at Colfax, Ia., is preaching a series of sermons with the following themes: "Christianity the Ethical Religion"; "Christianity the Social Religion"; "Christianity the Revealing Religion"; "Christianity the Inspiring Religion"; "Christianity the Common Ground."

—A. B. Houze, with the Central congregation, Lima, O., celebrated his fourth anniversary of service with this church on November 12. During this period 350 new members have added to the congregation, and the missionary and benevolent offerings have been increased more than 100 per cent. The indebtedness on the church property has been reduced by $8,000. The third annual every member canvass will be promoted on Dec. 12.

—The church at Pomona, Cal., recently made the California Christian Home at Long Beach a gift of a Jersey cow.

—At the annual meeting of the Child Saving Institute, held in Omaha, Neb., Nov. 8, Judge Willard Slabaugh, of First Christian Church, was elected president.

—Last year the Foreign Society sent out thirteen new missionaries. It is hoped to send not fewer than fifteen during the present year.

—The church at Pleasantville, Ia., J. M. Elam, minister, is planning to make that church a living link in the Foreign Society during the current missionary year.

—A sermon preached by W. N. Briney, of Broadway Church, Louisville, Ky., was printed in full in the Courier-Journal. The subject of the sermon was "The Call of Kentucky."

—Mrs. J. B. Yates, of South Broadway Church, Denver, Colo., has just been installed as matron of the Colorado Christian Home.

—Percy M. Kendall is directing the music for the revival meetings now being held at Central Church, Youngstown, O. I. J. Cahill is preaching.

—The Committee on Resolutions at the Des Moines convention, of which H. O. Breeden was chairman, recommended that the churches be asked this year for not less than $200,000 for foreign missions and that an effort be made to reach not less than $600,000 in the total receipts.

—The Union Ministers Meeting of the Church Federation Council of Chicago will meet on Nov. 27 in the First Methodist Church, corner Clark and Washington streets. Very important matters will come before the meeting, such as the question of closing the saloons on New Year's Eve and the holding of watch night services on the same occasion. The Imperial Quartet will furnish music at the meeting.

—Second church, Lawrence, Kan., has its new building about completed.

—The last two sermons of W. D. Ryan's series of "Beacon Lights of the Twentieth Century" were on "Jane Addams, or Showing the Other Half How to Live," and "Billy Sunday, or the Lure of the Sawdust Trail."

—M. E. Hoon has succeeded W. T. Barbre at Rockville, Ind., church.

—L. E. Murray, of Central church, Richmond, Ind., celebrated his sixty-third birthday on Oct. 23. He spent the day with the Middletown, Ind., church by especial invitation. Mr. Murray was at one time pastor at the latter town.

—R. W. Abberley is leading in a meeting wth T. S. Handsaker at San Diego, Cal.

—Elwood, Ind., church has a new $2,000 organ.

F. B. Thomas will hold a series of meetings at Heyworth, Ill., during this month.

—Dr. H. J. Hall, of Franklin, Ind., is the president of the county Sunday school organization of Johnson county.

—W. H. Cannon, of Decatur, Ill., has accepted the work at Mackinaw, Ill.

—B. G. Reavis, of Mexico, Mo., has just closed a successful evangelistic effort at South Side church, Hannibal, Mo.

—E. E. Davidson, of Kansas City, Mo., has closed a series of meetings at Shreveport, La., being assisted there by Prof. Tally. Claude L. Jones serves this church as pastor.

—W. H. Hampton, evangelist, closed a series of meetings at Wyaconda, Mo., with 14 persons added to the church membership. His sermon on the Crucifixion created a strong impression.

—R. E. Hieronymous, of the University of Illinois, and a well-known Disciple, addressed the Chicago Association of Commerce last week on "A Better Community."

—I. N. McCash was installed as president of Phillips University, Enid, Okla., on Nov. 17.

ILLINOIS NEWS LETTER

John R. Golden, former secretary of the Illinois Christian Missionary Society, has accepted a call to Central Church, Decatur, and will begin his services after a series of evangelistic meetings at Saybrook.

The board of directors of the Illinois Christian Missionary Society met Nov. 8 and took favorable action upon the new plan of state and district work.

The trustees of Eureka College held their semi-annual meeting at the college Tuesday, Nov. 14. The attendance at the college this year is the largest ever. All the buildings are in good shape; the new gymnasium is quite an attraction to the young people; and the entire college group is looking forward joyously to the new Science Hall.

The Minges Evangelistic Company began an evangelistic campaign with Central Church, Peoria, Nov. 12. Homer E. Sala writes that the prospects are splendid for a great meeting.

The state secretary spent Sunday, Nov. 12 with the Second and Centennial churches of Bloomington. Our people are strong in Bloomington and Normal. With Edgar D. Jones at the First Church, S. H. Zendt at the Second, L. G. Huff at Centennial, A. E. Gilliland at Normal and R. H. Davis at Third (Colored), we have an array of strength that makes our work here an important factor.

Guy B. Williamson is on his third year at Paxton. There have been 120 additions to the church during his ministry. Last year the church gave $319 to missions, which was quite an increase over any previous year. In many other respects the work is equally encouraging.

The five churches in Lincoln are engaged in a simultaneous campaign. A. L.

A man deeply interested in Home and Foreign Missions, whose organizing gifts and powers and whose ability as a speaker fit him for field work in America, should write to "Missionary," this office, asking for a conference.

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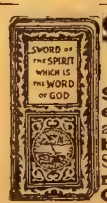
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Huff, our pastor at Benton, is conducting the meeting for First Church. Reports have come to our office that are encouraging. This is the favorite method of evangelism in some Illinois communities and it seems to work very well. Some of the preachers state that it is even better than a big union tabernacle meeting.

B. H. Sealock of Illiopolis recently spent a night with Paul Million and the Latham Church. Both of these men are working with the problems in their respective communities in a thorough-going manner. They are studying the real situation and trying to meet it.

Evangelist Lew D. Hill of Decatur has been active in central Illinois since the opening of the evangelistic season about Sept. 1. He conducted a good meeting at Antioch in Vermilion county, with one addition by statement. Also, at Prairie Chapel, he held a revival, with 47 additions in three weeks, forty of these by primary obedience and seven by statement. He has just closed a meeting at Hallsville, with 34 additions; and has an open date before the holidays.

The students in the Disciples' Divinity House of the University of Chicago are not enrolled in the Year Book this year because the list came to our office too late. Because of this we wish to give publicity to the names and addresses of these ministers of the Gospel, as follows:

F. C. Buck, 84 Middle Divinity Hall.
Harry William Cordell, 53 Middle Divinity Hall.
George F. Chandler, 5815 Drexel Ave.
Miss Opal Daniels, 1154 E. 56th St.
Wilfred Ernest Gordon, 5829 Maryland Ave.
John G. Hirschler, 148 South Divinity Hall.
E. V. Horne, 106 Middle Divinity Hall.
John L. Imhof, 142 South Divinity Hall.
Howard E. Jensen, 6053 Ellis Ave.
Blanche E. Jensen, 6053 Ellis Ave.
John L. Lobingier, 36 Middle Divinity Hall.
Harry Leach, 5761 Dorchester Ave.
Sam C. Kincheloe.
W. C. MacDougall, 5815 Drexel Ave.
Miss Bertha Merrill.
Mrs. Annie Agnes MacDougall, 5815 Drexel Ave.
N. O. Rogers, 38 Middle Divinity Hall.
William V. Roosa, 98 Middle Divinity Hall.
Charles J. Ritchey, 6053 Ellis Ave.
John I. Roberts, 124 South Divinity Hall.
W. B. Sharratt, 137 South Divinity Hall.
Mart Gary Smith, 109 Middle Divinity Hall.
James E. Wolfe.
Herbert L. Willett, Jr., 6119 Woodlawn Ave.

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Do Your Friends This Favor

Would you like to do a service to your friends, at no cost to yourself? We want to send several complimentary copies of **The Christian Century** to four friends of yours who you think might like the same sort of religious weekly that pleases you. Give us names and addresses of the four friends to whom you would like several copies sent.

Please fill in all the blanks and mail to us today. You place yourself and your friends under **absolutely no obligation** by doing them and us this favor. We wish to advise your friends that the paper is being sent at your request, but your name will not be used at all if you so request. Thank you!

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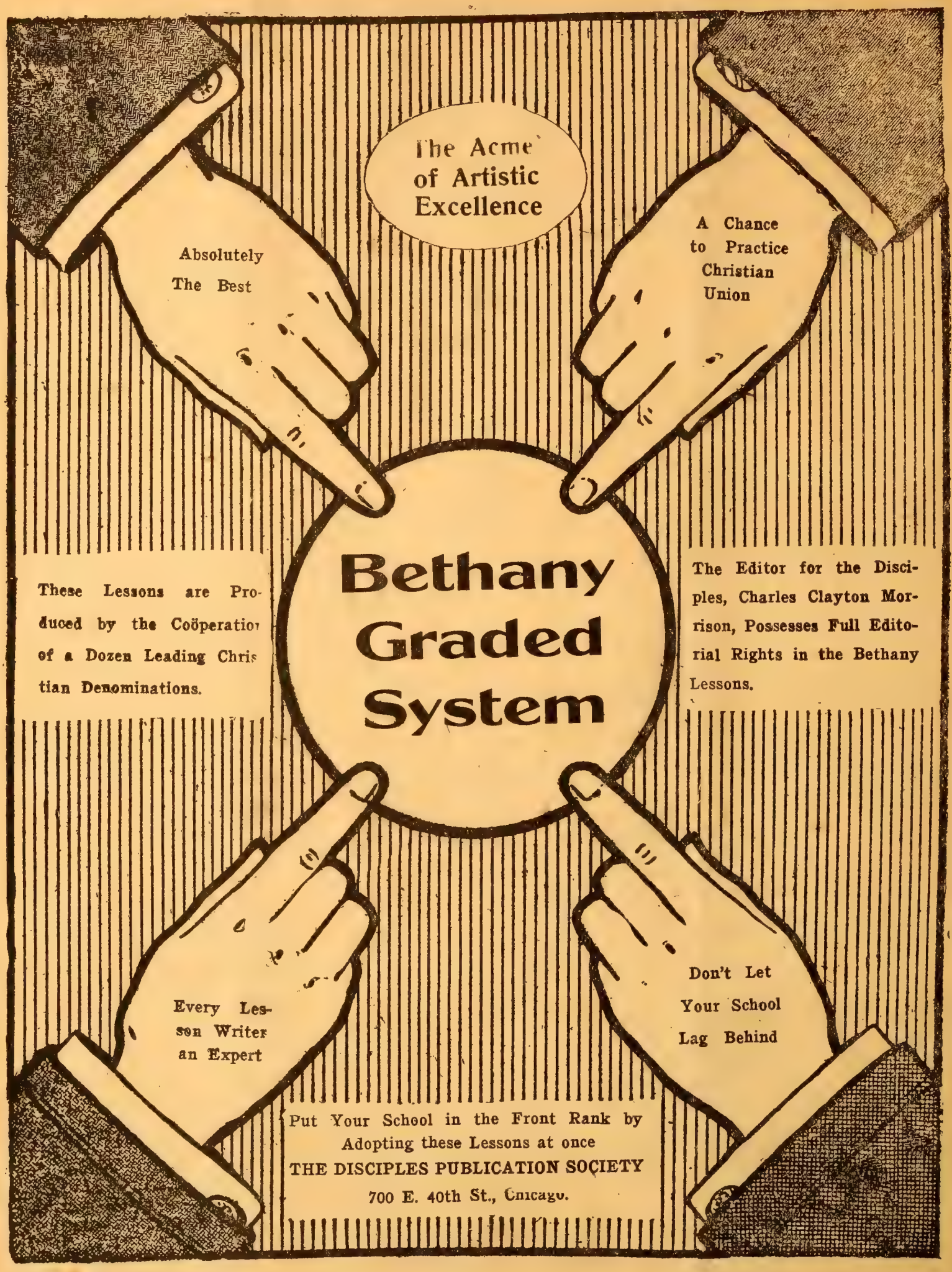
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THE CHRISTIAN CENTURY

Vol. XXXIII November 30, 1916 Number 48

DISCIPLES PUBLICATION SOCIETY NUMBER

CHICAGO

THE CHRISTIAN CENTURY



Charles Clayton Morrison
Editor

A Constructive Religious Newspaper for Christian Homes



Herbert L. Willett
Contributing Editor

Great Year Ahead for Our Readers

An Unequalled Staff of Writers

WE are able at this time to announce such a staff of writers as has never been equalled by a newspaper among the Disciples of Christ. The writers have won places of authority in all their respective fields of interest. Their presence on our staff will make the "Century" vibrate with life. Here is the list of them:

ALVA W. TAYLOR will revive the department of social interpretations, which our readers of several years ago will recall as our "star" department in those days. It will be richer and more attractive in its new setting, just as the mind of Professor Taylor is riper and more authoritative than in the days gone by.

JOHN R. EWERS is back! He wrote a forthright article on the Sunday School lesson each week for two years which added more new subscribers to The Christian Century than any single feature of the paper. He is better than ever. Read him in this issue. He speaks for himself.

GEORGE A. CAMPBELL, a sage without the years of a sage; a mystic; a friendly counsellor; an interpreter of the things of the soul. His articles will be a frequent feature of the coming year.

IDA WITHERS HARRISON, constructive feminist. She dropped out of our contributorial department a year ago on account of her heavy duties in preparation for the Panama Congress. Our sense of loss was overcome when her services to the Congress brought her the most distinguished recognition accorded any woman at Panama. Mrs. Harrison will write on timely themes of special interest to modern womanhood.

EDWARD SCRIBNER AMES, philosopher and preacher, will follow the promptings of his own interest and write on the vital and thought-provoking themes he never fails to select.

ORVIS F. JORDAN has for several years made of the "Larger Christian World" page a means of broadening the vision and sympathy of all our readers. The same high standards will characterize his conduct of this department in the future, and in addition many contributions of other kinds will appear from his pen.

CHARLES T. PAUL is a unique figure among the Disciples. He symbolizes missionary science and statesmanship, but we have his promise to contribute a series of studies in the spiritual life. As a leader of The Christian Century family's devotions our readers may expect uplift and enrichment from President Paul.

ELLIS B. BARNES, a preachers' writer! Our minister readers talk about the things Mr. Barnes says in the "Century" more than about any other contributions we publish. The Christian Century is not made primarily for preachers, but for thoughtful



FINIS IDLEMAN



CHARLES T. PAUL



ORVIS F. JORDAN



IRENE T. MYERS



E B. BARNES

laymen, that is, plain Christian men and women. This accounts for the intense interest with which ministers read and commend the "Century." Mr. Barnes will write not simply *for* preachers, but *about* preachers, and the laymen will enjoy his articles as much as will our minister readers.

FINIS S. IDLEMAN, New York's Disciple leader, who has wrought a transformation in Central Church in that metropolis, will interpret his experiences and report the progress of religion from the point of view of the East.

IRENE T. MYERS has promised to present from time to time a number of articles dealing with certain phases of the new womanhood. Dr. Myers is a writer new to Christian Century readers. A doctor of philosophy from Yale and a world-wide traveler, she is Professor of History in Transylvania College. What she will write will have both authority and piquancy.

EDGAR DEWITT JONES, a writer who uses words with unerring delicacy, who thinks in the most human terms, whose writing has that indefinable something called "charm." Dr. Jones will speak often to our readers on the fine issues of the spiritual life which he senses so unerringly.

H. D. C. MACLACHLAN, pastor of one of the greatest churches of the East, but who keeps his thought-life intensely busy with the deeper things of spiritual culture, will write this year for The Christian Century. He always deals with big and urgent issues.

What shall we more say? When has there been spread so rich a feast as this before the readers of any religious journal? And these are only the features that we are able to arrange for in advance. Besides these there are the carefully selected articles on vital, human conditions and experiences, in the search for which the editorial staff is constantly on the alert. Certainly every person familiar with the current literature of the Disciples will agree with the statement of a very conservative reader who said recently that The Christian Century "is doing more to enrich the mind and widen the horizon of the Disciples of Christ than any other influence among us."

Dr. Willett on the Bible

DR. WILLETT will write a series of articles on the Bible, how it grew, who its authors were, how the books came to be gathered into a single book, what we mean by inspiration and authority as applied to the Scriptures, and many such questions of a practical and critical sort in which every thoughtful Christian man and woman of today is interested. His first article will be forthcoming soon. It will open up a line of study that should be singularly attractive and timely. In anticipation of these articles our readers will wish to get The Christian Century into the hands and homes of their thoughtful friends.

"Why I Am a Disciple"

Some years ago CHARLES CLAYTON MORRISON, editor of The Christian Century, promised to write a series of articles on the subject, "Why I Am a Disciple." The promise, it seemed, was not kept at the time and the plan to write the series was finally crowded out with other things. The obligation, however, has not been forgotten. This series will be one of the features of the interesting year that is before us. There will be perhaps a dozen short articles. They will be quite personal and intimate, setting forth the way in which the teaching and aim of the Disciples appeal to the editor.



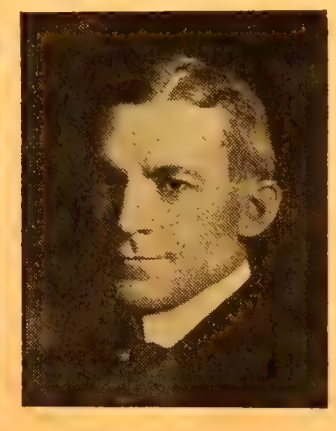
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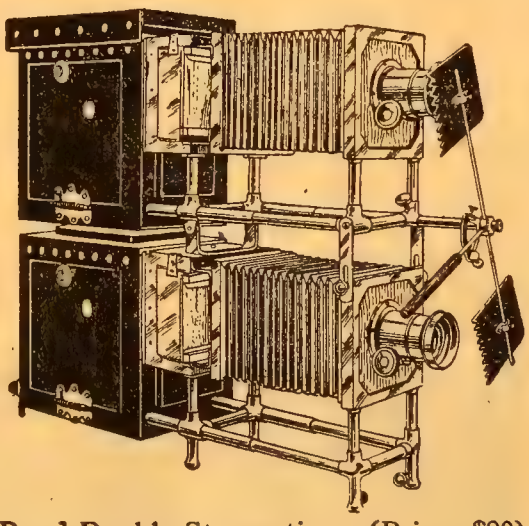
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* * *

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* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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Let Us Be Thankful

DO YOU BELIEVE IN THANKSGIVING?

A preacher of the "liberal" persuasion once refused to join in a union service because he no longer believed in Thanksgiving. He thought the day had been born in the time when men looked for daily interpositions of Deity setting aside natural law, and this kind of thing had no place in his world outlook.

There are some who have changed the meaning of Thanksgiving day. Whereas the Pilgrim fathers at one time had a daily ration of five grains of corn, their grandsons believe that the day is well kept now by gourmandizing and getting drunk. These have found some other god than Jehovah.

Thanksgiving day will be used for family gatherings. It will be the day for a record crowd at a football game. It will be a day of rest for some tired people. It will be the sign for others to begin the mad rush of the Christmas season. Will it be for any the kind of day contemplated in the proclamation of the President of the United States?

The day is an unusual one, for it rests not upon any ecclesiastical tradition, but upon the direct call of our government for a day in which the people shall give thanks to Almighty God. This is a very extraordinary thing in a republic which has so jealously kept religion and government separated. If the day had no other meaning but to remind us again that we are a Christian nation and that our President has called the citizens to prayer, it would still be a day fraught with tremendous significance.

America has been in danger of losing her soul. Even now she is tempted by Mammonism in a way never before known in history. She was born to be a prophet nation as was Israel of old. We need Thanksgiving day as a time to remind ourselves of our national destiny to be the home of liberty and fraternity and the humanitarian spirit.

★ ★

The day challenges our citizens to some religious thinking. Perhaps we might be vaguely thankful without Deity, but it seems to us there can be no abiding spirit of thankfulness without a deep faith in God. For this reason the citizen who is an atheist (is there really such a man?) will find Thanksgiving day very embarrassing. Thanksgiving day started among people who believed in God. It must continue to live through the support of Christian faith.

But the God of the Thanksgiving day faith is a God who does things. We may admit that the special providences of an older day in religion are no longer regarded as our surest and best reasons for believing in God. We enjoy our friends, not for the freaks and extraordinary things in their conduct, but for their habits and their characters. Even so in religion, we have learned to love God and depend upon him for His orderly method in doing His work. There is room for providence within the laws of nature. If all providence were outside the laws of nature, we would be in a chaotic universe. The theological liberal therefore who rejects Thanksgiving day because of any thought that it involves an invasion of the supernatural in the province of the natural needs to give the whole study of providence deeper thought.

★ ★

For what shall we be thankful? There is a thoughtful faith that might give thanks for our whole world just as it stands. Our world is in process. It is not what we wish it to be eventually, but it has done very well.

But there are some features of our modern life which are more worthy of a thoughtful thanksgiving than others. We will scarcely talk very much about our wonderful prosperity. There are several things wrong with it. It is built from blood money. It is not well distributed. Most men find themselves actually poorer in this era of high prices. As the price of bread soars and coal is in some communities unobtainable because our cars are hauling ammunition, the children of the great cities will know nothing of our boasted prosperity.

We may well be thankful that we are at peace with all the world. This peace may be an accident we do not deserve, but it has given us time to think, and we have grown very certain in the last three years that we would not rush precipitately into war. The jingoists who have found occupation in stirring up hatred and suspicion toward other nations have grown increasingly unpopular. For this we are grateful to God.

We should be thankful for the growing spirit of internationalism in this country. It is yet in its infancy. It has expressed itself chiefly in terms of missions and war relief. But we have definitely left behind us the provincialism of the older days. The sorrows and burdens of humanity the world over are becoming our problem. When this shall be completely so, we shall be a greater people.

There is a kind of thanksgiving on which the curse of God rests. The Pharisee went into the temple to give thanks. He prayed thus: "I thank God that I am not as other men are, even as this publican." We may boast of our peace on Thanksgiving day as if we had earned it. We may talk as braggarts about our national achievements. Such a Thanksgiving day is one in which Ego is the deity.

Thanksgiving day is a time for humility, the humility begotten of the recognition of a Power higher than ourselves. It is a day when we should take account of all the ways in which God's work is greater than our own.

Why would any truly thankful man remain away from the sanctuary on the one day the President of the United States has asked him to go? It would seem that we would be drawn to the sanctuary with a divine compulsion, once we recognize the wonderful place God has had in the life of our people.

EDITORIAL

THE DIFFICULTIES OF CHURCH UNION

ALTHOUGH the Cumberland Presbyterians had the satisfaction of seeing the parent body concede most of the matters which were issues between the two denominations in the course of the years, yet when the union came it was not perfect. There are still over fifty thousand unassimilated Cumberland Presbyterians, in 1,446 congregations, though many of these are listed in the minutes of the denomination as not reporting.

It might have been expected that the union would be hearty and unanimous. It is disappointing that it has not proved so, although there can be little future ahead for the unassimilated elements.

It is just this problem of the unassimilated that makes church union difficult. It would seem to an onlooker that a church union must decrease denominationalism. Sometimes it might increase it. One plus one makes three, for there is the union church and two unassimilated fragments of other churches.

There must come again into the consciousness of the church the realization that schism is sinful. This is a doctrine to be found forcibly presented in the New Testament. It is to be found written broadly upon the pages of church history. In America, where individualism gives way slowly to the sense of social responsibility, the idea may not come quickly, but it must come in the end.

There is real point in the good old Disciples doctrine that when we lift up Jesus we have one of the remedies for partyism. We need the big loyalty of devotion to Him as a cure for the narrowness and jealousy which lies at the base of much of the current denominationalism. When men love Christ more than party, when they make Him the Lord of their lives, they will be willing to sacrifice everything upon the altar of His service.

A NEW KIND OF REVIVAL

IN THE days gone by a church sought to revive interest among its members by bringing in a preacher who would preach doctrines in which the interest of the congregation had flagged. The revivalist was often a man of inferior culture whose chief strength was in his violent emotions. Under such preaching the church was whipped into some semblance of life.

A new and far better method is revealed in the "Educational Week" which will be promoted at First Christian church, Springfield, Ill. Rev. Frank Waller Allen has arranged for a whole week in which there will be morning, afternoon and evening sessions. The entire program of the church will be presented at these sessions. The various missionary enterprises will have their days, but in addition there will be an educational day, a social service day, etc. During the week the church will be visited by a considerable company of people.

We could wish that all of the good churches of the section were in a circuit like the circuit Chautauqua and that the fine program of Springfield church might fertilize the leading congregations of the whole central Illinois country.

This kind of method revives religious interest, not by calling the people back to something, but by calling them forward. Its essential method is that of progress and education. At the end of such a week, the church will have assimilated so many facts of vital significance that its life will be permanently quickened.

What most of our churches need is not less of the kind of thing they are already getting, but more. One service a week is not enough to keep the membership of a church at its best. There must be special seasons when there can be afforded a comprehensive survey of all the good work in which the church is engaged.

THE QUIET HOUR

ONE of the best things the Christian Endeavor Society has ever done has been to establish a quiet hour for those of its members who take this covenant. This is the one thing which American Christians most need. They seem to fear solitude as if it were a plague.

Social life is the opportunity of service and of mutual improvement. It is solitude which gives man a soul. The hour alone with God is a testing time for our use of life. We may well question whether our precious days are being spent in a way well pleasing to Him and in a way in which we shall ourselves be pleased when we look back upon them from the vantage ground of old age.

There is something curative about the quiet hour. Not only do our tired nerves find the rest they need. Our minds may now seek the comradeship of the choice souls in literature with whom they love to dwell. An hour with a devotional book helps us to iron out the little animosities of life and get back to the broad and Christian way of looking at things.

It is in this quiet hour that each Christian soul may ask himself, "Who am I?" Not all of us have enough personality to find the answer to that question pleasant. Alone with our thoughts and surrounded only with the invisible presences, we must put to one side the hypocrisies of life and in deep humanity face all of our shortcomings. The hour of our meditation reveals our littleness, but if we tarry long enough in the secret chamber we shall find also a vision of our possible greatness.

Most people think they are too busy for a quiet hour. Being busy is a state of mind. Some very busy people we know are only fussy. They do not accomplish more than some people of seeming leisure. We have time for the things that are of real importance. If the culture of an immortal soul seems to be of importance, we will find the time to be alone with God.

CHRISTIANITY AND SOCIALISM.

THE men who have declared Christianity and Socialism inconsistent with each other grow less numerous. They were to be found in each camp and each undertook to build up a wall against the other.

Strictly speaking, Christianity is not concerned with an economic order. Socialism, strictly defined, has nothing to do with religion. Yet, as a matter of fact, human movements cannot be defined logically. There has always been a plus to Christianity that has touched

upon economic questions, as the story of Ananias and Sapphira might help to illustrate. In socialism there was at first a plus of an anti-religious bias. Karl Marx was a Jewish materialist and not friendly to the Church.

It becomes increasingly clear, however, that a man may be a Christian and hold even mistaken notions in economics—no matter which kind you may regard as mistaken. We have not even demanded of a man perfection in theological thinking in order to be called a Christian and much less may we demand soundness of economic attitude.

Meanwhile there is coming into socialism a less cantankerous and critical attitude toward the forces of good in the world that do not travel with the Socialists. A Socialist newspaper of New York has lately developed a department giving the news of social service and has actually spoken a good word for Rockefeller! In the same paper is a frank acknowledgment of the good religious organizations are doing.

Meanwhile, it will not hurt economic conservatives in the Church to admit the good that Socialism has done. The child labor movement was first agitated by them and the text book of the movement, "The Bitter Cry of the Children," was written by Spargo, a Socialist. The Socialist protest has directed our attention to many a hoary evil with which we were willing to live altogether too complacently.

THE COLLEGE OF MISSIONS

THE College of Missions is one of the distinct contributions the Christian Woman's Board of Missions has made to the mission world. Here for six years men and women have been given the special training which, in addition to thorough college training, is necessary for success in such countries as China, India, Turkey, Japan, Africa, Latin America and other awaking mission fields.

So far, the actual teaching at the College has had to do largely with preparation for foreign service; but the work of home missions is just as much a part of its program. It is believed that within a short time the home mission boards will decide that no lower standard shall be held up for home missionaries than that now maintained for foreign workers. This means that hundreds of home mission stations will be manned with men and women who to a college education add special training in work among foreigners, colored people and children, who are familiar with charity organization and vocational guidance. This will mean that new chairs of social service, languages of foreigners and educational methods must soon be established.

Large numbers of men and women are willing to offer for missionary service, themselves and their education, which has cost them years of study and great expense; but they are not able to meet the extra expense involved in this further special preparation, which is not demanded for the regular ministry. Their salaries, as home and foreign missionaries, will be fixed on a living basis and are not intended to provide for gradually paying off college debts. It is only fair that the Church should help give this special training by providing scholarships which will carry these people through the one or two years required. Many of these students have left positions paying them from three to five times the amount of a scholarship. Some of these could command today anywhere up to $2,000 a year. They take up this important work at a dead level of $600 a year, and it ought to be made possible for them to give all their time to study during their brief stay at the College of Missions. The College of Missions' management is hoping that friends will come forward to found scholarships, endow chairs or perhaps to fill a case in the library.

JACK LONDON AND THE GOSPEL

JACK LONDON passed away the other day. We are not sure that he would be pleased to see his name linked up as in the above caption. He was a stout socialist, a rover and a man of the world. Yet few of the contemporaneous novelists have been more often quoted by the preachers than he.

He has been a greater hero than any of his characters. By his own might he has risen from the ranks and carved a place for himself in the halls of fame. By brutal labor he reached the degree of master of arts in a university. His literary productions came back to him at first. He has been a wanderer on the face of the earth, getting first-handed the material for many of his most thrilling adventure stories. Only persistent efforts brought success.

Preachers have used his two books, "The Call of the Wild" and "White Fang," as good illustrations of two orthodox Christian doctrines. The first of these books is the story of a high-bred dog which through abuse left the habitation of man and joined a pack of wolves when he heard "the call of the wild." He became the most dangerous wolf of them all. This illustrates the doctrine of original sin. Every man has the wolf in him, but he hears its call loudest when most abused by those who hold his destiny in their hands.

"White Fang" is the story of a wolf which under kindly treatment came to have the character of a dog. He never learned the dog language, but he came to know the civilized emotions of a dog. Spiritually speaking, he was elevated to the position of a dog. This story has been used to illustrate the doctrine of redemption.

Perhaps the ministers have most frequently quoted from "John Barleycorn." The title has passed into colloquial use. This autobiography put on no airs. It was a rather humble confession. The conclusions of the book were in the main sound and helpful.

Jack London may have thought that a great gulf yawned between him and the church. He was nearer the kingdom than he thought.

BRYAN'S RELIGIOUS AFFILIATIONS

WILLIAM JENNINGS BRYAN always arouses interest with the story of the religious affiliations of his family. His father was a Baptist and his mother a Methodist. He was converted at the age of fourteen in a Cumberland Presbyterian church and joined the Presbyterian church later. His son is a Methodist; one daughter is a Methodist, while the other is an Episcopalian. Mr. Bryan himself now lives nearest to a country Methodist church and often worships there.

What will be the ultimate result on the Bryan family from this strangely diversified religious expe-

rience? It may, of course, be argued that this experience is broadening. All of the enthusiasms, all the loyalties of five great religious denominations have been incorporated into the family tradition.

It is fair, however, to inquire whether there may not be another result. The family will lack the loyalty which goes with a devoted attachment to a single group of Christians. There are many families like the Bryan families. We hold to the opinion that their religious loyalty has been shaken by this kind of interdenominationalism in family practice.

The remedy offered by some would be that a family should never encourage its members to leave the ancestral faith. This would mean for thousands a non-participation in the religious life of the community where they are compelled to live.

The better remedy is that of a united church. There would be but one loyalty and that to Jesus Christ and his undivided followers. In a church like this, found everywhere, there might be built up a family attachment to religion that would weather all the storms of life.

A real family represents a group of ideals and not mere blood kinship. When a family must confess itself hopelessly divided in things of the spirit, it lacks the greatest bond of unity. Much as we admire the Bryan family and their attachment to religion, we think they would have a richer life if they all had memberships in one united church.

GETTING BOYS TO JOIN THE CHURCH

AN official board was in session the other day and the pessimist came also. He made a speech in which he asserted that there would be no church in another generation, for no boys had joined the church in years. "Where are the boys whom we have taught religion?" he asked. He was not quite right, for a few boys had joined the church that he did not know about, but the good spirits of that board were spoiled for one day. There was all too much truth in the speech. Then those business men began asking why boys did not join the church.

In that church a Sunday school teacher had led a boy out by the ear. In doing it he confessed his pedagogical inefficiency, and he lost his chance with a whole class.

In that church there was work given to everybody except the boys. They were given a feed once in awhile, but never a chance to be "in the game" as they would say. There really was work for them to do, a lot of it, but no one ever thought of them in laying out the schedule of church activities.

Then they had been trying to reach those boys with emotional appeals, either on Children's Day or on some other day. The boys were already too masculine for the method.

There were just two or three things to do in that church to get the boys to join, in addition to correcting the abuses we have mentioned. Boys have a right to high grade business and professional men for teachers. Boys are hero worshippers. They will have only the best.

In the second place these men must be spiritually minded and aware of the opportunities inherent in their task. In unobtrusive ways the Sunday school class itself can be made a real evangelistic agency. The boys can be led to Christ and will confess their faith in a regular church service some day. Then they will truly feel a loyalty to the church they would never feel when they are led to make confession of faith in a Sunday school.

The boys must have a manly Christ presented. They must hear the call of a virile and heroic church. Then they will come.

CHRIST AND THE FICTION WRITERS

ONE of the most widely circulated novels in the English language is Lew Wallace's "Ben Hur." While the literary critics have never given it a high place as a work of art, its theme in presenting the human environment of Jesus Christ has given it great vogue. There have been other attempts by fiction writers to treat religious subjects, and in every case these efforts have been rewarded by an appreciative public with a larger circulation than the books could possibly have secured if they had dealt with another theme.

Just now, however, we are having a succession of volumes which undertake to explain Jesus Christ in some other way than the orthodox way. These books are being roundly condemned by the preachers and are being defended by many others.

Bouck White wrote "The Call of the Carpenter" a few years ago, and it ran at once into new editions. He makes Jesus Christ a historical figure, but relates Him to a rather mythical uprising of the slave class of the Roman empire. The author declares in so many words that Jesus Christ was more interested in social revolution than he was in religious problems. The writer is very virile and there are spots where his book greatly enriches our appreciation of Jesus, although the fundamental principle of interpretation would never be received by orthodox Christians.

The latest effort to interpret Jesus in fiction is, however, the most outlandish of all. George Moore, an apostate Catholic, in "The Brook Kerith" presents a Jesus Christ who is a kind of harmless religious fanatic. He joins a company of Essenes and there conceives the idea that he is the Christ. After his crucifixion, Joseph finds in him some signs of life and nurses him back to health, while the erstwhile Messiah prattles various kinds of absurdities. Then Jesus is represented as going back to the Essene community, and there he renounces his claim to be the Messiah. Paul meets him some years later and hears his denial of Messianic claims. Then comes an interesting conflict for Paul as he faces the necessity of receiving the testimony of a living man as over against his mystical experience of a Christ revealed within him.

It is not to be wondered that Christian souls shrink from the profane touch of George Moore. There was at least a wholesome hero worship in Bouck White's portraiture. In this latest effort is a passing literary sensation, presenting nothing new to the portrait of the Christ, save a very much out-of-date skepticism in the dress of fiction.

If, as George Moore represents, the Christian faith grew out of a lie, then we have the miracle of the leading moral force of our modern world growing out of deception. Some people may find it possible to live in that kind of a world, but frankly we cannot.

Down on the Rio Grande

Narrating a Chaplain's Experiences With Uncle Sam's Boys on the Mexican Border

By FRED S. NICHOLS

AN old neighbor Civil War veteran trying to describe a chaplain's work, upon my appointment several years ago, said, "A chaplain preaches and then the men go out and cuss." All are not guilty, although a sermon is to some of the men what a particular one was to an appreciative old lady who in complimenting her minister said, "Your sermon this morning was to me what water is to a drowning man." A "rooky" chaplain must learn that a camp is not a "camp meetin'," notwithstanding the fact that comrades may be dispatched to the place of torment with rapidity commensurate with modern military efficiency. Military conservatism is proverbial. Chaplains are not permitted to forget the old theology. In a nearby camp an old chaplain was much grieved at certain camp proceedings the night before, whereupon in his sermon that Sunday he gave the boys some straight talk. He shouted: "Now these modern scientists are trying to do away with hell by saying there is none. If there is none where are some of you fellows going?" At once came the reply from a homesick boy: "Back to Iowa."



The Chaplain on the Water Wagon

THE BUGLE CALLS.

The bugle called the whole town to the station on that June morning to see the boys off to a probable war. Of course, the "old vet" was there with fife and drum to inspire with the spirit of other days. Mother, you would expect to follow to any cross. Old "dad" was on hand with his angular display of affection and pretended bravery. He evidently thought he had made a cheerful discovery, for he led mother over to meet "son's chaplain." His heart was right when he asked me to look after the boy a little. Well, the boy did write and sent some money home, too.

That big, rough looking young drayman had a patriotic heart, for when I went to pay him for transferring my trunk, tears came and with trembling voice he said, "If I can't do that much for the boys who are going down to fight for us." That was all he said and it was enough. It is possible to hear the voice of God out of a war cloud. Human nature showed itself loyal and kind to us all the way to the border. Old and young, black and white, everywhere honored us. We were heroes. A uniform has a wonderful way of hiding cowardice and ignorance. One has never really traveled unless he has been on a troop train. The humorous and the pathetic meet one all the way. Then to jump off the train wherever it happens to stop and swallow the coffee of a different kind than mother used to make and eat soupie, soupie, soupie without a single bean, beats a diner any day. All is semi-sanitary, for mascots such as dogs, rabbits, goats, etc., were expelled from the cooking cars.

WHY A CHAPLAIN?

I am not a "bellumist," nor a worshiper of Mars, nor a disciple of Napoleon. Sometimes people refuse to be roughly classified. We all shared the latter part of the sentiment of the old colored preacher down in Arkansas who came to our train—"I 'spec' this is the providence of God, but I hope you all don't have to fight." The chaplain ought to be a man of peace. But the extreme pacifism of the crow-picked parrot availed little because the crows had a different viewpoint and philosophy of life. It is a little inconvenient for a peaceful muley to get mixed up with Texas horns. There is much inconsistency in the way we juggle that doctrine of non-resistance. Because I believe in adequate preparedness and because I feel that those who respond to their country's call should have religious privileges and friendly counsel, I went as a chaplain. That all the men who go are enthusiastically for preparedness is evidenced by the fact that the sentiment most vigorously applauded by the boys was the one by a brother chaplain when he expressed disgust with that song, "I Didn't Raise My Boy to Be a Soldier." (Their favorite is Onward, Christian Soldiers).

THE CHAPLAIN ACCEPTED

The federalizing of the National Guard whereby the state troops became the soldiers of Uncle Sam, included all chaplains. The soldiers who refused to take the oath without good reason were dubbed "slackers." This was the unpardonable sin, the real military heresy. The physical examination was required of all. No mental test was made, nor were theological questions asked. I got by with a good record. A chaplain may take smallpox or typhoid fever, since modern science declares they are not the result of direct sin, and so he must submit to the treatments. All this causes a feeling of pride, for he gradually becames conscious that he is an ordinary citizen and not an excluded saint.

"FALLING IN"

A chaplain should fall in for some things but not all. If he does not care for "high balls" and steel-spurred cock fights he had better stay away from barbecues. But it is a pleasure to fall in for the hikes to the battle fields of Palo Alto and Resaca de la Palma and to respond to the midnight call to arms with the other boys. This makes one kin to all. An officer had a sense of loyalty when he told some of the other men that they should take an interest in my service since I had been interested in their military work. It tones one up to enter into the spirit of the boy as he grubs the mesquite stump and lustily sings of his fifty cents a day, or as he beats the hard roadway and sings of "Uncle Sammy," or as he measures his will power against the army mule's won't

power. The army mule could easily make a preacher fall from grace. No mule was assigned to me and so I am still intact physically and morally.

GOING TO CHURCH

Instead of a church bell the bugle call reminds the soldier boys of church service. The attendance is not compulsory, though it probably should be. The response and interest depend largely upon the commanding officer. He may be a man of large interests and sympathetic attitude, with a sincere desire to do anything for the moral or religious interests of his men, or he may be a small man with no attitude. Some officers are in this matter the salt of the earth. I knew of one regiment with a Catholic officer who made all his men attend the regimental service whether they were Catholics or not. The attendance at their own service in town afterward was their own affair. The hospital call, by the way, is the lightest on Sunday morning for there are no long hikes that day and church attendance is not compulsory.

The church hour arrives; several pieces by the band substitute for the organ voluntary as some of the companies come in military order. The good old earth is able to seat them all, though some prefer to stand. There are no clothes to spoil and no linen to wilt. No one stays away because of poor clothes. The chaplain need not have a necktie, either white or black. There is no pulpit to pound or lean upon. Once, because of the harassing moving picture man, it was necessary to hold church in a different place, where, on a high platform, used on other occasions for boxing, wrestling and vaudeville, under the awful scorching sun I talked as one who came to torment the men before their time. The soldiers who attend church are generally very courteous, and fewer left on that terrible day than leave during a session of our church conventions. The explanation is partly in the brevity of the service. The usher did not seem to mind the heat, for he was right on the job and I think the tag flying from his hip pocket advertised a good brand of tobacco. The audience can easily be seen by the speaker as he stands upon the ground for a platform, for there are no hats to project—the audience is masculine.

AN UNORTHODOX SERVICE

At Brownsville our service was held at eight o'clock on Sunday morning in front of my tent under the miserly shade of a few mesquite trees. With a true spirit of patriotism I wandered a little from the orthodox military service, which consists of a few harmless patriotic platitudes, the singing of America and a prayer for the president, our commander-in-chief, to demonstrate that we rise above all narrow partisanship. As an interpreter it is possible to do some good in clearing up a few strange ideas of religion and the church. The kingdom of brotherhood for which we work and the heroic element necessary to bring it about makes a strong appeal to the men when spoken in understandable language. A soldier can understand and appreciate dignified language and he may not like being spoken to in a patronizing way,



Making Friends With the Natives

as was true of one officer who reported a case to me. He was much incensed as he told of a religious worker who had been in camp and at the close of the service said, "Now we'll bust up the meeting with a prayer."

It was a pleasure, in addition to the regimental services, to preach in a number of the Brownsville churches. In this city of about fourteen thousand people, eleven thousand of whom are Mexican, there is a combined Protestant membership of three hundred and fifty or four hundred. Disciple, Methodist, Baptist, Presbyterian and Episcopalian congregations graciously welcomed me to their pulpits. The chaplains enable the town ministers to enjoy a good vacation. The Disciples' mission is struggling industriously and promising. H. K. Hallam, a graduate of the early sixties from Eureka, now in business in Brownsville, looks faithfully after the work there. It was a pleasure to speak to the Mexican Presbyterian congregation. As they rose to sing in Spanish, "Praise God from Whom All Blessings Flow" the deep springs of the soul were reached. They were not "Greasers" to me and my hope is that I was not a "Gringo" to them. My prayer that day was that they might feel that a soldier's uniform represented love and peace and hope and not plunder, suspicion, and cruelty. Mr. Ross, the minister, interpreted the sermon. It was my first sermon under such conditions.

FEW GESTURES USABLE

When it is necessary to give short sentences and be denied the privilege of an overflowing measure of gestures, it is a good thing to have something to say. Some days before, I had said a few words at a meeting of the Mexican Presbytery. Then my talk was interpreted by an old Mexican who had been in the ministry for over forty years. His mother was one of the first Protestant converts in that section. An officer in the United States army had left a copy of the New Testament in the home while passing through the country, during the Mexican war in '46. The good seed was sown and when the early Presbyterian missionaries entered that country she gladly came to obey the Gospel. Last June, in view of the immediate impending conflict, the old man had made all arrangements to go back to some obscure place to preach and teach while his beloved sons entered the Mexican army. When I saw the old man, how glad he was to feel that the trouble had subsided! I hope his heart will not be broken again.

OTHER RELIGIOUS WORK

But preaching is not the only religious work of a chaplain. In the severity of their temptations, example means a good deal to the soldier boys. The general said, "Nothing will mean more to the men than a good example." A colonel in looking for a chaplain said he wanted a man who stood for something. To be bitten or stung by a scorpion and not "cuss" is a stupendous achievement with some people, and to be intensely human and at the same time decent, commands respect.

This being a friend is religious work; not statistical, of course. To be a friend to the homesick, to those worrying about the support of their families, to those concerned about getting back to school—all this has a joyous satisfaction. To lend money until payday comes gives the feeling of a friendly banker. The amounts were small and paid back promptly. Because of the religion of friendship, pictures of children, parents and sweethearts were seen, letters from pastors and loved ones read, and New Testaments, the gifts of thoughtful organizations and mothers, pulled from pockets for me to look over. In that hurricane the young Brazilian did not forget the chaplain. How he worked in the fury of the storm, in spite of all protest, to save my old tent. That officer meant the finest good will in constantly calling me "padre." The

cavalry boy who declared a certain speech of mine was worth ten dollars to him gave a material demonstration when he gave me a fine Sunday dinner in a restaurant and this on a salary of fifteen dollars a month. Yes, there were many joys, even to weddings in the chaplain's tent. But there were sorrows, sorrows of sickness, death and disease.

THE SAD STORY

Moral wreckage is an awful price to pay for protection and preparedness. Backward Russia abolishes liquor while the poisonous joints along the border spring up like toadstools in the night. A few boards nailed together and another hole is ready to sell booze. The "red light" district has the strategic location right next to Fort Brown. The long lines of boys there especially after pay days would make the devil weep. Special houses for officers was a matter of jest among the boys. Boys who are good at home may turn out bad under the abnormal conditions and the monotony of a military camp.

The uniform met daylight solicitation on the streets of Des Moines. The prophylactic treatment, over which there is so much sincere difference of opinion, may save from physical consequences and protect in its far-reaching social aspect, but there seems little question that the treatment encourages immorality. Much, however, depends upon the regimental physicians. If their presentation deals only with the military penalty of not reporting, and fails utterly to emphasize the moral and ethical aspects, serious results will follow. There is still much of false and outgrown theory among military authorities in regard to human passions. It is my opinion that military training in colleges and well conducted summer camps will result in greater efficiency and a higher moral standard than the present system.

The many Y. M. C. A. buildings along the border have done a great service, with stationery, writing tables, games, amusements and varied services. Chaplains are doing their feeble part, but the tide is strong. The government should use strong repressive measures and should also be wise enough to appropriate considerable funds for the direction and conservation of the moral and intellectual life of its soldiers.

HOME AGAIN

The summer's work of joys and sorrows is over and the days of reflection have come. It was a good thing, after all, to do religious work for a while with no thought of building up an organization, for while the ideals of the church may be divine, its machinery is sometimes painfully prosiac. It may try an ecclesiastical mechanist's ingenuity and drain his spiritual resources to keep all the pieces buzzing when buzz they must. It is a spiritual exhilaration for once to minister to Jew and Gentile, Protestant and Catholic, saint and sinner, without the statistical push of getting them into my organization. But it all has enabled me to see that even a minister may feed upon husks.

Iowa City, Iowa.

Miss Jeannette Rankin, Congresswoman

FOR the first time in the nation's history women will be represented in Congress by one of their sex when Miss Jeannette Rankin takes her seat next March as a member of the House of Representatives.

After sweeping the State in the primaries last August, Miss Rankin was elected on the Republican ticket as one of the two Congressmen at large.

Her platform was national woman suffrage, child welfare, tariff revision, prohibition for State and nation, and greater publicity in Congressional records.

Says the New York Times, "Miss Rankin's triumph is all the more notable from the fact that Representative John M. Evans, Democrat, was also elected."

The Boston Globe says: "Her presence in the House of Representatives will change Congressional manners and customs for two years at least. Very likely no succeeding National Legislature will deliberate without at least one woman in its membership."

A PIONEER SUFFRAGIST

Miss Rankin, the Hon. Jeannette Rankin of Missoula, Montana, is an ardent suffragist. For a number of years she was one of the most valued organizers of the National Suffrage Association. She was chairman of the Montana State Suffrage Committee, which carried equal suffrage in Montana to victory in 1914.

Miss Rankin is a graduate of the University of Montana and the School of Philanthropy of New York City. She is of medium height, slight, with brown hair. She makes her own clothes and hats and is an excellent cook.

Congressman-elect Rankin has great oratorical power and a striking personal appearance. She has tact, singleness of purpose and an unusual combination of humor and earnestness.

She won the nomination for Congressman-at-large against seven men opponents by a 7,000 plurality. In her campaign speeches she said:

HER PLATFORM

"Let the people know what's going on. That's the keynote of my platform. I'm going to win. I stand for national equal suffrage, and I'll bring it before Congress as soon as I arrive in the capital.

"This is not my campaign. The splendid vote I received in the primaries as well as the hearty reception I am getting throughout the State now, in my campaigning, is simply a demonstration of the determination of Montana women to have a woman to represent their interests in Congress.

"These women are fighting for a principle—a new idea in representation—and they are standing behind me because they believe my candidacy means something bigger than sending Jeannette Rankin to Congress. I am surely grateful to the women for their loyal support and I deeply appreciate the honor and the responsibility of their having chosen me as their candidate."

Although Miss Rankin ran on the Republican ticket, a great many women of other parties worked for her election.

Presbyterians Evangelize Chicago

When the Presbyterians get together to plan things for the development of religion in Chicago, they see nothing small. They have been in the midst of a city mission week which was to culminate in the Strand Theater on Nov. 26. The Presbyterians raise and spend $100,000 per year and more for their regular city mission enterprises and now they have a special enterprise of trying to pay off the church mortgages of their weaker churches in the coming three years. With all the smaller congregations out of debt, the Presbyterians of Chicago will be ready for a big advance.

Social Interpretations

By Alva W. Taylor

The Sweep of the Temperance Cause

The presidential election was not a landslide, but the vote on temperance came very near being such. Michigan went dry by 75,000, Nebraska and South Dakota by upwards of 25,000 each, and Montana by a good safe majority, with Alaska also landed on the dry side. In Idaho, legislative prohibition was definitely clinched by a popular vote, while in Oregon an attempt to modify statewide prohibition by permitting the sale of beer was defeated by 90,000 and a like proposition in Arkansas by two votes to one. Besides all this, Utah, after having legislative prohibition vetoed by the late governor, retired that gentleman and elected a legislature that is almost unanimously dry together with a governor who is wholly so. Florida did something of the same kind through a prohibition split in the Democratic party wherein for the first time in many a year the "alligators" had two candidates presented to them on election day and defeated the Democratic machine. Texas has moved up into the front line through definite orders from the people for a statewide referendum, and both Louisiana and Kentucky are about ready for the same procedure, with excellent chances for making all three states dry. And then for good measure the election in Indiana, while not revolving directly upon this question, gave the state a dry governor and two senators definitely committed to national prohibition. The sweep of temperance conviction on November 7 will put 7,000 saloons out of business.



The most surprising element in it was the way the cities voted. Detroit with 800,000 population broke about even. Seattle, which went wet by 15,000 two years ago, rolled up a dry majority of 20,000 this year. Grand Rapids and many other second-class cities in all the states voted dry. Every city in Montana went against the saloons with the exception of Butte; and even in Missouri, where the state outside of St. Louis gave a goodly dry majority, Kansas City joined hands with the rural folks by giving a majority against the saloon. California and Missouri only were saved to the booze interests, and in the latter state the city of St. Louis alone prevented their defeat. It now requires only eleven more states to give the necessary two-thirds that will insure nation-wide prohibition. With New Mexico and Wyoming active and promising candidates for joining the great majority west of the Mississippi River and with Texas, Kentucky and Louisiana almost on the water wagon, and with Vermont and New Hampshire dry with the exception of a few cities, more than one-half of the eleven are already in a fair way to give assurance of success. To these seven the dries may pin their hope, to Maryland, Ohio, Indiana and Missouri for rapid conquest, and thus enlist the thirty-six necessary to compel the states having large foreign populations to climb on the American water wagon.

William J. Bryan has already begun his great four-year drive for national prohibition. His initial reception in the city of Chicago a few evenings ago was like unto that of his palmy campaign days, for not only was the auditorium where he spoke crowded to suffocation but more than 10,000 people clamored on the streets for admission. Out of 2,543 counties in the United States, only 355 will remain wet when the results of the present election are made operative.

* * *

An Inconsistent Criticism of Church by Labor

Certain labor leaders are criticizing the church for its awakened interest in the anti-saloon crusade. These same gentlemen would doubtless join in labor's criticism of the church for its failure to arouse interest in social questions. This is a striking inconsistency. The worst anti-social institution in existence from the standpoint of labor is the saloon. It steals from his thrift, takes the bread from his children's mouths, debilitates him as an efficient workingman, lowers his wage, increases his liability to disease and accident, and shortens his life. If all the laboring men of the nation were to suddenly quit the saloon and cast their vote against it, national prohibition would be effected in just the time it would take to go through the form. A majority of the laborers of the nation are men of foreign inheritance if not men who themselves came from foreign lands. Their advocacy of the saloon is not altogether because of their interest in drink, but is often a defense of their Old World ideas of personal liberty. This was well illustrated in the late election, where precincts made up largely of naturalized citizens and their sons voted overwhelmingly against prohibition. Labor is not yet entirely awake to the pleas of thrift and economy and self-protection against anti-social institutions, nor is the foreign born citizen, with all his gratitude for American liberty, committed to that new Americanism which is steadily putting the booze business out of the running.

There is hope in the attitude of many of the greater labor leaders, who are pointing out to the unions the consistency of personal liberty and true-blue American freedom with a vote against the liquor traffic. Charles Stelzle, through his little paper, The Worker, is striking thundering blows on behalf of the larger freedom of the laboring man through his freedom from the brewer and the distiller and the use of their products as a means of pleasure. The whole program of scientific management and efficiency in workmanship is beginning to seize upon the mind of the working classes, as is instanced in the fact that so many of the large cities and industrial centers and mining counties are now going dry. The working man does not read much beyond his daily paper, and with 840 dailies in the country now refusing liquor advertisements and with many that do still accept them writing warning editorials, another powerful influence is at work among them. It is interesting to note that among the dailies which have recently joined the new crusade are the New York Tribune, the New Orleans Picayune and the Indianapolis News.

* * *

"Billy" Sunday Meets Unitarians

It was a dramatic hour when Billy Sunday, the foremost preacher of "hell-fire" in this country met the Unitarians of Boston. There were 200 ministers present. It is said the Evangelist did not mince matters in presenting his theological position. The Unitarian organization has circularzed its churches, urging that they abstain from public criticism of the evangelistic campaign, but that they take advantage of this time of special interest to preach their own faith with greater zeal. A big steel and concrete tabernacle is being used in Boston and will hold more people than any tabernacle yet erected. On one night a record offering was received of $9,237.

Union Churches

In order to break down the sense of isolation which exists among churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

Two Successful Eastern Federations

ABOUT five years ago a successful federation of Congregationalists and Baptists was consummated at Mannsville, N. Y., by Rev. R. C. Penney. Last month Mr. Penney was invited to study the situation at Montour Falls, N. Y., with a view to forming a similar federation between the Presbyterians and Congregationalists at that place. On Thursday evening, October 26th, the following agreement was adopted by a Joint Committee on Federation:

This association shall be known as the Federation of the Baptist and Presbyterian churches of Montour Falls, New York. The organization, membership, property and officials of the federating churches shall remain separate and distinct as now. The federation shall act as one body in moral and religious support of the ministry, Sunday School, Christian Endeavor Society and all religious services. The woman's work of the federation shall be left to the women of the churches for adjustment.

Religious services shall be equally divided between the churches, or otherwise as may be arranged by the official boards of the churches, all such matters being left in their hands for adjustment.

The financial support of the church shall be borne equally by the federating bodies. Contributors to benevolences may designate to which denomination their contributions shall go, all gifts not so designated being divided equally between the denominational agencies.

A pulpit committee of six, three from each church, chosen as the respective churches shall determine, shall present a candidate for the pastorate for the choice of the federated body.

Converts and other new members shall be free to join either of the federating churches.

The Lord's Supper shall be administered without bias or limitation of any sectarian nature.

This plan of Federation is a copy of the one which has been in operation at Mannsville for five years, and which the members of that church report to be gaining in popularity and effectiveness with every year.

The present acceleration of the movement toward federated and other kinds of community churches is due to contacts such as noted above. "Nothing succeeds like success." The most convincing argument in favor of any plan is always to be found in its successful operation. However attractive a program may look on paper, or however logically it may be defended, we give it at best only our grudging approval until its success is demonstrated, not by argument, but by accomplishment. Every such successful experiment in Christian union gives momentum to the movement and quickens social awareness on the part of leaders in religious work.

* * *

Rev. H. H. Peters, Secretary of the Illinois Christian Missionary Society, spoke a prophetic word with respect to the rural churches in his address at the Des Moines Convention. Mr. Peters said:

The rural church must become a community institution and not a denominational enterprise or a sectarian club. This is, finally, the only hope of the rural church. Things may go on as they are for a long time. But in the end the rural church will become a community institution, uniting the people in Christ for worship and service, or it will die. In some communities the church is becoming the community center for worship; in others, death has claimed its own.

But we must deal with facts. Great growth in grace will have to come to many of us before this community ideal becomes anything like a general conviction among the people. Until that time we shall be compelled to meet the issue as we find it. I see no way out of the difficulty except to group our churches in pastoral unities, and thus enable them to have pastoral oversight and gospel ministry without making such a large investment in railroad travel. If we can group our one-fourth and half-time churches in such a way that ministers may be located in the midst of them, it will help very materially in meeting the present crisis. If it takes six churches or even eight to make a pastoral unity, let us combine them.

SUPPLEMENTAL WORK

For Use in the Religious Instruction of Primary, Junior and Intermediate Children

Advice is often asked as to the choice of supplemental material to be used by Sunday School graded teachers in the Junior and Intermediate departments. A series of books is just from the press of the Macmillan Company, New York, which meets precisely this demand. It is called "The King's Highway Series." There are eight books already published. While these books are intended primarily for use in the home and the private school, a more useful series for the Sunday School can hardly be imagined. The method used is that of the story. Stories are given from the Bible and from the choicest literature of the world, and these stories are directed at particular vices to which children at these several ages are susceptible. Nor is the instruction aimed simply to warn against vices; there is plenty of excellent instruction material which would have as its result the inspiring of young life toward embodying the positive virtues in the building of character. The editors of the series are E. Hershey Sneath, George Hodges and Henry H. Tweedy. The following are the titles of the books:

THE WAY OF THE GATE. For children six years of age. 50 cents.

THE WAY OF THE GREEN PASTURES. For children of seven. 50 cents.

THE WAY OF THE RIVERS. For children of eight. 55 cents.

THE WAY OF THE HILLS. For children of nine. 55 cents.

THE WAY OF THE MOUNTAINS. For children of ten. 65 cents.

THE WAY OF THE STARS. For children of eleven. 65 cents.

THE WAY OF THE KING'S GARDENS. For children of thirteen or fourteen. 75 cents.

THE WAY OF THE KING'S PALACE. For children of fourteen or fifteen. 75 cents.

* * *

A Series of Biographical Stories

Another very valuable series of books that may be used as supplemental texts in connection with graded work, in the Junior and Intermediate department especially, is one of three volumes prepared by Mary H. Wade and published by Little, Brown & Company, Boston. These books are entitled, "The Light Bringers," "The Wonder Workers" and "Pilgrims of Today." They present in most attractive form the life-stories of great Americans. Under "Light Bringers" are given the stories of Robert E. Peary, Clara Barton, the Wright Brothers, Julia Ward Howe, Marconi and Amundson. Under "The Wonder Workers" are considered Luther Burbank, Helen Keller, William R. George, Jane Addams, Wilfred T. Grenfell, Judge Lindsey and Edison. The third volume presents sketches of John Muir, Jacob Riis, Mary Antin, E. A. Steiner, Carl Schurz, Nathan Strauss and Joseph Pulitzer. $1.00 per volume net.

(Any of these books may be secured from the Disciples Publication Society, 700 E. 40th street, Chicago.)

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Exiled Russian Baptist to Return Home

Rev. Wilhelm Fether, Baptist leader of Russia, was exiled from Russia at the beginning of the war, but it is stated in the Lendbote, the German Baptist organ, that he will now be allowed to return and is going back immediately to resume charge of his big church in St. Petersburgh, the Dom Evangelica.

Noted Evangelist Undergoes Operation

Dr. J. Wilbur Chapman, the well-known Evangelist, is now in the Polyclinic Hospital, Chicago, where he has undergone an operation for gall-stones. He is reported as making a good recovery. During his last Evangelistic meeting he was in very bad health.

American Preacher Goes to London

The City Temple of London was not daunted by the refusal of Rev. Joseph Fort Newton to go to London, but continued negotiations by both mail and cable until at last the well-known pastor of the Liberal church of Cedar Rapids, Iowa, has decided to go. It is stated that he will begin his work in London in January. His present position in theology may be described for the most part as being that of a progressive Evangelical. His sermons have fine literary quality and show deep spiritual insight.

Robert E. Speer Celebrates Anniversary

Though he is still a young man Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, is now the senior secretary. On November 6, the Board met to recognize twenty-five years of service on the part of this tireless leader in the world's evangelization. While acting as missionary secretary, he has kept up his scholarly life and has written books which show careful and painstaking work. At the anniversary dinner, Secretary Arthur J. Brown presented him with a book containing 250 congratulatory letters from all parts of the world.

Bishop Gives Up His Palace

The Bishops of England have been under severe criticism lately for their luxurious living. Whether on this account or not, the Bishop of Chichester, Dr. C. J. Ridgway, has closed his palace and has gone to live in a small house near the cathedral. It is said that the palace required sixty tons of coal each winter to heat it and a large retinue of servants to care for it.

Abyssinia Remains Christian

Reports of a revolt in Abyssinia have attracted wide attention. It is discovered that the recently crowned king was a Mohammedan. He tried to make this the state religion but his mother has become the regent. The Abyssinian kingdom is supposed to be the oldest Christian Kingdom in the world. It will remain Christian.

All Denominations Plan Bible Study

The illustrated Bible selections committee met in Washington recently with Rev. Wilbur F. Crafts as chairman. Twenty-six communions are cooperating in the enterprise of securing a list of scriptures which would be received by all kinds of Christians and even the Jews. Unitarians and Universalists are represented on the commission. Cardinal Gibbons, Roman Catholic, and Professor Max Margolis, Hebrew, each sent a letter to the commission. It is the point of view of the commission that there should be far more memorizing of the Bible itself and efforts will be made to secure this result. It is hoped that the Bible selections shall be so impartially made that they may find entrance at last into the readers of the public schools.

Upsets Theories About Rural Church

As long as the rural church was studied a priori, certain theories obtained with regard to the cause of the decline of church attendance in the open country. In the September number of the American Journal of Theology a significant article by Anton T. Boisen of Maine has published the results of definite investigations in a number of states. It was shown that church attendance was best where people were most ignorant. The growth of fraternal orders in a community interfered with a decline in church interest. The scarcity of labor in the rural districts was shown to be a most potent cause for the farmers remaining away from church. The author shows that the theological changes of the age have brought a decline to the church. When a belief in hell goes, church interest often goes with it. The document will be a wholesome counter to other theories now circulating.

The Division of Islam

Most significant for the future of Christian missions is the division of the Mohammedan world. For a long time the lordship of the Sultan of Turkey over Mohammedan hosts has been recognized. The imminence of a pan-Islamic war has been feared. Now that the whole of Arabia is declaring its independence of the rule of the Turk and have seized many cities, it is seen that even in religion the leadership of the Turk is at an end. The Arabians indict the Turk for cruelty in terms stronger even than those used by the missionaries.

Episcopal Seminary Has New Dean

The General Theological Seminary of the Protestant Episcopal church, located in New York, has called to the deanship of the institution the Rev. Dr. Hughell E. W. Fosbroke, who has been a professor in the Theological school at Cambridge, Mass. He will begin his new duties about January 1.

Press Bureau for Episcopalians

During the General Convention of the Protestant Episcopal church in St. Louis there was a Committee on Press and Publicity which did very effective service in making known to the world the news of the great gathering. So effective was this work that it is now proposed that the committee be made a standing one and that it function continuously between the sessions of the General Convention.

Quakers Not Friendly to Preparedness

The Quaker leaders in this country have taken alarm at the talk of universal military service for the United States. The leaders of the denomination will come together shortly to discuss what their attitude should be in the event that such legislation is enacted. Both branches of the Quaker movement agree in being strongly anti-militaristic.

The Sunday School Lesson

Going to Heaven—Now!

The Lesson in Today's Life*

By John R. Ewers

SOME of us are not willing to wait until we get to Heaven to see the holy city. We want it now. It is an easy thing to sit and sing, "The Sweet Bye and Bye" but more men every day are demanding the "Sweet Here and Now," even if they have to fight to get it.



Dealey, in his book on the "History of the Family," shows the marvelous development of that institution. He shows us the primitive family, hardly better than beasts, and leads us up to the present time when family life is higher by far than ever before. Even the divorce is a protest against conditions that ought not and that must not exist. The family is not fading out. The wild theories of many visionaries are not going to win. Monogamy is going to prevail in a higher and purer form than we have ever witnessed yet. The world is growing better. Sometimes as we read history we feel that perhaps the world is not improving, and yet a wide sweep of the pages convinces us that society is evolving into ever better forms.

What is true of the family is also true of nearly every other social institution. Sanitation, education, foods, houses, recreations, business, government, penology, institutions for the poor sick and helpless and a hundred other things indicate progress toward perfection.

* * *

Dr. Gulick dares to dream of the time when disease shall have been banished. The vision of justice and mercy is possessing capitalists and labor alike. Education is made wonderfully attractive in the Gary schools. Only clean athletics is interesting. Higher ethical standards reign everywhere. The world is growing better.

New York, Chicago and Pittsburgh will some day be holy cities. We are familiar with vice crusades. We have been nauseated by talk of evil conditions. Things called surveys have been taken which have succeeded in pointing out all of the evils of the town. Such is the Pittsburgh Survey—a miserable one-sided statement which has made this city blacker than its smoke. As a matter of fact Pittsburgh is one of the cleanest cities morally on the map and one of the most generous cities in the world. Nor is its philanthropy shallow. It seeks to eliminate evil at its source. Let us have done with a lot of this rotten talk about cities. Let us have a rest from the vile-minded muckraker.

Let us have a virtue crusade! Let us talk about churches, Y. M. C. A.'s, libraries, art galleries, hospitals, missions, fresh air homes, visiting nurses, milk and ice associations, housing commissions, health departments, playgrounds, happy homes, good people, sweet children and all the other good and beautiful and true things cities afford. Yes, I am in favor of a committee of fifty to tabulate the virtue of our city.

* * *

We pray "Thy Kingdom Come," with more or less faith! When it comes the church will have made it! Let us have done also with the heckling of the church. Long enough yellow dogs have barked at this swift express train. Every miserable cynic whose own life is stained thinks he has a right to say vicious things about the bride of Christ. The church has been here for two thousand years and is keeping well ahead of the growth of population even yet.

The church is the mother of every beneficent social reform. The social workers came out of the church, eighty-five per cent of them, and were it not for the money given by church members they would close up their little shops tomorrow! The church is a million times bigger than any other institution. The church will produce the holy city. God will have his way in the earth.

*The above article is based upon the International Uniform Sunday School Lesson for December 17. Scripture, Revelations 21:1-4, 22-27.

THE CHRISTIAN CENTURY desires to use in this space each week a story of the work of some men's class or women's class, or men's brotherhood, which is getting results in community upbuilding or in the promotion of missionary or temperance or benevolent work. Each story should contain about six hundred words. If you have a good story, tell it. Address, The Christian Century.

Disciples Table Talk

Dr. Ainslie Lectures at Episcopalian Theological Seminary

Dr. Peter Ainslie is rightly known as a prophet of reconciliation among all the churches of the divided body of Christ. Last week Dr. Ainslie delivered the Reinicker lectures at the Protestant Episcopal Theological seminary, Alexandria, Va. The general subject discussed was "Church Unity," and lectures were given on three particular themes: "Church Unity: Its Necessity;" "Church Unity. Its Growth;" and "Church Unity: Its Outlook."

New Officers Elected at Georgia State Convention

Georgia Disciples met in annual convention this year at Athens. The meetings closed on Nov. 16. For the new year the following officers were elected: President, L. M. Omar, West Point; vice-president, Allen Wilson, Valdosta; recording secretary, O. E. Fox, Conyers; corresponding secretary, Claude C. Jones, Rome; treasurer, B. F. Archer, Rome; Bible school superintendent, Claude Mayne, Windsor; Christian Endeavor superintendent, Mrs. W. F. Mott, Dublin; members of state board to fill places open by expiration of terms of office: A. R. Moore, Savannah; Judge T. C. Hathcock, Atlanta, and B. F. Archer, Rome.

Toledo Church Has Employment Department

Five years ago the men's brotherhood of Central church, Toledo, Ohio, organized an employment bureau. Since then several hundred positions and promotions have been secured for members of this church. The department has now become a church institution, and Ira E. Merrill, traffic manager for a large business concern, has charge of the bureau.

President Waits Inaugurated at Texas Christian University

The reports that come from Texas of the service of inauguration of E. M. Waits, the new president of Texas Christian University, bring the message that President Waits' administration has opened most auspiciously. T. E. Tomlinson, president of the board of trustees, said at the close of the service: "I have been present at every important occasion in Texas Christian University for some fourteen years, and can truly say that I have never seen one so promising as this, nor have I ever felt so surely that any occasion was so auspicious as this." Messages were brought to the service by a number of men of prominence, among them being several leading pastors of Dallas. Dr. Frank L. Jewett, of the Bible chair at Austin, represented the Disciple churches of Texas. The Christian Courier speaks in the highest terms of the address of the new president, which is reported to have been "dignified in expression, profound in thought, sparkling with epigram, lofty in its idealism and inspiring in its appeal." President Waits stressed the mission of the school in developing the idealism of life in young people, as opposed to the pressing materialism of the day. A message was sent for the occasion by Ex-President Kershner, whom Mr. Waits succeeds at the Texas school.

Edúcational Rally at Beatrice, Neb.

"A national convention in miniature" is the way the recent educational rally held at the Beatrice, Neb., church is described by the Christian Messenger of Beatrice. Nov. 19-16 was the date of the meetings. Among those who had place on the program of the week are: W. F. Aylsworth, Bethany; J. K. Shellenberger, Fairbury; Secretary Wm. Oeschger, Bethany; C. E. Lemmon, Hastings; Secretary Bert Wilson, Drs. Osgood and Hanna, all of the Foreign Society, and the pastor, Chas. F. Stevens.

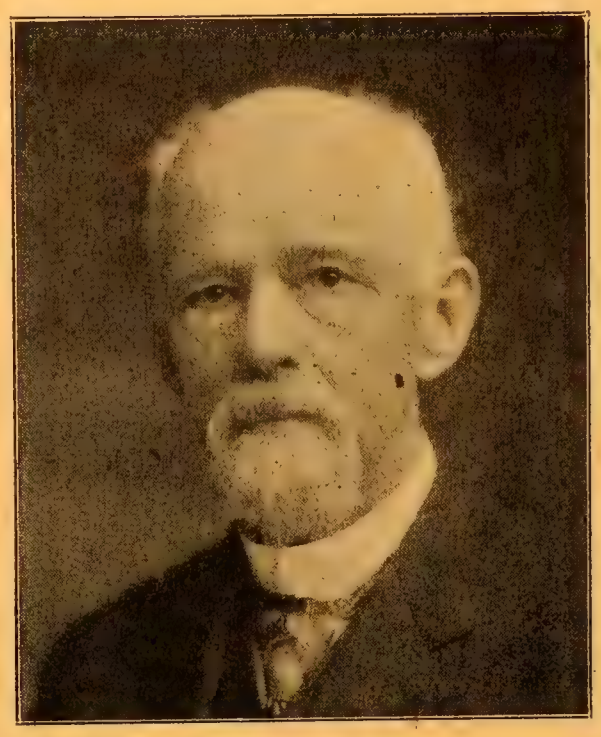
Disciples in Yale University

Robert Hueston, of Yale University, writes that the Campbell Club of Yale held the first meeting of the year on Oct. 26, at the home of Prof. J. C. Archer, and elected the following officers: E. N. Guggs, president; F. E. Livengood, secretary and treasurer; Robert Hueston, corresponding secretary. The purpose of the club is to promote a spirit of fellowship among the Disciples students and to keep the men in touch with the brotherhood at large. Some of the Yale Disciples have made unusual records during the past year. Clarence Reidenbach, Butler '12, was awarded the Day Fellowship in 1915, and is now doing advanced work in the graduate school. R. L. McQuary, Cotner '13 and F. A. Poffenberger, Bethany '12, won the Fogg scholarships in 1916. E. H. Longman, Cotner '08, and F. E. Livengood, University of Kansas '09, won Allis scholarships in 1916. These scholarships are awarded for high scholastic standing. The Disciples are well represented in Yale this year. J. C. Archer, of Hiram College, is assistant professor of missions. There are thirty-two Disciples in the school of religion, representing nine of our colleges; and there are representatives also in the law, scientific and graduate schools. The Disciples have the record representation in both the school of religion and the volunteer band. Mr. Hueston writes that all the members who were in Yale last year are preaching regularly, and many of the new men are being sent out every week to do supply work. The officers of the club, or Dean Charles R. Brown, of the school of religion, will be glad to hear of any one who is thinking of doing advanced work in this school.

Lectures on Social Problems at First Church, Springfield, Ill.

The Fellowship Class at First church, Springfield, Ill., has arranged for a series of illustrated lectures on social problems, to be delivered by the pastor, Frank W. Allen, in the Church school auditorium, beginning Sunday evening, December 3, at 6:30 o'clock. The series will be illustrated by lantern slides made from photographs representing social conditions bearing on the themes of the lectures. The subjects follow: "How the Other Half Lives," Dec. 3; "Where the Other Half Lives," Dec. 10; "Women and Children in Toil," Dec. 17; "The Amusement Problem," Dec. 24; "The Battle for Health," Dec. 31; "The Coming City," Jan. 7.

A Remarkable Man Passes



The Late John W. Mounce

About two years ago St. Louis papers and others were full of the story of John W. Mounce, of Hannibal, Mo., who, it was revealed, had made a very remarkable record as a church and Sunday school attendant. George A. Campbell, of First church, Hannibal, of which organization Mr. Mounce was a member, sends word that Mr. Mounce passed away recently, his funeral being held on November 19. Mr. Campbell was assisted in the service by Levi Marshall, for many years pastor at Hannibal. Mr. Campbell pays high tribute to his friend's usefulness in the church and community, but writes that most of all will be missed his "indefinable personality." Here are some features of Mr. Mounce's record, as summed up by his pastor:

He was a member of the church sixty-six years.

He was a deacon forty-nine years.

He was treasurer of our Sunday school thirty-nine years.

He was treasurer of the church thirty-eight years.

In twenty-eight years, the period the church has had the weekly envelopes, he did not miss a Sunday in depositing his envelope with its offering enclosed.

He probably was never late to a service.

He had the best record for Sunday School attendance of anyone in the State of Missouri.

He was a teacher for a half century.

He read assiduously our three church papers, and was unusually informed as to the movements and personalities of the brotherhood.

His indeed was a marvelous record.

But where the record? It sprang from the secret of his soul. His record was the expression of inner fires. He possessed a soul of conviction, a soul of spiritual discernment, a soul of Christ love and vision.

As a man he was honest, honorable, humble.

As a teacher he was concise, pungent, studious, inspiring.

As a treasurer he was faithful, untiring, liberal.

As a leader he was wise, tactful, missionary.

As a Christian he was true.

Appreciation for W. S. Lockhart, of Houston, Tex.

Friends from all parts of Houston, Texas, assembled at South End church, of which Mr. Lockhart is pastor, to participate in the celebration of the sixth anniversary of Mr. Lockhart's coming to the Texas city; the date was November 5. Many of the city's prominent men were present to offer their tributes to Mr. Lockhart as a leader in the community; among these were H. A. Halverton, city commissioner; J. C. Harris, leading lawyer and social worker and Judd Mortimer Lewis, poet and humorist of the Houston Post. High praise was given also by several speakers to Mrs. Lockhart, not only for her work in the church, but especially for her service in organizing the Women's Federation of Missionary Societies in Houston. For about five years Mr. Lockhart was pastor of Central church and it was during his pastorate there that the Christian church started on its great period of expansion in Houston. Under his administration, the church in Houston Heights was established and Second church was made self-sustaining. The new Magnolia Park church is a mission of South End church, which itself was organized by Mr. Lockhart a little more than a year ago in the populous residence district of the South End. It began with 75 members and during the year has increased to 200 members. So that Mr. Lockhart has been directing the force of five Christian churches in the city during his pastorate of six years. Members of these churches sent representatives to pay tribute to the leader for what he has done. Since he came to the city he has received over 1,000 new members into the Christian church. Mr. and Mrs. Lockhart, while their leadership in the church has been conspicuous, have made a powerful appeal to the people of the city at large through the conduct of the municipal entertainment, and in the inauguration and conduct of the municipal Christmas tree every Christmas at the municipal entertainment, where thousands of presents are given away to the children of the city. In starting this institution it was Mrs. Lockhart's desire that no child in the city miss getting a Christmas present, and the people of Houston have given their hearty support to the tree every year.

School of Methods at Denison, Tex., December 4-8

A school of methods will be held at Denison, Tex., Dec. 4-8, in which several Disciples leaders will have prominent part. Among these are: Mrs. Rose Goslee, of Hot Springs, Ark., a graduate of Lake Geneva Training School, who will have charge of the pedagogical courses and secondary division work. Mrs. Terry King, of Fort Worth, state C. W. B. M. secretary, will speak on missions. S. W. Hutton, Southwestern Bible School superintendent, will lead in discussions of administration, and E. F. Walters, of the Wichita, Tex., church, will consider the subject of Bible study and the work of the adult division.

The Latest Word from Alaska

Bible schools taking their home missionary offerings will be interested in the latest letter from Harry Munro. It comes from Seward under date of November 8. Mr. Munro says: "Zero weather has set in with an icy gale off the glaciers to the north. Just the right kind of weather for me. Our little building is complete just in time. We dedicate November 12. Lively interest is being shown in our plans. We have started a kindergarten with a very competent young lady who is a trained nurse in charge. I have two manual training classes and a large gymnasium class semi-weekly in the public school. We will meet the general demand for a public reading room by opening one in the new building next week. We think Alaska went dry yesterday which will help Seward as we have one saloon here for every one hundred population. Mrs. Munro leaves Seattle November 12. Soon after her arrival I will make that first trip to Hope. She will conduct the services here. I have prospects of getting the use of one of the best dog teams in this section for my itinerating work this winter. Every phase of the work is most promising." Secretary Hopkins writes that if Mrs. Munro had a safe voyage, she and the two little girls were to arrive at Seward about Nov. 22.

Study Food Values

Food provided for the family table deserves the careful thought of every housewife. Do you use thought when buying baking powder?

The quality of cake, biscuits and all quickly raised flour foods depends largely upon the kind of baking powder used.

Royal Baking Powder is made from cream of tartar derived from grapes. It is absolutely pure and has proved its excellence for making food of finest quality and wholesomeness for generations.

Royal Baking Powder contains no alum nor phosphate.

ROYAL BAKING POWDER CO.
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Notes of Chicago Churches

Chicago Disciple Schools in Forward Move

At a recent meeting of the superintendents' organization of the Chicago Disciples Sunday Schools, a reorganization was made. The following are the new officers Chairman, O. A. Rosboro; vice-chairman, C. F. Fowler; treasurer, A. C. Munson; secretary, O. G. Harris. An executive committee has been named of the above officers and three others, viz., P. L. Prentis, H. B. Holloway and F. G. Dillard. The executive committee is now outlining an organization plan with definite aims for the work. The suggestions of Chicago Disciples are earnestly solicited by the secretary of the new organization, O. G. Harris. Especially are suggestions desired as to a name suitable for the organization. The secretary wishes every school in Chicago to send to him reports of attendance and offerings at the school sessions. These reports should come through the superintendents. The superintendents met on last Monday evening at the Jackson cafeteria. These monthly meetings close at 8 o'clock.

The Quarterly Rally

The attendance at the Quarterly Rally of the Disciples of Christ of Chicago on last Sunday was a little light, owing to the fact that several other things were on the docket in some of the churches. The largest attendance was probably that of Jackson Boulevard, which had about twenty-five representatives at the meeting. The Russian Mission had about the same number. F. D. Butchart, the chief speaker of the afternoon, gave a strong address on the possibilities of mission work among foreigners.

* * *

The new superintendent of the Englewood school is Harry B. Holloway, who was for several years superintendent at Central Church, Peoria, Ill. Mr. Holloway began his new task at Englewood last month. Some large plans have already been made for the winter's work.

Englewood Church put on the every member canvass last Sunday. Evanston has planned a canvass for next Sunday.

What Will We Do About This?

A certain minister led church after church to strength and success in 52 years of heroic service, and then—was cast adrift.

A certain R. R. conductor served 23 years at a higher wage and at less expense, and then—was retired on a pension of $75 per month.

BOARD OF MINISTERIAL RELIEF **120 E. Market St., Indianapolis, Ind.**

Kansas Church Takes on New Life

R. Sheeler Campbell and company closed a month's meeting at Sharon, Kansas, with 84 additions to the church. Frank William Lynch is the minister of this congregation and during his pastorate of seven months every department of the church has taken on new life. The Sunday school has increased 75 per cent in average attendance and the church is filled at all services. A new Endeavor society has been organized, all the adult Bible classes have been organized and an every member canvass campaign is now under way.

Champion Football Team at Eureka

The Eureka College football team is in the championship class this year. It was undefeated in the first five games which it played. Comparative scores show that Eureka College has one of the very strongest teams in the state and its victories have been no accidents, as some critics have claimed. Eureka closes its season with the Thanksgiving game on its home field, at which time it plays Christian University, of Canton, Mo.

Old Soldier Makes Gift to Church Extension

A few weeks ago one of the members of the Danville, Ind., congregation sent to the Board of Church Extension an annuity gift of one thousand dollars. The man that sent this gift is an old soldier and the thousand dollars was saved from the pension he received from the government. He felt that since this money came from the government he would like to return it to the public in a way where it would do the largest amount of good.

Good Service in Colorado Field

For over three years Claude J. Miller has served the church at Greeley, Colo. During these years there have been 353 accessions to the church membership. About $5,000 has been raised on the church debt, in addition to many improvements on the property that have been made and paid for. Mr. Miller has held two revival meetings for the local congregation, three for neighboring congregations. Last year brought 77 new members into the church. Best of all in the way of reports Mr. Miller counts the fact that three young women of the congregation have decided to enter the foreign mission field. More money has been raised the past year for missions and benevolences than during any other year of the church's history. Mr. Miller has served as secretary of the Western Colorado Protestant Ministers' Association and as chairman of the Northern District on the State Board of the Christian Church. The church at Windsor, Colo., fourteen miles from Greeley, has recently given Mr. Miller a call, and he will accept, although there are only one-third as many members in the Windsor congregation as at Greeley. He will be given opportunity in the new field to do some literary work upon which he has been engaged for some time.

Urbandale Federated Church Dedicates

On Sunday, Nov. 12, the novel new building of the Urbandale (Des Moines) Federated church was dedicated to its useful work. This day crowned with success the efforts of William J. Lockhart and the people of Urbandale, Ia., who have within two years made real their dream of uniting all the Christian people of the town into one church. Beginning with nothing but a vision, they now have a congregation of almost 400 members, representing fifteen denominations. The present building has been constructed in the form of a big home; and later, after a large auditorium is built in front of it, this will serve for church parlors and Sunday school rooms.

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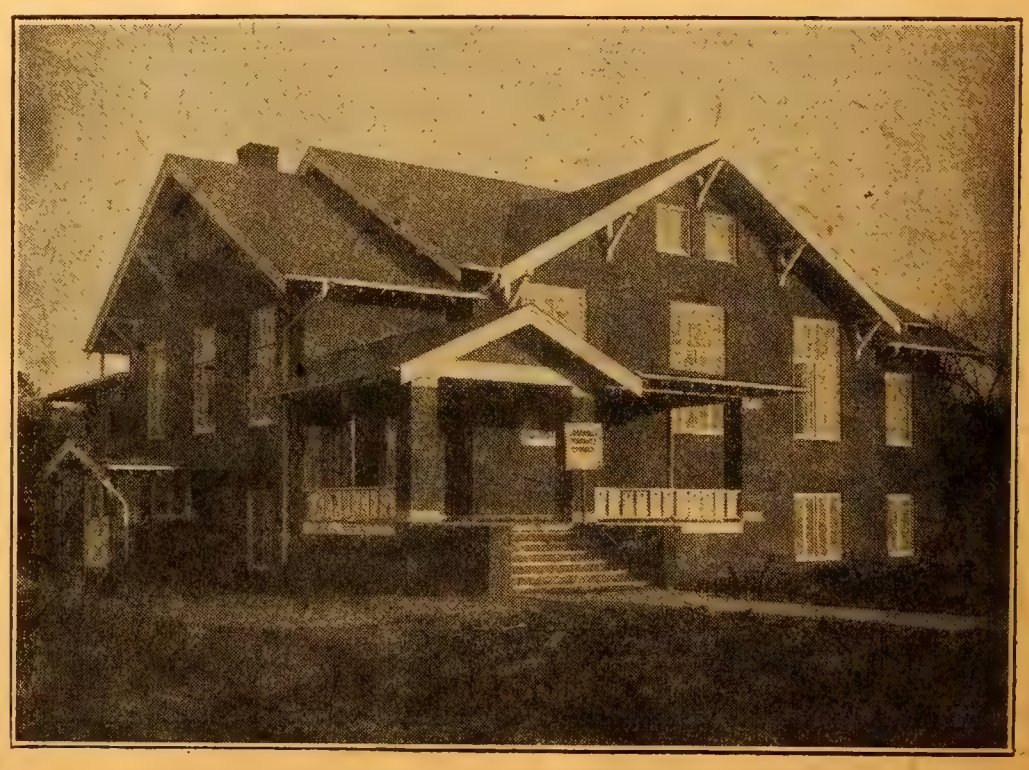
Mr. Lockhart writes that the dedication service was one of the most remarkable he has ever witnessed. A total of $8,000 had been raised at the inauguration of the movement over two years ago; then a like amount was secured a year ago. At the late service $4,000 more was asked for from practically the same people, and this amount was subscribed in about twenty-five minutes. During preliminary meetings leading up to the dedication more than seventy new members enlisted with the church. Mr. and Mrs. Charles Stewart had charge of the music during this series. At the dedicatory service the pastor was assisted by Mr. Stewart and greetings were brought from various other pastors, among them being Charles S. Medbury.

The Urbandale church, while emphasizing the community life, does not do so at the expense of the religious life, for the church is pre-eminently evangelistic and converts are continually being made. More than one-third of the present membership are new recruits. These converts are baptized in the various churches of the city according to their choice and are then received into the Federated church.

* * *

The following denominations are represented in the federated body: Methodist Episcopal, Methodist Protestant, Presbyterian, United Presbyterian, Disciples, Baptist, United Brethren, Friends, Congregational, Lutheran, Dutch Reformed, Christian, Church of Brethren, Episcopalian and German Lutheran.

The federated idea has been so carefully guarded as to make impossible the taking over of the property by any denomination. The articles of incorporation have been carefully worked out and the church is and must ever be a federated church. "The denominational problem," said Mr. Lockhart, "is really no problem at all. We never have had the faintest suspicion of differences along this line, and we do not know a Methodist from a Presbyterian, or a Baptist from a Lutheran. Our big problem is not a denominational problem, but the problem common to every group of Christians—the problem of holding men and women true to Jesus Christ against the pull of the world of sin and the frivolities of society. The devil is the fellow we have to put up our fight against. We have no denomination differences."



The New Urbandale (Des Moines) Federated Church

Evangelism in the Country of the Mormons

The Disciples have but one church in Sale Lake City, Utah, and this field is considered a difficult one for all denominations. But a union meeting recently promoted by twenty of the Protestant churches of the city has been successful. The meetings were held in a great tabernacle. The Biederwolf party had charge. For the past twenty years no similar effort has been made in Salt Lake City. Only 3,500 members were represented in the co-operating churches. People from twenty countries and from thirty-eight states of the Union were present in the meetings.

Fort Collins, Colo., Citizens Talk at First Christian Church

A "Ten-Minute Forum" is what Lin D. Cartwright, pastor at Ft. Collins, Colo., calls his plan for ten-minute talks by the town's leading citizens, just before the Sunday evening sermons by the pastor. The following topics were discussed by leaders in the community's life: "The Child and the Library," by the City Librarian. "The Child and the School," by one of the public school principals. "The Child and the Moving Pictures," by another public school leader. "The Child and the Beet Sugar Industry," by the deputy district attorney. Other topics were "The Child and the Home," and "The Child and the Church." These talks were followed by straightforward evangelistic appeals by Mr. Cartwright.

Cincinnati Has School of Methods

This week, Nov. 27-Dec. 1, is being held at Madison Avenue church, Cincinnati, O., the annual school of methods, under the joint auspices of the Greater Cincinnati Bible School Association, the Ohio Christian Society and the Kentucky Bible School Association. The following are the members of the faculty: W. E. Frazee, of the state work in Kentucky; Garry L. Cook, of the Indiana state work; W. H. McLain, of the Ohio state association; W. C. Bower, of Lexington, Ky.; and R. M. Hopkins, Lucy K. DeMoss, W. J. Clarke, Hazel A. Lewis, and E. W. Thornton, all of Cincinnati.

Church and Community Week at Central Church, New Albany, Ind.

The week of November 12 to 19 was observed at Central church, New Albany, Ind., as Church and Community Week. H. G. Connelly leads at New Albany. Sunday, November 12, was "Go to Church Sunday," with a special men's meeting in the afternoon in addition to regular services, which were all largely attended. A young people's rally was held on Monday evening, with an address by T. J. Wilson, of Park Christian church. Tuesday evening was Bible School night; all classes of the school attended in a body, and an address was given by State Secretary W. E. Frazee, of Kentucky. An old-fashioned prayer service was held on Wednesday evening, an address being given on this occasion by the pastor of the local United Brethren church. A most interesting occasion was "Church and Community Night," on Thursday evening; Dr. Powell, of Louisville, delivered a striking address as the chief feature of the evening. Social evening came on Friday night with an old folks' entertainment and an address by C. W. Cauble, of Indianapolis. Sunday, Nov. 19, was observed as Home Coming day. At the Bible school rally a special children's trained chorus added to the interest. At the "Children's church" the pastor gave a talk to the children. At 10:30 came the great home coming service, and an evangelistic and praise service at night closed the week of special community effort.

R. A. Doan Conducts Missionary Rallies in California

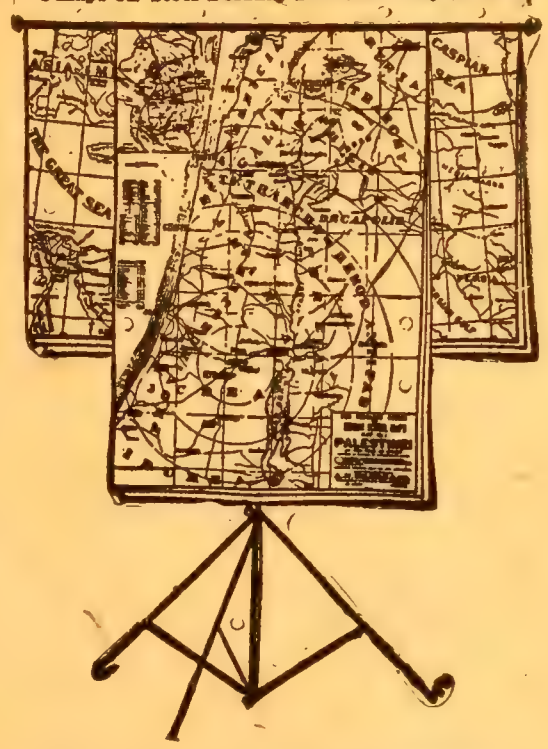
With December 1, R. A. Doan, of the Foreign Society, begins a series of missionary rallies in California. He is accompanied by Dr. L. F. Jaggard, of Africa, and David Rioch, of India. The following are the dates and places where rallies are to be held: Dec. 1, Stockton; Dec. 4, Oakland; Dec. 5, San Jose; Dec. 6, Santa Rosa; Dec. 7, Fresno; Dec. 8, Bakersfield; Dec. 11, Los Angeles, First church; Dec. 12, San Diego, Central church; Dec. 13, Pomona, First church; Dec. 14, Long Beach, First church; Dec. 15, Redlands, First church.

Danville, Ind., Pastor Conducts Questionnaire

Charles O. Lee, pastor at Danville, Ind., is known as a community pastor, and his church as a community church. Mr. Lee has recently sent out to a hundred representative persons of Danville a series of questions concerning religion, and upon the answers to these questions he will formulate a number of Sunday evening sermons to be delivered during the winter. Here are the leading questions put to the Danville citizens:

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This grand set of six Maps consists of the following:

New Testament Palestine — Old Testament Palestine — Roman Empire showing Pauls Travels — Bible Lands of the Old Testament — The Exodus, Egypt to Canaan — Ancient Jerusalem.

Printed on linen finish cloth in 6 colors size 19x27. Mounted on folding steel stand, can be raised, lowered or turned in any direction on the revolving frame so the largest classes can see them, being on a line with the faces of Scholars when seated. Making them the most practical Helps in Student and Class Work. When not in use can be easily folded up Price $3.50 net and for 30c extra will be sent prepaid to any Express office. Single maps of the above sent prepaid on receipt of 60 cents.

Similar to abov on a larger Scale are 5 Eilers Sunday School Maps on a very strong Revolving Adjustable Steel Stand about 6½ feet high, 36x48 to 36x57 on linen finished cloth. These Five thoroughly up to date Maps Consist of the following

New Testament Palestine,—Old Testament Palestine,—Roman empire and Bible Lands, showing Pauls Travels by Colored lines.—Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Isrealites. Price of any single Maps $1.00

On account of its portability, this Stand and Maps are the most helpful aids in teaching Bible History. To avoid errors in ordering specify Eilers Maps on Revolving Steel Stand Price $6.50 will be sent prepaid to anv Express office for 60 cents additional.

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For Sunday Schools, Bible Classes and Individual Students



Because of the combined attractiveness, accuracy, adaptability, compactness and cheapness of these maps, the series should find a place promptly in the classrooms of every progressive Sunday School.

The maps, both in detail of drawing and coloring, are superb, Size, about 17x25 inches. Not sold separately. Complete set mounted on wooden roller, to fit on music stand tripod. The low price of $5.00 includes maps, tripod, boxing and delivery charges in continental United States.

★ ★

American Series of Five Maps

These are lithographed in four colors on muslin of superior quality, and measure 36x58 inches. Large lettering of names of places is a special feature of all these maps. Each map has distinctive features, but all have large type, clear and bold outlines.

The maps are as follows:

Map of Palestine—Illustrating the Old Testament and the Land as Divided among the twelve tribes.

Map of Palestine—Illustrating the New Testament.

Map of the Roman Empire—Illustrating the Journeys of the Apostle Paul.

Map of Assyria and the Adjacent Lands—Illustrating the Captivities of the Jews.

Map of Egypt and the Sinai Peninsula—Illustrating the Journeyings of the Israelites.

Any of the above maps sold singly and unmounted at 1.00 each, postpaid.

These maps are also furnished in a set of 5 that are mounted on one specially constructed wooden roller, which is arranged to rest securely on the top of the upright bar of the stand. The stand is collapsible and is made of steel, finished in black Japan.

Entire Outfit, $6 50 Net.

By Express or Freight at Purchaser's Expense.

Are you a church member? In your opinion, what is the chief business of the church? What do you consider the program of Jesus, relative to the church, to be? What sort of a man ought the minister of today to be? Are the sermons you hear today vital? What is your opinion of the way the financial side of the average church is run? What is your opinion of the church members of our own vicinity? What attitude should the church take toward amusements? How can the church become a more efficient force in its own community? The Christian Century hopes that after full returns have come in, Mr. Lee will present for its readers a resumé of information secured from the questionnaire.

Dr. Philputt Accepts Virginia Pulpit

James M. Philputt, formerly of New York and St. Louis, has accepted a call to the work at Charlottesville, Va., at least for the period of the winter months. The local papers have been enthusiastic in their praise of Dr. Philputt's sermons.

Nebraska Disciple Elected to State Senate

L. C. Oberlies, well known for his Bible school leadership in Nebraska, was elected to the state senate at the recent elections. By daily occupation Mr. Oberlies is a lumberman.

Transylvania College Aids Rural Churches

The ministerial students of Transylvania and the College of the Bible are making notable advances in rural church development. Sixty-one students from the institution are serving 106 rural churches. These young men are being trained, through a special course in the institution, to meet and solve the rural church problem. As a result many churches are being aroused to their possibilities, and are advancing from quarter time to half time work and from half time work to all time work.

Transylvania Christian Associations Promote Church Attendance

The Y. M. C. A. and Y. W. C. A. of Transylvania College have begun a campaign for church attendance. In this way the associations feel that they can be some real help to the churches of Lexington, and at the same time accomplish something for the college.

"Church Night" at Wellington, Kan.

The church at Wellington, Kan., where Henry W. Hunter ministers, is going to try a new plan to conserve the time of the workers in the church and its various departments. They have set apart one night of the week and call that "Church Night." On this night they propose to have all business sessions and committee meetings hold their gatherings in the various rooms of the church. The plan just now will be to have this "Church Night" on prayer meeting evening, the first fifty minutes being used for the regular prayer service and lectures on Old Testament heroes that the pastor is giving through this winter. The second period will be divided into the various business sessions. The pastor has been preaching some sermons on the necessity of parents staying at home evenings with their children in order that they may have the proper care and oversight. This plan is an outcome of those sermons. Mr. Hunter is successful in being able to attract a large number to his weekly prayer meetings. The largest crowds in the history of the church are now in evidence week after week. The studies in Old Testament heroes are attracting much attention and the manner in which the services are conducted pleases. A good many people are enlisted to perform some particular duty for each night, if it's only to see that each one that enters the room has a Bible. The attendance is the largest in the city, even though one other church has almost twice the membership. During the last month the church at Wellington has had sixteen additions. Most of these were the results of a meeting that was held at the mission church on the east side of the city, with Mr. Hunter leading the home forces.

* * *

—The Christian Courier of Dallas, Tex.—which, by the way, is coming to be one of the best papers in the brotherhood under the editorship of W. M. Williams—reports that A. H. Utterback of Ozona, Tex., often goes 85 miles to church. There is no Disciples organization at Ozona, and Mr. Utterback sometimes goes to San Angelo, where he hears C. M. Schoonover preach.

—A graduating class of eleven received certificates at the close of the University (Tex.) District School of Methods, held in Austin, Tex. Among the graduates was the pastor of the Austin Church, T. H. Mathieson. S. W. Hutton is doing fine work as the Texas state superintendent of Bible Schools.

—F. K. Hargrove, of Weston, Mo., recently closed a short meeting at Camden Point, Mo., which resulted in adding 30 persons to the church membership, 19 by confession of faith. C. A. Lowe, minister at Camden Point.

—Some new buildings will be erected for the mission at Wuhu, China. These have long been needed. Wuhu was the scene of much of the labors of the late C. E. Molland.

—The Wilkinsburg, Pa., church has just closed a short, but helpful meeting, led by W. H. Boden and wife. Including some persons coming just before the meeting, the church membership was increased by 26.

—The Foreign Christian Missionary Society has two sets of stereopticon slides on the Damoh Orphanage work that are being sent out free to the Endeavor Societies paying expressage.

—Ira L. Parvin of the Niagara Falls Church is preaching during this winter a series of evening sermons on "The Position and Plea of the Disciples of Christ." Eighteen sermons are included in the series.

—Guy W. Sarvis reports the baptism of seven men at the Drum Tower, Nanking, China. One of these is the physical director of the university. He is a fine young man. Mr. Sarvis spent the summer months in Japan with great profit and pleasure, not only to himself, but to the missionaries in the Mikado's kingdom.

—D. A. Doan will lead in a missionary rally of all the churches of the Bay District, in California, on December 4th.

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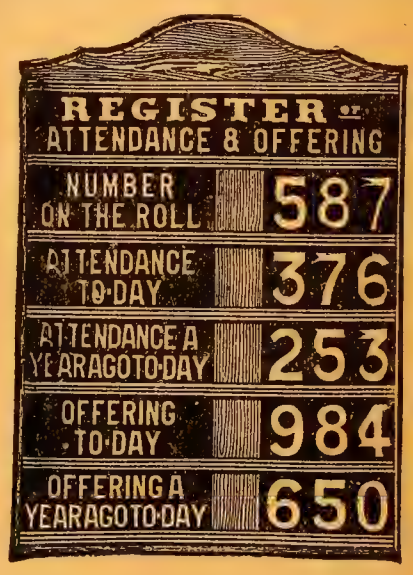
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(10) The Placing of 100 New Workers in the Enterprises of the Board in the United States.

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The First Sunday in December is C. W. B. M. Day in the Churches.

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CHRISTIAN WOMAN'S BOARD OF MISSIONS

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INDIANAPOLIS, INDIANA

The rally will be held at Oakland Church. The Oakland congregation, under the leadership of H. A. Van Winkle, recently entertained three other of the district's Disciple churches in a union meeting. The next union meeting will come in February, probably to be held at Alameda.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Garry L. Cook, Indiana's state Sunday School superintendent, has arranged for a training school to be held in Brazil, Ind., for Clay county workers. Mr. Cook will be assisted in instruction by the national secretaries, by C. W. Cauble and by a Baptist pastor of Brazil. The date of the school is Dec. 11-16.

—During November H. A. Van Winkle, pastor at Oakland, Cal., preached a series of sermons on "The New Testament Church."

—George A. Campbell and First Church, Hannibal, Mo., will hold a home force meeting just after the holidays. Levi Marshall, of Nevada, Mo., recently occupied the pulpit at Hannibal.

—The Life-Line plan of the Foreign Society has recently been adopted by the following Christian Endeavor societies: Reserve, Kan.; Dowagiac, Mich.; Cedar Rapids (First), Iowa, and Liberal, Kan. Evangelists have been assigned them and they are happy in this new relationship.

—W. H. Erskine, Osaka, Japan, says that the night school there has increased in its attendance until sessions are so crowded that many of the students get discouraged and do not come regularly. The kindergartens are doing good work, but owing to the cholera scare many of the children have not yet started. The workers are encouraged over their preaching in the street market.

—Prof. W. R. Walker of Bethany College will give the C. W. B. M. Day address at Wilkinsburg, Pa., on the first Sunday of December and will preach on education at the morning service.

—Upon the recommendation of the official board of the church at Niagara Falls, N. Y., the congregation there voted an increase of $200 on the salary of the pastor, Ira L. Parvin. Mr. Parvin has served this church for three years and is held in high esteem by the people there.

—Dr. Paul Wakefield will begin his furlough in June, 1917. It will be remembered that he has been stationed at Luchowfu, China.

—The churches of Wilkinsburg, Pa., will begin a union evangelistic campaign with the Beiderwolf party on Jan. 1. The pastor of the Christian Church, W. Scott Cook, will act as chairman of the personal work committee.

—Howett Street Church, Peoria, Ill., will observe a "White Gift" Christmas this year. Churches interested in this ideal plan of making Christmas count for good should send to this office for the exercise.

—As a result of the Lockett-Adair union meetings recently held at Seymour, Tex., the Disciples church there, under the leadership of B. F. Stallings, received into its membership a large number of additions.

—Through the state missionary organization of Texas, in the last two years, nearly 4,000 persons have been added to the membership of the churches, 31 churches have been organized and many churches reorganized and aided. The state society is reported out of debt. "The best work done in thirty years by the Texas organization" is reported being done by J. B. Homes and the congregation at Galveston.

—The Haskell, Tex., church has given its pastor, W. A. Lyle, two months' vacation to regain his health.

—The Brotherhood Bible Class at Alliance, O., chartered a car and took over a carload of people to the Canton Church to attend the evangelistic services being held there.

—D. R. Dungan, of Glendale, Cal., will spend the winter in Honolulu, Hawaiian Islands. Better health is his goal. Mrs. Dungan accompanied him.

—C. C. Crawford, of Indiana, is successor to C. V. Pearce at Albia, Ia.

—C. S. Medbury preached a sermon at University Place, Des Moines, two weeks ago on "The Present Day Prophet, or The Man of the Now."

—Claude J. Miller, until recently pastor at Greeley, Colo., has accepted the work at Windsor, Colo.

—C. R. Scoville is holding a meeting at Ottumwa, Ia.

—George L. Peters of North Side Church, Omaha, Neb., writes that a good meeting led by J. A. Barnett has just been closed at this church with fifty additions to the membership. Mr. Peters speaks highly of Mr. Barnett as evangelist and man.

—W. M. Williams, editor of the Christian Courier, Dallas, Tex., with his wife, has been taking a thousand-mile auto tour over West Texas.

—Homeville Church, Pittsburgh, will dedicate a new building on Nov. 26. The Homeville Church is a child of the "mother church" at Homestead.

—C. W. B. M. Day comes the first Sunday in December. Churches all over the country are preparing to make this a red letter day.

—First Church, Lincoln, Neb., began an educational rally on last Sunday, which is to continue over until next Sunday. One evening is being given over to each of the missionary and benevolent causes. Among the speakers are Secretary Bert Wilson, Dr. Osgood of Africa and Mr. Hanna of the Philippines. An every member canvass will be promoted on next Sunday afternoon.

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—At his request J. W. Perry of Kansas City, who has been president of the National Benevolent Association for the last seven years, was not re-elected at the Des Moines convention. W. Palmer Clarkson of St. Louis was elected as his successor. Mr. Clarkson has for years been vice-president and acting chairman of the board. He is deeply interested and thoroughly familiar with the work. No better choice could have been made.

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ILLINOIS NEWS NOTES

The church at Rutland is doing things under the leadership of J. Ray Fife. Sunday, November 19th, they doubled their regular attendance at Sunday school, and had five additions to the church.

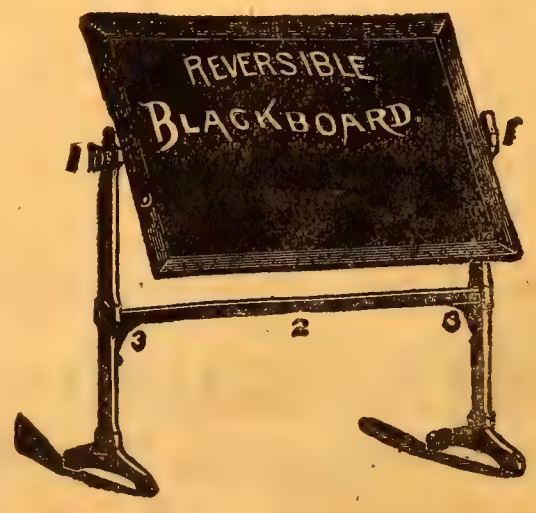
The Charleston and Mattoon churches are engaged in an exchange meeting. The meeting began in Mattoon November 5th, and at Charleston, November 26th. A special women's meeting was conducted by the women of the Charleston church on November 12th; and the men had charge of the service on November 19th.

The Christian churches of Bloomington are organizing their forces for the most effective co-operation in the coming union evangelistic campaign under the leadership of Bob Jones.

W. W. Weedon is happy in his new work at Allendale and Barney's Prairie.

The church building at Princeton is being rushed to completion. Cecil C. Carpenter and the congregation expect to hold a union campaign commencing January 14, 1917.

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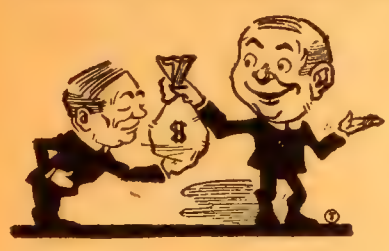
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The DuQuoin and Carbondale churches are in an efficiency contest. DuQuoin is in the lead at this time. Adam K. Adcock is preaching along a definite line. He is now making a study of Ephesians, having finished Romans, I and II Corinthians and Galatians. On Sunday evenings he is preaching a series of sermons on "Men and Women of the Bible."

Second Church, Danville, has thrown its strength into the union evangelistic meeting in progress there.

Sunday, November 26th, was a big day in the calendar of the church at Petersburg. Samuel E. Fisher, the pastor, urged a large attendance and each of the three services were featured. The Bible school observed the day for American missions, and at the morning and evening worship Thanksgiving was given prominence.

W. H. Fonger, of Cooksville, is conducting a mission study class on Wednesday evenings for the young people of his church and those of the Presbyterian church.

The Palestine Church, J. A. Parker, pastor, has had thirty-four additions at regular services during the past four Sunday nights.

Fred Wilson recently took charge of the work at Vermont and will conduct a meeting in January. Substantial repairs are being made on the church building, and an every member canvass was made for all expenses on November 26th.

By effective organization and without spectacular methods the Bible School of the Taylorville church is having the largest fall attendance in its history. Walter S. Rounds is especially happy over this condition.

The new building for the Howett Street Christian Church in Peoria is nearing completion. They hope to dedicate it December 24th. It is a large building containing thirty-three rooms equipped for modern social work. The members of the church are planning to give all the money they usually spend for Christmas presents to the building fund. They will continue to meet their missionary apportionment as heretofore.

Charles S. Early will begin a meeting with the Clinton Church next Sunday. They expect to hold a three weeks' meeting. James L. Scofield was here October 31st to November 5th, conducting an institute in the interest of the men and older boys of our church. His lectures helped all who heard him.

At the suggestion of B. H. Sealock the Illiopolis Church this year has inaugurated a new financial policy. They applied the every member canvass to the Sunday School children, as well as to church members. They put "collection boxes" away and put offering boxes on the wall, just inside every entrance. No offering is taken in church or Sunday School at any time, special or regular. The church pays for all supplies.

The state office can put some church or churches in touch with a first class evangelist, who would like to spend January and February in Illinois. Let us hear from you.

Three Better Community Conferences will be held this year under the direction of Dr. R. E. Hieronymus, community advisor of the University of Illinois. For Northern Illinois the conference will be held at the Art Institute, Chicago, December 5th; for Central Illinois, at Galesburg, November 21st; for Southern Illinois, at Centralia, November 27-28th. The conference at the University of Illinois last year was such a success that the matter is to be made a regular affair. All our preachers and as many of the brethren as possible should attend.

H. H. PETERS,
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Central Christian Advocate (Methodist): "A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few."

The Presbyterian Advance: "The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which has often been asked of him by correspondents and readers—'What is the best book on baptism?'"

The Christian Intelligencer (Reformed): "The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal."

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Baptist Standard (Dallas, Tex.): "This is a very interesting work; as much so as any volume of fiction we have read this year!"

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TRANSYLVANIA AND THE COLLEGE OF THE BIBLE

One of the prophetic organizations in the college community is the College Ministerial Association. Twice a month in the evening this group meets for an hour of helpful discussion of the great practical problems confronting the church. The theme under discussion last week was "The Minister and His Relation to the Political Community."

A Student Volunteer Band has been organized in Transylvania and the College of the Bible. It is made up of a number of students who are volunteers for the foreign field. The organization seeks to enlist other students for the mission field and to further prepare its members for their own special task. Every other week they are meeting for a study of "Epoch Makers in Modern Missions."

The football season is developing satisfactorily. The first part of the schedule has included a number of the strongest colleges in the South, and the team has been making a fine showing this season. The last game, in which Transylvania tied Marshall College, was the most sensational game ever seen on a local field. Georgetown College, Center College, Mississippi University and Louisville University are yet on the schedule and will offer some excellent sport for the Transylvania team.

Professor C. C. Freeman made an address recently to the Y. M. C. A. and student body of Center College. Professor W. C. Bower's chapel address, in which he gave an interpretation of the Des Moines Convention, was received with a great deal of enthusiasm by students and faculty. H. W. C.

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The officers and workers in the DISCIPLES PUBLICATION SOCIETY *take much greater satisfaction in building up a* BROTHERHOOD *publishing enterprise than in building up an institution for private gain out of the patronage of the churches and Sunday-schools. The Society is steadily becoming a potent and helpful agency in the religious world, not alone in supplying literature to Disciples' schools and churches, but in proclaiming the message of the Disciples to American Protestantism. There is no greater privilege before the Sunday-schools of the Disciples of Christ than to*

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in the increasingly larger service that so surely is awaiting both them and us.

Disciples Publication Society

700 East Fortieth Street :: :: CHICAGO

HIRAM COLLEGE NOTES

Our general secretary, Mr. C. O. Reynard, has been supplying pulpits recently, speaking on the theme of "Christian Educiation." On October 29 he spoke at Wabash Avenue, Akron, Ohio. He is available for such service always.

An Ohio woman, in writing her will last week, gave one-half of her modest estate to Hiram College for the endowment fund. Such gifts yield permanent income for the education of Christian young people. Many other Christian people would do well to follow the example of this good woman.

Our football team has now won its fifth consecutive victory for this season with no defeats. On October 28 Muskingum was defeated by the score of 19 to 14. This is the first time for this season that Hiram has been scored upon.

A faculty committee on Pulpit Supply has recently been appointed, with Prof. G. S. Bennett as chairman. The object of this committee is not only to help the students secure preaching appointments, but also to render a helpful service to the weak churches within reach of Hiram. Professor Bennett will be glad to visit any church at present without preaching, and whenever a student preacher is desired he will do his best to secure the best available man for the place. Write him at once.

G. S. Bennett, Hiram, Ohio.

★ ★

—After a minister has reached the age of seventy and has served in the pastorate for forty-five years, he should be justified, certainly, in dipping into his "barrel." But T. J. Clark, who is now over three-score and ten, being now pastor at Albion, Ill., has just completed the preparation of a series of new sermons on practical topics. The following are some of the subjects treated: "The Function of the Bible," "The Portions of the Bible of Universal Application," "The Distinctive Features of the Two Testaments," "The Scriptural Idea of a True Christian Life," "What Is a Spiritual Life in Contrast to a Carnal Life?"

—The minutes of the general convention held in Des Moines, Iowa, October 9 to 15, are printed and ready for distribution. The address of President W. F. Richardson on "The General Convention, Its Purpose and Promise" has by order of the convention been published in tract form. Anyone desiring copies of the same, or copies of the minutes, can secure them by writing to Graham Frank, at Liberty, Mo.

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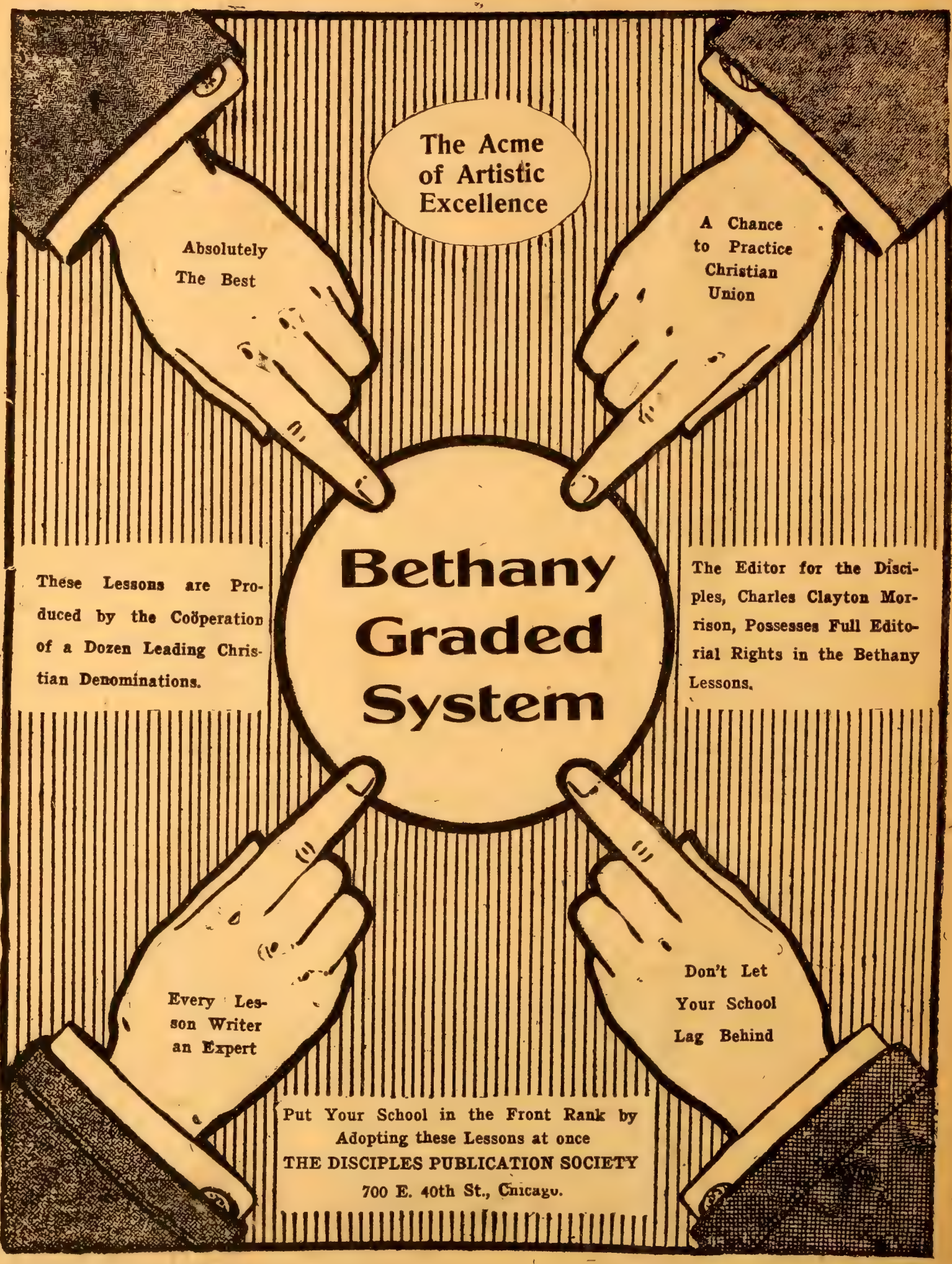
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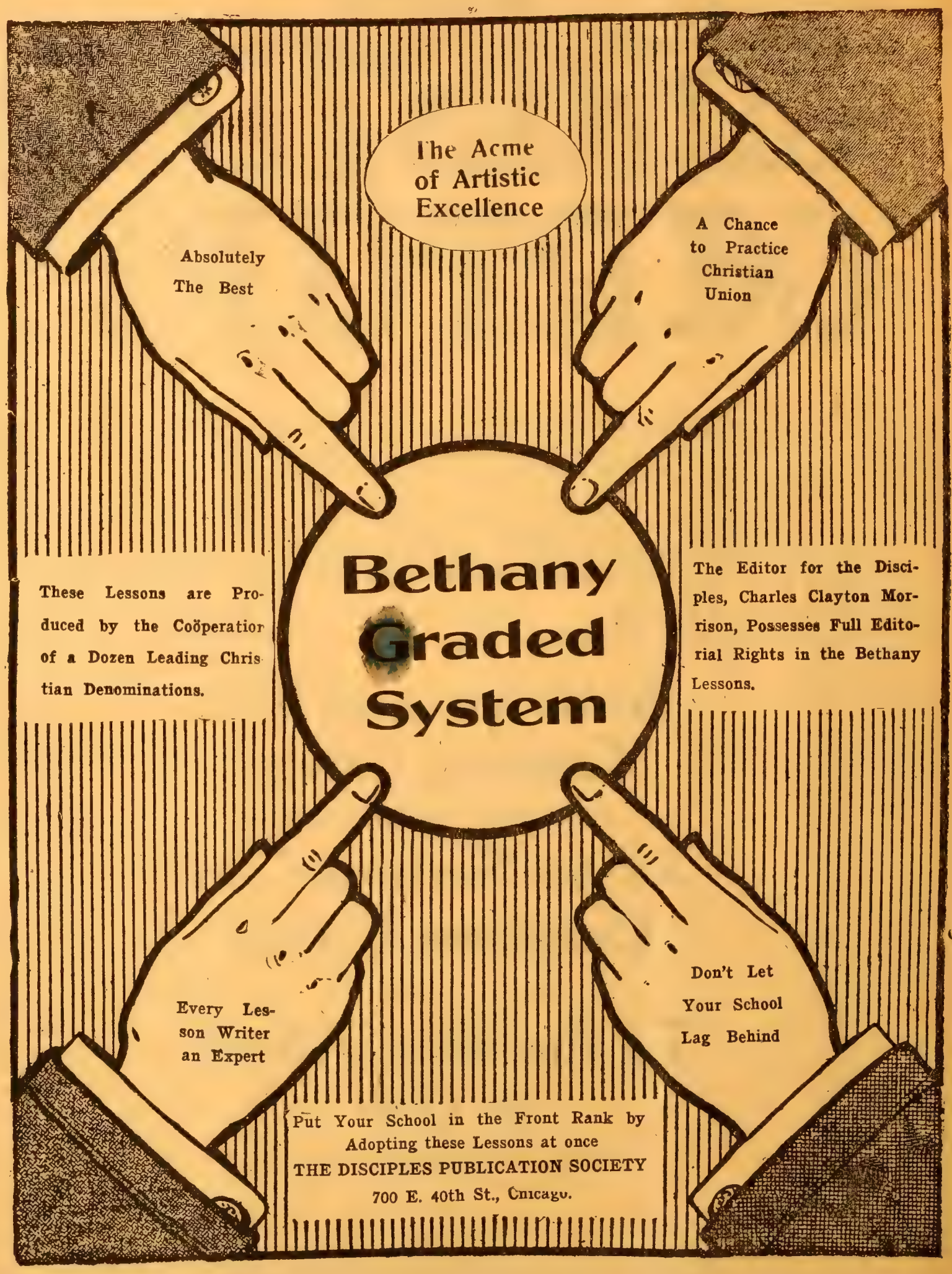
Vol. XXXIII December 7, 1916 Number 49

America and the Coming Crisis
By Newell Dwight Hillis

As to Sermons on Christian Union
By E. B. Barnes

To the Man About to Quit
Editorial

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII DECEMBER 7, 1916 Number 49

To the Man About to Quit

"I'M TIRED OF IT ALL!"

The business man was telling his pastor just why he had decided to resign all his offices and lead an easier church life henceforth. He remembered the busy years in which he had been a Sunday School teacher, and Men's Club president and financial leader of the church. In more than one emergency he had stepped into the breach and turned defeat into victory. And now, after it all, he wanted to quit.

There had been annoyances along the way. Some old-time leaders had looked with envy on the young upstart who had come into the church and gone to work with his coat off. His activity reflected on their sloth and they resented it. They found little ways through the years to annoy the man who wanted to work. They failed him after they had made good promises. They sometimes spoke slightingly of his dreams, especially if there was one which did not come true.

And then the church had not grown as the young business man had hoped it would. While he had seen a bank start in a humble way and leap to a foremost place in his city's life, by skillful combinations of capital and influence, the growth of the church had been very moderate. Five years of nerve-racking labor on the part of a few men had brought but a fifty per cent gain. It did not look like a profitable concern, as he reflected upon what he had seen as possibilities and as he considered how poorly the church had met its opportunities.

★ ★

"Why should I forever work like I have been doing without a salary and without even being appreciated?" inquired the business man of his pastor when the latter remonstrated with him. That is the question that the active Christian is sure to face sooner or later. "Why should I sacrifice myself for religion?"

The pastor who faced this situation realized that he was playing for the soul of a big man. This man had had no vacation in three years. Without knowing it, the business man was tired. Deliberately the man of God set to work to entice his parishioner off to a fishing trip, evading the bigger questions. Some days later, while they faced each other in a boat, after casting some hours for bass, they came back again to the question they had left unsettled in the city a few days before.

"You asked me to tell you why I thought you should not quit," said the preacher. "I am ready now." Then the preacher started in to set forth the point of view of the Man who takes up his Cross.

In the first place, civilization really rests upon the people who do things that do not pay. It does not pay a mother, in most instances, to rear a child. She misses many things that can never be made up to her. It does not pay a teacher to teach the truth. Most teachers might change their work and secure far larger remuneration. A teacher that teaches for the money is not worth it. Were everybody to quit doing the things that didn't pay, we should lose all our voluntary associations for human betterment. Civilization itself would totter at last in the great debacle that would follow. Clearly, then, everybody cannot quit doing the good things that do not pay. The church, least of all, can afford to lose her voluntary workers. She would be left with a venal priesthood mumbling a ritual, if the good church workers should all quit.

★ ★

The minister and the business man lived in a great city. They believed in its future. A club to which they both belonged had shown them conclusively that in planning for the great ideal city of the future, there must be more than banks and brokerage houses. There must be character-producing institutions that will furnish honest and noble men to lead the affairs of a great city. These men are not commonly produced outside the churches. They cannot be produced by preachers alone, but are the result of the sacrifices of Sunday School teachers and personal workers. The fair city of their dreams waits upon the work of the meeting house.

And then our religion has taught us a sense of personal obligation to Jesus Christ. "You spoke of coming right on to church just the same, even though you resigned your offices," said the preacher. And then that preacher told the young business man that it was not thus that the original disciples followed their Lord. It was not enough to listen to Him on pleasant mornings as he explained the scriptures in the synagogue worship. Following Him involved dreary marches. It meant facing contemptuous crowds of people who felt superior to these enthusiasts. Following Jesus led to a judgment hall, and to Calvary. It brought men to violent death in the long ago, but no man followed long in this Way and ever wished to turn back. These disciples before they died became men in a glorious and heroic and history-making sense.

"You have not gotten your second wind in religious work yet," declared the minister. Our first bursts of activity sometimes exhaust us. We would never be runners if we sat down by the roadside when first we gasped for breath. The Indian could run the trail all day long, for he had his second wind. In religious work we learn after a while that neither the jeers of the idle, nor the sloth of the slothful, nor the indifference of the unconverted can turn us aside from our mighty purpose for God when once we have found our second wind.

"You have no way to take your money with you, but your religious riches will pile up to all eternity," triumphantly concluded the man who had spoken for God. After all, our humble tasks about the church may be the only real work we will ever do. The man who would quit there would have the curse upon him that rested upon the man who put his hand to the plow and looked back.

EDITORIAL

A GREAT GATHERING OF EVANGELICAL CHRISTIANS

A GREAT company of Christians are gathering in St. Louis this week in connection with the Federal Council of the Churches of Christ in America. This is the third quadrennial meeting and the first one which has ever been held in the middle west. Thirty religious denominations and eighteen millions of Christians will be represented. The purpose of the organization is to secure cooperative action on matters which are of common interest to these various bodies.

Though a small contingent among the Disciples of Christ has professed opposition to the Federal Council, and though the Disciples have not been noteworthy for the promptness with which they have paid their part of the expenses of this organization, there is nevertheless much interest among our people in the Federal Council. It is not the last word in Christian union. But it is believed by many of us that it is Christian union's next step. Under the leadership of Dean Shailer Mathews, a very conservative statement of its mission in the world has been formulated; so conservative, indeed, that the Continent, a prominent Presbyterian newspaper, has expressed grave doubts whether the organization is going to prove useful in days to come. The Disciples can wield an influence in this organization that it may not prove a counter to be thrown against the Christian union movement, but rather a half-way house toward a united church.

The various commissions of the Federal Council will hold meetings and these commissions will show just how virile the organization is. The Social Service Commission under the leadership of Charles Stelzle has been much in the public eye. The Commission on Relations with Japan is also one with an honorable record, under the leadership of Dr. Gulick. The Commission on Family Life deals with a subject of absorbing interest. The reports of these commissions will make all the sessions live with interest.

The fellowship of Christ's followers will surely draw them closer together. There should be prayers in all our churches this week for the Federal Council.

THE FREEDOM OF THE DISCIPLES

OCCASIONALLY we hear of a young man who has finished a course of study in a high grade Eastern university and then straightway has sought a pulpit in some other communion. Misled by the theological controversy among the Disciples, he has sought "more freedom." At this the fathers must turn uneasily in their graves, for they were supposed to be "long" on freedom. Each of them in his own way had broken with authority and the motto, "In matters of opinion, liberty," was very dear to them.

What these young men need to learn is that a man has just as much freedom in this world as he will claim. That was the kind of freedom Alexander Campbell had. It was a freedom that he achieved. It was a better freedom than a kind he might not have worked for.

We think we could imagine our young Disciple student leaving the university and going to preach in some communion where he would not be disturbed. There are denominations so dead, and in which men are so little interested in each other, that there is freedom of a certain kind. But it is a sort of freedom which leads to stagnation and death.

To this same young man we point to all the strong free men of the Disciples. Among us there are intense convictions. This is a sign of our religious vitality. Where men are deeply in earnest they will differ strenuously. The free men of the Disciples of Christ are men who prize their freedom for what it will do in leading a million people, and more, nearer the truth we all seek.

The young man, hungry for freedom, needs to learn that even freedom has its limitations in the social good. Paul was a man who claimed an astonishing freedom. After he had ripened, he said, "All things are lawful, but not all things are expedient."

SEEKING OR AVOIDING THE TRUTH

SEEKERS after larger truth often become impatient with those who are content to hold fast to the truth that has almost become obsolete. There is a type of mind that loves to dwell in the days that are gone. Such a mind crowns those days with a halo that is never allowed to become dim. The brightness becomes brighter with the years.

There is another class, perhaps the largest of all classes. They sit in the pews week after week. They would not know themselves as seekers after truth. Yet they would do mankind a great service if they would only let the truth seek them. The whole story is summed up in the proverb, "If the shoe fits, wear it."

But when the shoe fits we don't want to wear it. We seem to be content in the world of truth to pass to others the shoes that exactly fit us, though they fit no one else. We will wear the shoes of anyone, no matter how much too large or too small. They are comfortable if it is understood that they are not for us.

Consequently, the world is sore with corns and bunions as a result of our not having enough courage to wear our own shoes, or to accept the truth that is meant for us and for us only. We say the Bible is inspired because it finds us. In as true a sense whatever finds us will inspire, and what is more inspiring to devout souls than the knowledge that the truth possesses them? So while thousands are not in a position to seek for truth, the truth is in a position to seek them—if they do not hide or dodge.

WHAT WE BELIEVE ABOUT JESUS

BELIEVING in Jesus is not a difficult matter. Almost everybody that knows about Him believes in Him in one way or another. We find socialists and anarchists, pacifists and their opponents, labor unionists and capitalists, each believing in his own fashion. The character of Jesus is so rich and composite that each man goes to Jesus and finds there the mirror of his better self.

But does it matter nothing what we believe about Jesus? Are we to let the matter rest there and say that faith in Jesus is enough? Certainly the definitions we attach to men make all the difference in the world in our relations to them. Our dentist may have a medical training and be licensed to practice medicine,

but in case of an accident we rush by his office to hunt up a man who hangs out a different sign than that of dentist. So long as we define him only as dentist, he has only a certain range of helpfulness to us.

In Jesus' day some men defined him as prophet. They got from him a prophet's reward. Some saw in him John the Baptist risen from the dead. This produced terror in the soul of a guilty king. Some saw in Jesus a Messiah of the Zealot order. They wanted to take him by force and make him king. A few saw in Jesus the transcendental Messiah. These looked upon Jesus as their Saviour.

In our own day, also, it makes a difference what definition we attach to Jesus Christ. If we look on Him as a revolutionist, as does Bouck White, we get inspiration for social change. If we see Jesus through the eyes of a Tolstoi, we are made into pacifists.

The New Testament insists that Jesus is to be defined as Christ and as Son of God. As Christ He is in the kingly line nobler than was David, and revealing the royal possibilities of all manhood. As the Son of God, He reveals God. More than this, he takes on all the religious values of God Himself, so that many Christians have been able to confess that Jesus was and is God. The higher view of Jesus Christ has prevailed, throughout the ages, over the lower ones, for it has proved itself in religious experience.

PROCRUSTES AND THEOLOGY

PROCRUSTES was the gentleman, a highwayman by profession, who had a bed for travelers. A man who was too long was cut off to fit. The short men were stretched until they also would fit the bed. It is thus that many people have operated in the field of theological opinion.

The creed has been drawn up and once it has come into definite formulation, it is then used in two ways. It condemns men who believe too much and also the men who believe too little. Thus it has been possible to burn men for the sake of Jesus Christ, though few of us can doubt the attitude our Lord would take toward such misplaced zeal.

Though the Disciples have protested against creeds, they themselves stand in some jeopardy of just this process. The history of creed-making is that it usually begins with some kind of settlement of a problem of biblical interpretation. The interpretation begins to take on all the authority once possessed by the Scriptures themselves.

In the Greek legend, Theseus put an end to the activities of Procrustes. Theological gentlemen of like mind in all denominations are on the way to be put out of employment.

THE RELIGIOUS QUESTION IN MEXICO

THE Mexican question is no nearer solution than it was four years ago. It is complex, as the problem of a whole nation is bound to be. It becomes clearer to all observers, however, that the religious question in Mexico is one of the leading points of divergence between the various parties.

Just previous to our civil war, the church party in Mexico had been stripped of its power. The laws that were put into effect with regard to the church were the most stringent in the world. The church could own no real estate. The church buildings were owned by the government and given free to the church for its ordinary use. Convents were forbidden. It is said that a priest might not wear a professional garb on the streets. These laws came into being after the church had become the leading land owner of Mexico and possessed of enormous power.

Ninety-nine per cent of the Mexicans are nominally Catholics. It is not a question just now of their quitting the Catholic church. It is a question of temporal power for the church. The church still mixes in the political affairs of the land and as a result there are pro-Catholic and anti-Catholic candidates for the position of chief magistrate in the country. Madero and Carranza have been known as anti-clerical leaders.

The late Dr. Charles A. Briggs of the Union Theological Seminary held that Protestants might hope to be re-united with the Roman Catholic church if the latter would only give up its pretensions to political power. Perhaps Dr. Briggs was over-sanguine in that hope, but there is little hope of seeing his theory tried. The powers that control the Roman Catholic church seem determined to continue the anti-spiritual course of claiming for the church two swords, a temporal and a spiritual. There was once a time when the church had to save Europe from anarchy by the exercise of the temporal power. Now the church becomes the occasion of anarchy in a great nation because of its persistent intrigue in matters which are of no direct concern to the church.

DEGRADING A GREAT LITERATURE

THE interpretation of apocalyptic literature on the part of religious faddists continues without diminution. The great war furnishes new footing for this kind of thing. The books of Daniel and Revelation have been made conjurers' hats out of which may be drawn whatever a biblical magician may wish.

The Disciples faced this kind of interest in the long ago and were saved from its worst extravagances. A man by the name of Thomas began preaching an extravagant millennialism and finally withdrew from the movement and formed what he called the "Ecclesia." Although Alexander Campbell called his paper "The Millennial Harbinger," he had too much good sense to allow his paper to become a medium for foolish prognostication based upon speculation upon holy scripture.

The books of Daniel and Revelation meanwhile miss their right influence upon the minds of Christian people. Because Christians today cannot accept the kind of interpretation that is current, the books are set to one side. Each of these books was born out of a heroic age in the world's life.

Daniel was probably written in the period of the Maccabean persecutions. It was a time when the very priests of the altar were apostatising to the Hellenizing influences that had swept over the world. The book circulated among the faithful to revive their drooping spirits. It bore witness to the faith of the faithful that the empire which was persecuting the true religion would soon come to an end.

The book of Revelations also was born out of a time of great trouble for the early church. The Roman emperor and the Roman empire were attacked in figures of speech which were intelligible only to the faithful. It cannot be doubted that the book served to strengthen the church against its enemies.

There is an unquenchable optimism in the apoca-

lyptic books. The authors believe in the victory of God and this victory is always represented as coming very quickly.

WHAT A CHRISTIAN EMPLOYER SHOULD DO

IT IS stated on good authority that this country made more money last year than all of Europe did in 1913. We are growing wealthy at a rate that is astonishing to us all. Yet it is apparent that this wealth is but poorly distributed. While the poor people suffer less now from unemployment than formerly, the high cost of living leaves but little margin for the majority of the population to live upon. Judged by standards of living, it has been astonishingly true that the rich have grown richer and the poor, poorer. Sooner or later this will be realized, and there will be a wave of social discontent spreading over the country.

A Christian employer of labor at this time has a great opportunity to make the increased wealth of the country a blessing to the people instead of a curse. By increase of wages, he is able to bring to his men a share of the prosperity which has come to this nation. Several splendid results would come from a voluntary decision of this sort among the employers of labor the country over.

In the first place, the effect of advancing wages voluntarily would be very different from advancing them on the threat of strike. The increase of wage would be a bond between employer and employe which would tie them up together. An increase won by a strike has an opposite effect.

An increase given the working people just now furnishes them with their own opportunities of improvement. It is always better to give people what they earn in the form of wages than as charity. Even educational charity in libraries is less valuable than affording people the money with which to buy their own books.

The Christian employer who shows that he has fellow-feeling can do a great deal in commending religion to the working people. If people become convinced that religion is a motive powerful in fostering the sense of justice in social relations, they will have respect for such religion.

A POET OF THE PEOPLE

THE mother of poetry was religion. In the early days of the race, the religious legend must be told in beautiful language. It was not seeming that the sacred things of the cultus should be transmitted in ordinary speech. So we find the poems of Homer and Hesiod setting forth the religious traditions of Greece. The earliest literary remains of Israel's life are poems which celebrate the victory of Jehovah over the enemies of Israel.

Though a poet may not always work consciously in co-operation with religion, he is still one of religion's strong allies. He finds the beautiful and the true in the commonplaces of life. When he has expressed our deeper emotions in the language of taste and beauty, we all find it easier to live on amid the conditions of our daily toil, the charm of which we had never realized before.

The recent death of James Whitcomb Riley removes one of America's foremost poets. He was trained where the true poet must always be educated, in the homes of the people. Itinerant sign painter, chance writer of verse, he came to know Indiana life better than most men. And where is there a state so typically American as Indiana? Here is the smallest proportion of immigrant population, and the native American stock has developed into its best in Indiana. It is no accident that the Hoosier state has in recent years come to be the home of many of the leading writers of the country.

Thousands of rugged Hoosiers go into the fields at this season, repeating the lines, "The frost is on the pumpkin and the fodder's in the shock." The old farm place which had grown commonplace with the years is invested with a new beauty as the poet shows us the color of its landscape.

It is as an interpreter of the child mind that Riley is strong. Happy is the man who never loses the divine heritage of childhood. Riley was such a man. He will speak for a long time to come and bring smiles and tears to the faces of children yet unborn.

Poets and preachers help men to idealize life. Riley spoke continually for the good, the true and beautiful.

A MAN AT THE MISSIONARY MEETING

A MERE man once wandered into a woman's missionary meeting. We do not remember just how he came to be there. He may have called to take his wife home in the car and found that the meeting had begun late and was closing late. Anyway, he was there.

As he looked around the room he noticed that the women who were there were the steady and consecrated women of the parish. The attendance was not large. It never was in that church. But nothing around this church seemed to move forward with such certain step as did this missionary meeting.

The visitor was invited to sit down and enjoy the meeting while he waited. The program continued. One woman read a rather lengthy extract from the journal of the organization, to which all the members were supposed to subscribe. When this was finished, there was a lengthy discussion of how the society would raise seventy-five dollars for the "Anniversary Fund." To the positive remembrance of the visitor, this was the sixteenth special fund in twelve years that had to be promoted in that missionary society. The money sometimes came hard, for there were so many ways that one had to give in connection with that missionary society.

And then the mere man was asked at the close of the meeting to make a speech. He showed all the obtuseness of his sex by undertaking to improve a woman's meeting. "This progam isn't as big as you women are. I see before me college-trained women, but you haven't talked about anything the size of a college person's mind. Why don't you learn something about missions outside the work of your society? Why don't you get acquainted with the wonderful new books on missions?" So he went on with that speech. The women listened patiently, for patience is a virtue of their sex. They even applauded.

Of course that mere man hasn't promoted a big missionary meeting of men even to this day. He hasn't shown that he could really improve on the methods of that missionary society. But honestly, wasn't there something in his suggestions?

America's Coming Crisis

And the Physical and Moral Preparedness Made Necessary Thereby

BY NEWELL DWIGHT HILLIS

WHEN a merchant ship is starting on a long voyage into dangerous seas and under an unfriendly sky, it needs a well-proved chart quite as much as a prudent captain.

For the American Ship of State, it seems a matter of grievous misfortune, that we are now sailing into an unknown sea, and that the ship's officers must make their own chart, discover for themselves the hidden rocks, and at great peril find a safe channel for succeeding pilots. That our country is now approaching a great crisis, no serious man doubts. Our President and both our ex-Presidents, our jurists and statesmen, our bankers, generals and admirals have all manifested an anxiety for the future that is calculated to stir the note of alarm in us all.

INTERNATIONAL LANDMARKS GONE

The simple fact is that the great war has destroyed all the landmarks of international life. Gone the old treaties, the old State conventions, the old agreements as to methods of warfare, and no one knows what the new conditions may compel.

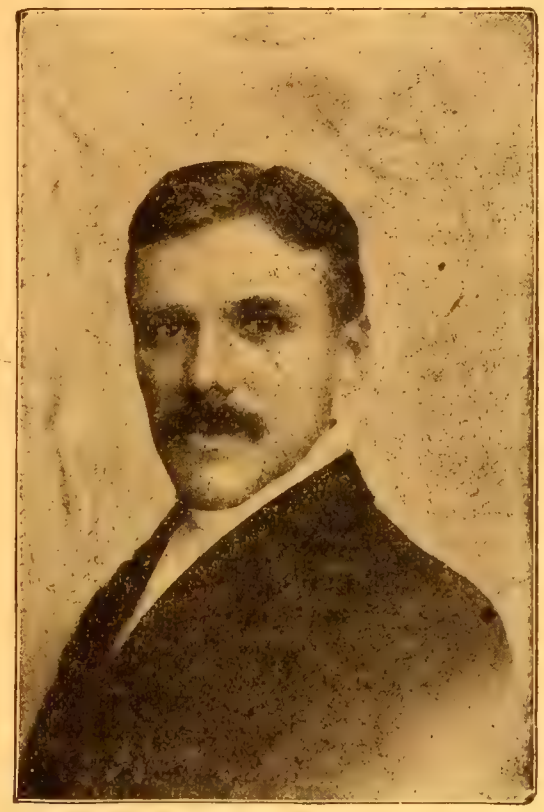
The Chicago fire burned up the houses, factories and banks, but it also destroyed the title deeds so that no man knew where his property stopped and his neighbor's began. The end of that was confusion and endless litigation. The disputes that were involved are prophetic of the coming troubles growing out of the destruction of old frontiers, old laws and old traditions for the nations of the earth.

UNEXPECTED EMERGENCIES

No statesman of 1910 could possibly have foreseen the new methods of warfare. The Hague Convention contains rules for battles on land, but suddenly the contest was transferred to the air, and there were no agreements as to Zeppelins and aeroplanes. International law prescribed certain principles concerning battles between ships, but suddenly the contest goes down under the sea, and there are no conventions as to submarines and sea wasps.

Wireless telegraphy, also, has made each aerial car and U-boat a wireless telegraph station.

In Washington's day our people were safeguarded by 3,000 miles of ocean, but when a submarine silently rose out of the Gulf Stream and sank six merchant ships, the ocean was narrowed to a river, and Europe ceased to be a foreign country. The very thought of a sea-wasp quietly rising out of the depths of the ocean, at the foot of Broadway, and dropping two or three bombs in Wall street, has had all the effect of a blow with a



Rev. Newell Dwight Hillis

hickory stick on the forehead of Rip Van Winkle, waking him out of his slumber to the realities of a new world.

AMERICA'S UNPREPAREDNESS FRIGHTFUL

We all know that the navy of England alone has safeguarded London from invasion. We realize also that the French army, under her northern forts, kept France in peace through forty years. The discovery of our unpreparedness in the event of attack by some country with a vast standing army and strong navy has startled many an American. The other day one man with a pistol held up an entire train of Pullman palace sleeping cars, and carried away the treasure of a hundred unprepared people. When the burglar arrives the frightened rich man is amazed that there was no lock on his door and no watchman in his house.

WHAT THE FUTURE HOLDS

More than one hundred years have passed since this country was involved in a war with Europe. This fact seems to justify the confidence of the people in the protective power of the Atlantic and the Pacific, as fortresses against invasion, beyond all forts or mountain barriers, like the mountains between France and Spain. But does it follow that what has been must always be? The Zeppelin, the submarine, the electric battleships, have made all things new.

The discussions that have gone on in foreign newspapers do not make pleasant reading. One of our admirals, returning from Tokio, speaks of an article that points out the ease with which our capitals could be attacked. "England had the foresight to put London fifty miles up the Thames; France kept her Paris far away from the sea, as Germany did her Berlin and Italy Rome. But the richest of the nations built New York on the edge of the sea, and San Francisco is an apple that a child's hand could pluck from the bough. Moreover, one submarine could plant a few mines at the entrance of the Golden Gate at San Francisco, and another mine at the entrance of New York Harbor, while another ship, scuttled in the Panama Canal, would separate the two ports and their little navy."

DISQUIETING WORDS

Within a month, also, a foreign financier whose country is now quite friendly toward us, ended his analysis of the debt of the nations of Europe with the statement that another year of war would reduce the wealth of the five great nations of Europe by one-third, and witness the increase of the wealth of the United States into $200,000,000,000, leaving her also the trade of the world. This banker, therefore, was moved to ask this question, "Since we have fought the battles of the United States as well as our own, why should she go scot free, and the crippled peoples of Europe pay tribute to a young giant, who has fed upon our misfortune?"

These two statements derive their importance from the fact that they are one of many similar incidents telling us that there is a rising tide of jealousy. One of the best informed Americans now living said the other day with the utmost seriousness that with perhaps "one exception, every great and small nation in the world would like to see the republic humbled." We have 3,000 miles of frontier on the north but not a fort or soldier. We have 1,500 miles of frontier upon the Rio Grande, a river that in dry weather can be forded. We have a coast line essentially unguarded in the United States, Porto

Rico, the Hawaiian Islands, the Philippines.

LOFTY IDEALS GOOD

All thoughtful men are striving toward the Federation of Mankind, a League of Nations, a little international navy, policing the seas, a little international army, policing the land, and a great International Supreme Court, deciding on disputes between nations and voicing a decision that is backed up by international forces. But until that golden day comes, it is folly to talk of pacifism, so long as any nation is drunk with militarism and forges thunderbolts for purposes of attack. In an era of fires and burglaries, a man's money may not be any safer in a vault than it is in his trunk—but the citizen sleeps better at night.

A MIDDLE GROUND

Just now our leaders are divided into two classes—pacifists and militarists. Men of the highest character and patriotism are found on each side of the controversy. One group urges the economic wastes of war, the reflex influence of war upon the blood of the people, the crimes of war, and from the viewpoint of non-resistance, makes out a strong case against the military program under which our Government will next year spend more money in preparation for war than did Germany and France together during the year 1913 on their standing armies and their battleships.

Over against the anti-militarists stand some who are out and out advocates of the present military program. On grounds of prudence, they hold that preparation for war is the best possible safeguard for peace. They do not hold with Bernhardi that war is the natural state of man, that the sin of military feebleness is the political sin against the Holy Ghost; that war is as wholesome as the lightning storm, or that the torch of war is the true guide of progress.

CAVEMAN PHILOSOPHY

Bernhardi's view seems to the American to be the philosophy of the caveman, the method of the nature man who takes anything that he wants, believing that he has the right to kill the possessor, and grab it for himself. It is the philosophy of King Ahab, coveting Naboth's rich vineyard, killing the peasant, and annexing the field, exalted into a national cult. So long, therefore, as certain peoples hold these views, and work their munition factories day and night, and not only believe and teach, but do these things, it seems sheer folly not to prepare for the day when nations that are forging weapons of attack, and believe it is their duty to use these weapons, may strike.

These and similar considerations make it the duty of every citizen, patriot and parent, to think his way through these problems, and have a working philosophy that he can teach to his own children, his clerks, and the youth that look toward him.

GERMANY'S DRILL OF HER YOUTH

In the revulsion from militarism some Americans have failed to consider the influence of Germany's military drill upon her people. We must all confess that had Germany, like Switzerland, kept her drill, but held back from war, her military training would have wrought great good.

The method adopted by Von Moltke made Germany first of all an army, and then set these efficient soldiers to work turning the whole country into a factory and a harvest field. Taking the boys when they were young out of the farm and the shop and the home, the German officer teaches them how to carry the body, builds each muscle in arm and leg, holds the head up, throws the shoulders back, teaches them the laws of food and exercise, sleep and rest, how to ride, walk and swim; how to dig and shoot, and shortly transforms the peasant from a field into a citizen of a great state.

BODY BUILDING

Viewed as a method of body building, Germany's military drill has never been surpassed. That two years spent in this physical drill makes the man a better producer, in factory and field, for the rest of his life, thus fully compensating the State for the loss of two years at the beginning of the boy's career. Not less striking, the gain incident to the fact that the German youth henceforth knows how to do team work. Months in the camp have taught him how to keep step not only with his legs, but also with his intellect and will. A third benefit is incident to his training in instant obedience, so that he can march as a member of a regiment, and not as a mob, thus unifying the forces of the nation.

Professor Barker of London University tells us, in his "Modern Germany," that Germany leads England in the production of pig iron, steel, chemicals, electrical devices and the average harvest from her fields. He traces this efficiency in the production of wealth to the physical and mental efficiency incident to the body building and the training in obedience and patriotism of the German army, as a school of technology. As Americans, we abhor militarism and autocracy, but it is evident that a middle ground must be found between the extreme pacifist on the one hand and Bernhardi on the other.

To Americans the whole subject is new, the territory unexplored, and the work that of the pioneer, and yet a plan can easily be worked out that fits the American temperament and our needs, as the glove fits the hand. Take the typical small town of 5,000 people, with 20,000 in the county, whether of New York, Massachusetts or Illinois. Suppose that county condemns for public use a square mile of land that includes a good stream and some forest land, just as the old Athenians sought abundant water and shade for the training grounds where they built the finest type of physical manhood known in history.

A PRACTICAL METHOD FOR THE REPUBLIC

Then this land, owned by the 5,000 families of the county, must be fitted up for the physical training of their sons. First, open spots under the trees for the tents, and the shelter houses during the summer days; the river banks made wholesome and clean, for the swimming and boating in the summer and skating in the winter; a rude open-air assembly hall, with wooden roof, on the basis of the Chautauqua shelters already built in this country; a simple assembly room, where masters can drill the boys in patriotism, where physicians can drill them in the laws of health and body-building, where the great political meetings can be held with the reform and religious meetings, where the choral unions can present their music. One-third of the ground also can always be used for drill in husbandry, so that the boy from the city can learn something about the simple principles of intensive gardening, and the care of the horse that he rides, and the cow that he milks; for in such a plan the boys in the summer time must be made to be largely self-supporting.

SOME DESIRED RESULTS

The drill should begin under the care of the public school teacher, when the boys are 10 or 12 years of age. At the end of the school year, in June, and every summer should bring at least one month for physical training, until at 20 both the boy from the tenement region in the city and the boy from the backwoods settlement in the country, know everything that can be taught about the rules of marching and countermarching, have arms of iron and legs of steel, can dig trenches, bridge streams, care for horses, understand their own country's strength, its weakness, the resources of other lands.

Such a method would end the present-day dangers to the American physique. Every physician knows what these dangers are. Our climate, rich in oxygen, consumes blood and nerve rapidly. Our people go down

with nervous exhaustion. The most notable buildings in our States are not Parthenons, cathedrals and libraries. For the traveler the most noticeable buildings and grounds are the lunatic asylums, the homes for feeble-minded children, hospitals and shelters. The best way to safeguard this nation against foreign enemies is to build the national physique. The Greek mother was right—as her son's sword was too short, she bade him lengthen it by adding a step forward. The man behind the gun is the real fortress for defense.

THE COUNTY CAMP

Having built the body as an instrument of work and happiness, this plan, wisely administered, would supplement the drill of the family. Everyone knows that the dangerous period for the growing boy comes at about 16, when he wishes to throw off all family restraint and become his own master. This period of effervescence is the critical period. This is the age when boys organize themselves into gangs. At this era they make their first entrance into lawlessness and crime. Witness the inmates in our city jail; chiefly young boys. Witness four boys from the Bowery electrocuted on a single morning at Sing Sing. Some natures are so self-willed that the boys break over all parental restraint. It then becomes necessary for the State to step in.

Suppose these boys that died as criminals had been taken for two months during the years when they were 12 to 16 and made to obey. Suppose that the sentiment of the 100 boys who were clean and decent had turned against the unclean boy, to warn him that he must desist or become a pariah and an outcast, then our children's courts today would be empty, while boys that have been electrocuted or are now in prison cells would have been decent citizens.

WORK FOR PREACHERS AND TEACHERS

The preachers and public school teachers in the great farming States, whose work is in the town of 3,000 or 4,000 people, and who are disturbed by the moral illiteracy of the county, should unite to secure such a square mile of land, that could be set apart for the bringing together of all the boys of the county. What an opportunity it offers for the teacher and lecturer! What transformations might be wrought! What evils stayed! What noble impulses could be stirred and developed!

Poetry Out of "Porktown"

By Edgar DeWitt Jones

THERE is a literary Chicago as distinct and outstanding as there is a packing-house Chicago, or a peculiarly devious political Chicago. In fact, the number of writers, poets, journalists, novelists, and dramatists who reside in the big city on the lake is almost as considerable and fully as notable as the celebrities who make their homes in Greater New York. If you do not believe this statement consult your "Who's Who in America."

* * *

Recently a significant little volume has come from The Roadside Press entitled, "The Chicago Anthology," a collection of verse from the work of Chicago poets, selected and arranged by Charles G. Blanden and Miss Minna Mathison, with an introduction by Llewellyn Jones. It contains the poems of one hundred and thirteen contributors, seventy-seven of whom are men and thirty-six women. The total number of selections is one hundred and seventy-two. It is a modest but meaningful collection of verse, and there are some illustrious names upon its pages. It is as free from the spirit of the Chicago of commerce, the din of traffic, the aroma of the stockyards, as an October day in the Golden West is free from the commonplace and unromantic.

The collection opens with a poem by William Vaughn Moody on "Gloucester Moors."

Frank W. Gunsaulus is represented by a single poem, entitled "At Beach St. Mary." Ben King's "The River St. Joe" is there. Brand Whitlock's "On Little Traverse Bay"; Eugene Field's famous "Little Boy Blue"; Charles Edward Russell's "The Dead Leader"—lines written in tribute to Theodore Thomas; William Cleaver Wilkinson's "Daniel Webster"; Bert Leston Taylor's "The White Throat"; Stanley Waterloo's "The Bobolink's Song"; Hamlin Garland's "From Plain to Peak"; William Lightfoot Visscher's "Chiquita, La Bonita"; Harriet Monroe's "The Inner Silence";—these are a few of the sweetly strong and readable poems in this little book.

The presence of Myrtle Reed's sonnet entitled "Choice," is of melancholy significance, since not so long ago that gifted writer went out upon the Great Adventure deliberately choosing to set adrift with her own hand the ship o' death. Here is the sonnet, the one selection from the pen of the author of "Lavender and Old Lace," included in the volume:

The eyes of one shall open on the morn
  Where sunrise fires stain white peaks afar,
Another in the valley, where no star
  Breaks on the gloom of sea and midnight born;
And where the poppies riot through the corn
  The one, unshod, may pass with wound nor scar—
The other's straggling hands no gates unbar;
  Thus one shall have the rose and one the thorn.
If I could choose and could not be denied,
  Thy way would lie in many a sunny field,
While through the night my thorny path would be;
  Forever in the dark would I abide
And I would be thy solace and thy shield,
  If I could choose—if I could choose for thee!

Our own Thomas Curtis Clark is represented by two poems, one entitled "Wayside Flowers," the other "Wealth." The latter is too good to leave unquoted here:

I have a friend of wealth untold;
Her window views a field of gold.
And right before her open door
A rosebush thrives—though little more.

A robin comes each shining day,
And helps her while the hours away;
But more—within her four walls pent,
She holds the jewel of content.

Mr. Clark's poems are appearing with pleasing regularity in various journals and magazines of high tone and good taste, much to the delight of his friends and admirers. Mr. Clark writes select verse of a distinctly spiritual tone. If I mistake not, there is a growing demand for poetry which glorifies the spiritual. Verse in tune with the infinite is not over plentiful. Mr. Edgar Lee Masters, in his Spoon River Anthology, discovered a rich vein of gold, literarily—and literally—speaking; but the reader does not rise from a perusal of his pages longing for a closer walk with God. The same can truthfully be said of modern verse other than Mr. Masters'. It is good to believe that appreciation of spiritual poetry after years of waning in popular approval is waxing strong again.

* * *

The war is represented in this collection by several strong poems. Such a one is "Mothers of Men at War," by Ethel M. Colson. Another terribly vivid selection is the one entitled "Sing, Ye Trenches!" by Helen Coale Crew.

Taken as a whole, this Chicago Anthology is a valuable collection of readable verse. Lovers of poetry may profitably possess a copy. It contains some favorites of years long past; others whose place in modern literature is ample; and it introduces a company of new singers whose voices are clear, high, and full of promise.

Preachers' Problems

By **Ellis B. Barnes**

On Hearing a Sermon on Christian Union

RECENTLY I heard a sermon by a minister of a denomination known as a late arrival on the field of Christian union. The sermon was an appeal to all God's children to unite with a particular denomination—the easiest solution of the problem on paper and the one impossible way in fact. We may write it in red that there will never be union by absorption. This sermon dealt with the fundamentals on which all evangelical bodies are in substantial agreement. It had a bold touch of the universal in it, though a bolder touch of the denominational, so that all concerned were pleased. Nobody was uneasy through fear of a compromising statement, once the sermon was well under way; the party leaders could have heard and been glad. It said a good deal without saying anything. It merited the compliment that if it did no good, it could do no harm. The spirit was genuine and fraternal, free from any small sectarianisms on the one hand and from philosophical indifference on the other. Still, it was an out-and-out denominational propaganda, one of the many efforts to persuade the hearer to become the lamb for the lion in the day when both lie down together.

I have heard many sermons like it from brethren much closer to me in church relationship than the speaker in question. As on other occasions, I wondered what effect such sermons have on the trained layman. This particular sermon must have seemed to him so much fuss and feathers, if unity be such a simple matter. The intelligent layman must set us preachers down as a set of foolish men who are divided simply because we have not sense enough to get together.

To the homiletical mind the faults of the sermon were the faults of many of our sermons—too good to be true. This one was so reasonable that it made no appeal to reason; it was so conciliating that it had no force, like a stream lost in desert sands; it was so pacific that we hungered for a sword; it promised so much that it made us suspicious; it brought us so near to union that we felt that the enchanted land was the home of dragons, and we were loath to enter in. The effort was a sword with a beautifully chased hilt, a thing to be admired, lacking only edge and point.

We have heard many sermons of this character, sermons that brought us face to face and left us miles apart. We wonder often how so many denominations can touch elbows today while the great gulf separates them tomorrow. These sermons are helpful, but they do not solve our problem. They are a decided gain viewed across the years since the announcement by a few that Christian union was desirable and possible. A sermon such as I heard would have been heretical and revolutionary a hundred years ago. Today it is commonplace, almost stale. Such sermons serve a useful purpose as reminders of the long, toilsome way over which we have come, but they can effect little more than that now. The time has come for a different statement of the problem.

For myself, I felt that the discussion of a single fundamental difference would have been more satisfying than an hour's affirmations of those beliefs wherein we are at one. We have all been well indoctrinated in the fundamentals of agreement. We must now take time to become acquainted with the causes which once compelled us to separate and those forces which hold us firm in our separations at this hour. Of course, this assumes that the discussion of our differences must be as fraternal as the statements of our concords; we must never lose our heads or our charity. Sane people can never object to such discussions, for it is only by knowing how far apart we are that we can ever hope to find our way back to the family roof. Every honest exchange of views will do good, even if we shall be forced to the conclusion that it is inevitable that we continue to remain as we are. It is useless to hope that by speaking smooth things the differences will disappear. Nothing in the whole world of thought is more deeply rooted than doctrinal distinctions among people whose prayer is that these may disappear.

* * *

ON TRIAL

Now this sermon led me to a new examination of the whole subject. For the first time in my life I was the subject of a sermon which, in substance, I had preached many times. I was on trial; I was being asked to give up my sectarianism and come to a platform on which all God's people could stand. Heretofore I had been the ointment, now I was the fly. Once I had urged my hearers to come out and be separate; now the same appeal was made to me. With the tables turned I began to wonder where I was "at." The difference was between the preacher preaching and the preacher preached to. I saw a man through whose mind was passing the very arguments I had used, a man whose feelings on the subject were very much like my own. I said to myself as the sermon drew to a close, suppose I rise and propose that we unite this day, what would be the effect? I had not the courage to do so when the time came, fearing another riot like that at Ephesus in the long ago. I might have been arrested for disturbing a religious service, so I held my peace *pro tem.* The preacher's fine appeal had no place in it for immediate action. The time for uniting was not just then.

I discovered during the course of that sermon that the preacher was uttering catholicities, while in his mind could be seen the restraining hand of his denomination. Here is a problem which all peoples interested in union must face fearlessly. How can we co-ordinate denominational with interdenominational interests? If we speak of union from the denominational angle only we lose the larger hearing; if we speak of it without respect to the denomination we become detached ere long and can interest no one in our cause. If one would lead the people with whom he is identified he must assume that their interests are identical with his own, and he must speak with those interests ever in his mind. Whether the phrase grates upon our ears or not, every man must fit into the organization of which he is a part; if he does not fit, the organization must dispose of him in order to save itself. Now, my friend of the sermon fitted his denomination perfectly, but in so far as he did his overtures for union were misfits to me. Had he been less of a denominationalist his plea would have rung with sincerity; but in that case the wrath of his brethren would have fallen upon his head, and they would likely have said, "We want no union at the sacrifice of the beliefs so dear to us."

Who can give us the fine word that is so much needed at this point? For these beliefs of different denominations are very dear; some of them have been purchased with a great price; some of them have filled a place in the life of thousands which any modification would destroy, and abandonment would be regarded as anathema. Our friend told us that such and such beliefs and practices must be given up before we can unite, but we felt that we could never unite while his denomination held to certain interpretations. It is easy to say what the other man should give up—just as easy as it is to confess the other man's sins.

The more I heard of giving up certain beliefs the more determined I was to hold to them. I was sure of my ground here, and wondered how my friend who was of average intelligence could believe some of the doctrines he did. Thus we find ourselves firmly united in the conviction that we are right and that someone else is wrong. And as he identified his denomination with the primitive church, all of us of many names do the same thing, and it comes to pass that to abandon any of our beliefs or practices seems to us all like nothing more nor less than disloyalty to the Word of God. No surprise can it be that men launch out into the deep of Christian unity but with a denominational mooring that insures the certainty of always getting back to *terra firma* with applause.

* * *

RECOGNIZE THE DIFFICULTIES

When we write sermons or addresses on the subject of Christian unity we are likely to minimize the difficulties of the subject—that is, the other fellow's difficulties. We speak lightly of our miserable sectarianisms, our dogmas, our trivial doctrinal distinctions, all of which terms have their justification—for the other fellow. We, of course, have no sectarianisms, no dogmas, no trivial distinctions. It is easy for us to see that the Dunkard's foot-washing is no part of Christianity to us, but he views that ordinance in a wholly different light.

Emerson did not believe that the Lord's Supper should be observed by any who did not want to observe it, that there was any compulsion about it whatever. He was willing for all to get whatever good out of it they could; but it was not for him. Beecher looked indifferently upon baptism in an ocean of water or by a drop of dew, but Baptists view the matter differently, as nearly every evangelical body views the Lord's Supper very differently from Emerson. The Quakers see nothing in either baptism or the Lord's Supper. The Romanists see something in both that looks to Protestants like magic. Yet here are the viewpoints that are keeping alive the differences among Christians.

If the Baptist could see with pedobaptist eyes, and the Evangelical with Prelatical eyes, and the Lutheran with Romanist eyes, and the Romanist with Protestant eyes Christian union would not be delayed longer than it took committees to get together and arrange the final particulars. It is very easy for us all to identify our beliefs with the essence of Christianity, and the other man's beliefs with the accidents. It is sure that the barriers between us all are not nearly so numerous as they used to be, but such as remain are frowning and formidable. What are we going to do about it? O for the arm to bend that bow!

Social Interpretations

By Alva W. Taylor

AN ENGLISH JOHN WANAMAKER

When Mr. Wanamaker was Postmaster-General, and his official duties called him to Washington, he made a practice of returning each Saturday to his home in Philadelphia so that he might superintend the great Bethany Sunday school. In the Rt. Hon. T. R. Ferens of Hull, England, who has just been chosen President of the World's Sunday School Association to succeed the late Sir Robert Laidlaw, we find another instance where official duties are not allowed to interfere with the Sunday school. Mr. Ferens was nominated by the British Section of the World's Sunday School Association several months ago, and his nomination was unanimously confirmed by the American Section at the meeting of its Executive Committee in New York City on October 26th.

Mr. Ferens has been a Member of Parliament since 1906, but during that time he has continued to act as Superintendent of the Brunswick Wesleyan Methodist Sunday School, of which he has been in charge for forty-two years, and which now has a membership of 2,500. During parliamentary sessions, Mr. Ferens travels back from London to Hull each Friday, returning Monday morning—about two hundred miles each way—in order to superintend his school on Sunday and conduct the young people's service on Sunday evening. He has been Treasurer of the British Section of the World's Sunday School Association since 1913, and in 1908 was President of the London Sunday School Union.

In addition to his Parliamentary duties, Mr. Ferens is Privy Councillor of London, and also High Steward of Hull—an office generally held by a Peer of the Realm. Political opponents admire him and many vote for him because of his high personal character.

Mr. Ferens is chief director of an industrial firm with a capital of £2,000,000. He entered the firm nearly fifty years ago with empty pockets, and sterling worth has brought him to the front. He believes in systematic giving: When a man is only moderately well off, one-tenth of his income may suffice, but as he becomes rich his proportion should be raised. He has presented a public park to the city of Hull; given £10,000 to purchase pictures for the Hull Art Gallery; built and endowed a Haven of Rest for old people, and provided two recreation grounds for tennis, cricket, etc., in different parts of the city.

To such a national and international leader as Sir Robert Laidlaw, Mr. Ferens is a worthy successor; and the World's Association may well feel honored in his selection as the official leader of the Sunday school hosts of 31,000,000.

* * *

Labor Unions and the Japanese Question

The Federal Council of Churches, through its general committee, has petitioned the president to arrange for an international commission with five representatives each from the United States, Japan and China, whose function it will be to study deeply the whole of the international relations between these countries and to promote mutual understanding and a plan for future action. This is eminently a Christian undertaking if the founder of Christianity is to be called the Prince of Peace, for most wars are nurtured and cultured in suspicion.

The American Federation of Labor has made a striking move toward better labor relations in California. At its coming meeting it will receive two delegates from the Laborers' Friendly Society of Japan. These delegates have already presented to Samuel Gompers an invitation to visit Japan next year for the double purpose of studying their labor conditions and helping them to organize a modern type of union. More striking even was the reception of these delegates by the California Federation of Labor convention, and now Japanese and Chinese have even been admitted to membership in San Francisco unions. With its common problem, the labor world, furnishing as it does the foundation of all modern society, can, by cultivating a sympathetic relationship, furnish a means of common action that will profoundly influence international affairs on behalf of peace. The California imbroglio was very largely fomented by labor in its jealousy for the job and for an American standard of living. If the wiser leadership prevails a solution of the Japanese difficulty in California may be offered by this same world of labor.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

Death of Famous Polish Novelist

What "Ben Hur" has meant for the period covered by the life of Christ, "Quo Vadis" meant for the life and times of the Apostle Paul. In the lifetime of the great novelist, Henri Sienkiewicz, this book has been translated into many languages, and is perhaps as widely known in America as the works of most of our own authors. Henri Sienkiewicz was an ardent Polish patriot, and gave many months of service to relieving the sufferings of war victims. Mr. Sienkiewicz was born in 1846. He traveled widely and published his observations. Early in his life he visited America and published the story of his travels. In more recent years he has been the editor of the newspaper called "Slowo." Although he received a Nobel prize for literature, the newspapers have given but scant notice of his passing.

Federal Council Achievement

The Federal Council of the Churches of Christ in America has proved its usefulness in service. At its meetings this week and next in St. Louis there will be some fine reports. The following story is characteristic of the results it secures. In North Dakota the Congregational and Methodist superintendents made a list of twelve towns having both churches, each receiving missionary money. By agreement, each denomination withdrew from half the fields, leaving the other in charge, to the advantage of the community and of the churches. In several states these secretaries agreed that when two churches were thus adjusted, the one new church generally had more members than the two old ones and the church was more respected.

Dr. George A. Gordon Gives Special Lectures

Dr. George A. Gordon, pastor of Old South church, Congregational, of Boston, is in a position of commanding importance so far as the thought movements of religion in this country are concerned. He has been giving a series of sermons on the characteristics of the ministry of Jesus. On Friday evenings Dr. Gordon has been lecturing to people of various churches in his church on great leaders of thought. This series had the general title "Prophetic Voices Far and Near," and the studies included such names as Socrates, Plato, Marcus Aurelius, Shakespeare, Wordsworth, Tennyson, Kipling and Poe.

Present Status of Modernism

The Modernist movement has been lost sight of for a time through the interest in the present European war. Two Italian writers contribute articles for the current Harvard Theological Review in which they give the history of the Modernist movement and something with regard to its future. As to the influence of the war on the future of religion in Italy, Signor Murri finds little hope for the sympathizers of Modernism. There has been in Italy a Catholic revival, not as noticeable as that which has taken place in France, but sufficiently significant to show that Italian Roman Catholics are not moving in the direction of Modernism. There may be a chance for a national religious revival after the war is over, but it will have to be very carefully led if it is to have any permanent influence. In two directions Signor Murri sees a possibility of change. On the one side there might be a catholicism allied with a freer type of political life. On the other side there might be a religious movement adapted for cultured minds. If the Italians take part in such a movement at all preparation should be made for an effective campaign. Individual initiative is weak in Italy, and it hardly exists where religious subjects are concerned. "We ought to provide ourselves," says Signor Murri, "with all that is necessary to make war on medieval ecclesiasticalism in Rome, the center of this religious thought." Extension lectures, literature and clubs for religious culture are the means he suggests. Italians also should be urged to get into touch with the more living centers of religious activity, especially in England and America. Mere national effort can do little; the future hope of Modernism, as its former Italian leader sees it, is in international cooperation.

Chicago Ministers Pass Resolutions

The following very important resolutions were passed last week by the United Protestant Ministers of Chicago and vicinity:

Whereas, There is pending in Congress a bill known as the Sims-Kenyon Bill to prohibit interstate transmission by telegraph, telephone, or otherwise of information regarding race track gambling, odds and bets, be it

Resolved, That we, the United Protestant Ministers of Chicago and vicinity, do most heartily endorse this proposed legislation and urge its immediate enactment into law.

* * *

Whereas, We believe that the only relation of the government toward the church should be that of protector, guaranteeing freedom of conscience and the right to each man to worship God according to his own convictions, and

Whereas, We believe in separation between the Church and State, and

Whereas, There is a bill pending in Congress known as the Sisson Amendment to prohibit the appropriation by National or State Government of any funds for sectarian purposes, therefore be it

Resolved, That we, the United Protestant Ministers of Chicago and vicinity, heartily endorse this proposed bill and urge its immediate enactment into law.

* * *

Whereas, Various bills are introduced into Congress whose aim is to vest the Postmaster General with authority to exclude from the mails all publications which, in his judgment, expose any race, creed, or religion to either hatred, contempt, ridicule or obliquy. Be it

Resolved, That we, the United Protestant Ministers of Chicago and vicinity, express ourselves as unalterably opposed to all such legislation on the ground that:

(1) It clothes an executive officer with discretionary power to such an extent as to be both paternalistic and arbitrary, and

(2) Civil Courts are the competent and regularly established authorities to punish abuse of the press, and

(3) The Federated Churches stand squarely for freedom of speech and press, believing that institutions which cannot survive public criticism justly deserve the same and that a religion that is afraid of the daylight is a menace to America.

The Sunday School Lesson

The Life That Is Life

The Lesson in Today's Life*

BY JOHN R. EWERS

Lyman Abbot once preached a wonderful sermon "The Life That Is Life Indeed." It has been years since I read it, and I cannot lay my hand on it now, but I recall how it impressed me with the unspeakable riches of the life of Jesus.



Every young man wants to get the most out of his life. Like Augustine and Paul he will have hours when he seems to be possessed of a dual nature—one which inspires and reaches up for the highest, and another which tugs downward and seems to grovel. But he wants to live; he wants thrills; he demands experiential knowledge of the big things in the world. Mountains, cities, oceans, dangers, battles, heroes challenge him. He hates the narrow, provincial, soft, easy, common things. Therein lies his hope.

* * *

When I was a boy some of the preachers, fortunately not all, whom I heard failed to picture Jesus in alluring ways. He seemed feminine; his meekness was too exclusively portrayed; his other-worldliness was too much emphasized. He seemed unreal —a kind of Byzantine ghost drifting more or less aimlessly about over a very foreign land. The very art sketched him in unfavorable lines. No lion of Judah; no superman, no good-man, no hero, no attractive, conquering personality was upheld. But here was one man who built Jesus like a Grecian temple—graceful but strong.

Christmas—the gift of a life. "Unto us a son is born." He is the son of the morning—heralding a new day. He is the son of truth, driving out all false philosophies. He is the son of tenderness, revealing the strongest man as the most gentle—the first gentleman. He is the attractive Christ. Beholding the king in his beauty we enlist in his armies. If lifted up he will draw all men. All we need is to see him *as he is*.

I wonder if we feel it to be true that Jesus lived the only really successful life this planet knows? That is the truth. His name is the chiefest among ten thousand. Only as men imitate him like Paul and Livingstone do their names persist. Study the monuments and tombs in Westminster —bravery, sacrifice, service, mark them all. Here is the cenotaph of Wesley: "God buries his workers but carries on his work." Here is Gladstone, who had written upon his bedroom wall these words, where first his eye would greet them upon awaking, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Here is Ruskin, who said, "A man must have something to live for, and, if the occasion arise, to die for." Selfish men die and are forgotten; it is the innate punishment for selfishness. Somehow in God's great providence only the unselfish are not forgotten. Judas—his name only lives as a fearful contrast.

* * *

Christmas—season of holy memories—time when the clouds are full of singing angels—hours when the soul expands in love. It is the old college chapel; the young men have met to pray and sing; hear them sing about the "Gift of Life." Listen:

"I've found a friend, O such a friend!
He bled, he died to save me;
And not alone the gift of life,
But His own self he gave me.
Naught that I have mine own I call,
I hold it for the giver;
My heart, my strength, my life, my all,
Are his, and his forever."

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*The above article is based upon the International Uniform Lesson for December 24, the Christmas lesson. Scripture, Isa. 9:2-7.

Christian Endeavor at Work

Des Moines Intermediate Endeavorers recently held a "win-my-chum" week.

New Jersey formed 105 new Christian Endeavor societies last year.

The Lincoln, Neb., Christian Endeavor Union used a big bill-board to advertise prohibition during the months preceding the election.

At Vermont's last convention each day's sessions began with early morning meetings on the campus of Montpelier Seminary.

The first layman ever elected president of the Ohio Christian Endeavor Union is Mr. William R. Sibley, a prominent business man of Columbus.

Los Angeles brought together 1,288 Endeavorers for its city union convention this year, one feature of which was a big parade. Seven young people offered themselves as Life-Work Recruits.

In two New Hampshire towns the only religious services are those held by the Christian Endeavor societies.

Des Moines is after the International Christian Endeavor Convention of 1909.

The annual convention of the Chicago Christian Endeavor Union brought together more than a thousand registered delegates.

During the last twelve months 446 new Intermediate societies of Christian Endeavorers have been organized.

Endeavorers of the Tyler Place Presbyterian Church of St. Louis held a missionary meeting in the form of a pageant, presenting the great mission fields of the world.

Missouri has challenged Illinois to a contest in forming Intermediate Christian Endeavor societies.

The Kansas City, Mo., union holds an annual "camp-fire"—outdoors, of course. One society in this union holds annual barbecues.

The Chicago Christian Endeavor Union has twelve divisions, each as large as an ordinary city union.

EDITOR THE CHRISTIAN CENTURY: Upon reading the article by Alva W. Taylor on the "Eight-Hour Law," I find this statement: "A majority of the Republicans in both House and Senate themselves supported the Adamson Law."

Upon reference to Collier's "Important Roll Calls, taken from the Congressional Record, p. 15962, upon H. R. 17700, I find one Republican—LaFollette—supported the law, while 26 voted against it, as did also two Democrats, Clarke of Arkansas and Hardwick.

I do not have at hand a record of the House vote. No doubt Mr. Taylor accepted the similar statement from some of the newspapers. I noticed several so reporting.

MELNOTTE MILLER.

Douglas, Ariz.

Disciples Table Talk

H. J. Loken Leads in Berkeley, Cal., Community Meetings

"A non-sectarian democratic popular religious service" is the way the recent community meeting at Berkeley, Cal., is described by one of the Berkeley papers. The address of the evening was given by H. J. Loken, who spoke on "The Next Great Awakening." Mr. Loken is behind this movement, which contemplates the holding of regular Sunday evening services "of the people, for the people and by the people." The city public school board has offered the use of the high school auditorium for the meetings. Mr. Loken states that these gatherings are not of the conventional evangelistic type, to save men from their sins, but have as their purpose to save them "for service, for righteousness and the Kingdom of God." Mr. Loken recently exchanged pulpits with Robert Whitaker, pastor of the Baptist church at Los Gatos, Cal.

Northwestern Ohio Churches to Combine for Church Extension

Disciple ministers of about twelve counties of northwestern Ohio met last week at Norwood church, Toledo, and after a discussion of co-operative work voted to organize for a united work. The organization will consist of the pastor and three laymen from each church represented. Branches of the Disciples' church will be established in various sections of Toledo, which will receive aid from the combined churches until they are self-supporting. The late meeting was under the auspices of the Lucas County Union of the Churches of Christ. The C. W. B. M. was also well represented at the session. The chief feature of the meeting was an address by John R. Ewers, of East End church, Pittsburgh, who outlined the Kansas City and the Cleveland plans of union.

Pittsburgh Church Will Have Quarter Million Dollar Plant

John R. Ewers writes that western Pennsylvania will at last have, in the Campbells' own territory, a great representative church. East End Pittsburgh, to which work Mr. Ewers has ministered for several years, will invest about a quarter million dollars in a new home, with a special building adapted for Bible school work. On November 26 a gift of $75,000 by the children of the late Margaret Oliver was announced, at which time also other donations totaling $75,000 were made public. Announcement was also made that construction of the new building would begin in a few weeks and that when completed the church and Bible school building will represent an investment of about $250,000. The $75,000 gift of the children of Mrs. Oliver will be used in the erection of a complete Bible school building. The recent meeting of the congregation was the close of a canvass of the membership in the interests of the proposed new building. Gifts reported to date total $150,000, and this is expected to be increased by the proceeds of the sale of the present church property at South Highland avenue and Alder street, for which several bids have already been submitted. It is the expectation that $50,000 will be realized from this sale. It is intimated that an organ for the new church will be donated. The Bible school is to be known as the Margaret Oliver Bible School, and will be an integral part of the new church structure, though separately erected and joined to it by a tower. The whole church plant is to be of colonial design, rather simple in general, and with the tower as the dominant note. It is to be erected upon ground purchased recently. The memorial for Mrs. Oliver took the form of a Bible school primarily, because she had had a lifelong interest in the study and teaching of the Bible. She conducted private classes in Bible study during her life, which ended more than a decade ago. She joined the East End church shortly after its establishment and was an active member about twenty-five years. The donation was made by David B. Oliver, Mrs. Mary F. Holbrook, Senator George T. Oliver, Mrs. Cadwallader Evans, the Henry W. Oliver estate and the James B. Oliver estate. All these were children of Mrs. Oliver. Senator Oliver and Mrs. Evans are now members of the East End church. Six hundred and three new members have been added to the church during the pastorate of Mr. Ewers, which began seven years ago. The enlarged church plant has been made necessary because of these additions.

Texas Christian Lectureship to Be Permanent

Plans were made at the late meeting of the Texas Christian Lectureship at Fort Worth to perpetuate the lectureship in Fort Worth under the auspices of Texas Christian University and to make it an annual affair. The date of the 1917 sessions was fixed for December 3-6, Fort Worth to be the place of meeting.

Franklin Circle, Cleveland, Gives Another Worker to Missions

W. F. Rothenburger, pastor at Franklin Circle, Cleveland, reports another member sent out for missionary service. Lewis Owen has left Cleveland for China to become treasurer of Nanking University. The following is the complete list of men and women who have gone from this congregation to the mission field or to the work of the ministry: A. Shupe, J. J. Tisdall, Fred Cline, Louis Betcher, Harry Knowles, Frank Brown, Edna Settlemeyer, Chas. C. Wilson, Earl Brown, Marion Bradshaw, Miss Cora Hofrichter, John Bradshaw, Norma Williams and Louis Owen. The women of Franklin Circle are reported to be knitting socks for the soldiers on the Mexican border.

George W. Muckley Recovers From Severe Illness

George W. Muckley, of the Church Extension Society, writes to the office that he has fully recovered from his recent serious trouble with gallstones, and is now in Spokane, Wash., with the Men and Millions team. A severe operation was necessary in Mr. Muckley's case. This was undergone at the Christian Church Hospital, Kansas City. Fifteen x-ray pictures were made of the affected portions of Mr. Muckley's anatomy.

Byron Hester Already Busy at Chickasha, Okla.

Byron Hester, newly installed in the work at Chickasha, Okla., is already a very busy man. On Thanksgiving Day he preached at the union service at Chickasha and also at a community meeting in the country. In the evening he preached at Cement, Okla.

Anniversary at Atlanta, Ill., Church

R. H. Newton has served the Atlanta, Ill., church as pastor for six years and his sixth anniversary was duly celebrated by the congregation there last month. This occasion was also in celebration of the third anniversary of the completion of the fine edifice, which was completed under the able supervision of Mr. Newton. Over $3,000 was raised in building pledges last year, leaving only $4,500 yet to be paid. This amount is covered by good pledges. Mr. Newton has been unanimously elected to serve the church for another year.

Modern Sins and Great Hymns Considered at Rock Island, Ill.

M. E. Chatley is preaching a series of Sunday evening sermons on "Modern Sins and Their Cure." The "sins" discussed are "The Sin of Pride," "The Sin of Envy," "The Sin of Avarice," "The Sin of Anger," "The Sin of Appetite," "The Greatest Sin of All." Mr. Chatley preludes each of thees sermons with a talk on some great hymn-writer, the following being the poets and composers considered: Charles Wesley, Fanny Crosby, Frances Havergal, Chas. H. Gabriel and Jessie Brown Pounds.

A "Worshipful Service" at First Church, Bloomington, Ill.

Mrs. Ida W. Harrison, of Lexington, Ky., recently paid a visit to First church, Bloomington, Ill., and reports that she finds the order of service of the morning gathering there the most complete and satisfying of any church of the

Notes of Chicago Churches

O. F. Jordan, of Evanston, will attend the meetings of the Federal Council of Churches this week at St. Louis. Mr. Jordan is one of the alternates of the delegation from the Disciples of Christ. He is a member of the Social Service Committee.

The C. W. B. M. quarterly convention is being held on Thursday of this week at Sheffield Avenue church.

Captain Westbrook, of the Chicago Police Department, gives an address before the young men of Jackson Boulevard church this week.

Miss Bertha Merrill, who is studying in the University, has been employed at a salary to assist in the work of the Russian Mission in Chicago.

The young people of Irving Park church are to give the play, "The New Minister," before the Christian Endeavor division in which Irving Park Society is included.

Chas. B. Scott, an elder of the Evanston church, and well known as a "safety first" expert, will speak on this theme at Evanston church on next Sunday evening.

Disciples of which she has knowledge. Unusual features of the morning service are a children's sermon, early in the service, and the observance of the Lord's Supper at the close of the hour rather than earlier, as in most churches. Edgar D. Jones, pastor at First, states that he holds that this feature should be made the climacteric period of the morning worship.

Million Dollar Sanitarium Planned by Texas Disciples

In an address given at one of the meetings of the $150,000 campaign now on in behalf of Texas Christian University, it was suggested that the success of this campaign will practically assure the location in Forth Worth of the million dollar sanitarium being planned for the Southwest by the Christian church. About $40,000 had been raised for the University at last report.

School of Methods at Carthage, Mo.

This week is being held at Carthage, Mo., under the leadership of J. H. Jones, District Superintendent, a school of methods. The faculty consists of W. J. Lhamon, of Drury College; W. J. Clarke, Miss Maus and Miss Lewis, all of the national bible school organization, and Mr. Jones. Mr. Lhamon is giving a series of lectures on the Bible.

Des Moines City Sunday School Institute a Success

The enrollment of the Des Moines Sunday School Institute has reached 190 and it is thought the 200 mark will be reached next semester. Dean Bennett, of Highland Park, has the oversight of the institute. The instructors give their services free to the classes.

Kirby Page Returns to the States

Kirby Page, just returned from England, where he has been for several months with Sherwood Eddy in Y. M. C. A. work among the soldiers, was in Des Moines last week assisting in the campaign to raise funds in Drake for the work among the English soldiers.

Northwest Parliament of Disciples

The Pacific Northwest Parliament of Disciples is meeting in Spokane, Wash., this week. Among the speakers scheduled are Judge Harmon, of Tacoma; Supt. O. C. Pratt, of the Spokane Public Schools; R. A. Doan, A. E. Cory, L. F. Jaggard and W. H. Hanna, of the Men and Millions team. J. E. Davis is president of the Parliament.

Missouri County Churches Give Carload to Orphans

One of the big annual events in the state of Missouri is the gathering together by the Disciple churches of Randolph county of a carload of provisions and clothing for the Orphans' Home at St. Louis. Last year the car carried over 3,000 lbs. of flour, a hundred or two bushels of potatoes, many bushels of apples, several hundred dollars worth of clothing and canned fruits by the barrel; also other miscellaneous vegetable supplies. W. A. Morrison, of Huntsville, has charge of the car this year.

* * *

—Ira C. Smith, of Springfield, Ill., who recently underwent a surgical operation, reports his complete recovery, and states that he is now ready either to locate with some church or to hold evangelistic services. Mr. Smith presents a number of good references.

—H. A. Van Winkle, at Oakland, Cal., church, baptized four members of the Roman Catholic church last week.

—R. E. Henry and First church, Decatur, Ill., will hold a home force meeting early in January. On last Sunday was celebrated at this church the fourth anniversary of the dedication of the new First church building.

—The series of meetings at First church, Frankfort, Ky., closed with 125 persons added to the church membership. Roger T. Nooe is pastor at Frankfort, and W. T. Brooks led in the services.

—In a sermon on "The Religion of Democracy," Frank W. Allen, at First church, Springfield, Ill., made the declaration, "I care not how much you wave the flag, humanity is greater than any nation."

—The church at Marshalltown, Ia., has fallen heir to $4,000 by the provisions of the will of G. W. Calhoun, of that town. Drake University received $1,000 through the will.

—Glendale, Cal., church has called to its work C. A. Cole, who has served Compton Heights church, St. Louis, for several years.

—J. K. Ballou, recently of Modesto, Cal., began a new work at Payette, Ida., on Nov. 19.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—H. O. Breeden, of Fresno, Cal., held a week's meeting at Pomona, Cal., preparatory to an effort to raise $30,000 indebtedness on Nov. 19. Over $24,000 was pledged at the morning service, and this amount was largely supplemented at night. The Pomona church is led by C. R. Hudson, Frank Ward and Mrs. Royal J. Dye.

—The death is reported of William Chapple, for many years county evangelist with headquarters at Columbus, Ind., and also for some time in the employ of the Indiana state board. He was sixty-two years of age at the time of his decease. His death occurred at the home of his son, Garfield Chapple, in Chicago, following a serious illness of a complicated character. The funeral services were held at Tabernacle church, Columbus, and were in charge of W. H. Book.

—Howett Street church, Peoria, Ill., plans to dedicate its new building on December 24, if the remaining $7,000 needed can be raised before that time. Otherwise the dedication will be postponed. A city-wide canvass was recently promoted by this church, with the purpose of raising needed funds.

—F. G. Strickland, of Dayton, O., has been called to the pastorate at Franklin, O. For more than a year Mr. Strickland has been engaged in evangelistic work.

—Mrs. A. D. Harmon, of Bethany, Neb., delivered the C. W. B. M. address on C. W. B. M. day at First church, Lincoln, Neb. Her subject was "Women and the Social Waste."

—George W. Wise, Illinois pastor, recently underwent a surgical operation at Rochester, Minn. Mr. Wise is reported to be rapidly recovering.

—George H. Morrison and the congregation at Coleman, Tex., are erecting a fine brick church in the heart of the city's business district.

—H. C. Garrison, of Danville, Ky., has accepted a call to the pulpit at Magnolia Avenue, Fort Worth, Tex., to succeed E. M. Waits.

—Cephas Shelburne has been elected president of the Texas Christian Lectureship; Colby D. Hall, vice-president; E. H. Holmes, secretary, and W. P. Jennings, treasurer.

—The Student Volunteers for foreign missions at Brite College, Tex., are setting apart and equipping a missionary room at the college. This is being done under the direction of the faculty.

—The Barberton, O., Disciples Bible school has grown from the smallest to the largest school of the town. The building there will accommodate a school of 1,200.

—The Bible school at Platte City, Mo., has increased 100 per cent in attendance during the pastorate of C. C. Davis.

—Seventeenth Street church, Nashville, Tenn., has doubled the enrollment of its Bible school.

—The Foreign Society reports a total of 365 Bible schools in the foreign field, a gain of 54 during the past year.

—Whittier, Cal., church has made a $4,000 improvement to its plant, making provision for a modern school.

—Cleveland Kleihauer and Dr. E. M. Carney, well-known Disciple leaders of Seattle, Wash., are on the faculty of the city's Inter-Church Training School for Bible School Workers.

—Recent changes in Indiana pastorates are the following, among others: W. H. Newlin has gone to Bicknell; J. Frances Ashley to Monticello; W. E.

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Moore to Edinburg; M. G. Long to Windfall, and C. E. Scifers to Macy. E. E. Pedicord has come from Illinois to Princeton; H. F. Rector from Cincinnati to Plainfield; John H. Swift from Ohio to Gosport, and Melvin Menges from Pennsylvania to Gas City.

—H. H. Harmon and L. C. Oberlies, of First church, Lincoln, Neb., have been holding a meeting at Enid, Okla. The First church assistant pastor, Lawrence Dry, preached at the home church during Mr. Harmon's absence.

—F. E. Smith, minister at Jackson Street church, Muncie, Ind., writes that this church is first in the state in the amount of its offerings to foreign missions, and not in gifts to general missions, as was stated in a recent issue of The Christian Century.

—T. A. Hall has returned to the States from Winnipeg, Man., and is located in Irvington, Ind.

—C. H. Trout has closed his work at Clinton, Ind.

—Scottsburg, Ind., recently celebrated a homecoming, with former pastors and evangelists present. C. R. Piety leads at Scottsburg.

—Vevay, Ind., congregation has purchased the house of the Universalist church there, and has repaired and renovated the building so that the congregation now meets in one of the most beautiful church homes in Southern Indiana.

—President T. C. Howe, of Butler, is spending most of his time until the Christmas holidays with the Men and Millions team. Vice-president Coleman is in temporary charge of the college.

—The Bible Chair at the Indiana State University at Bloomington, recently celebrated its sixth birthday. Dean Joseph C. Todd is hopeful as to the future of this enterprise.

—A note in the Youngstown (O.) Christian News, states that W. D. Ryan, the pastor at Central church, Youngstown, was soon to be operated upon at a local hospital. No information was given as to the trouble.

—W. E. M. Hackelman has been engaged in meetings near Indianapolis almost continually since the close of the Bethany Assembly sessions. He is now assisting the pastor of the College Avenue Baptist church, Indianapolis. Mr. Hackleman reports that there will be several new features at the 1918 Assembly meetings.

—B. F. Hagelbarger, minister at Kent, O., reports the close of a ten-day series of meetings held by Rev. Filson of Akron. There were 34 accessions besides reconsecrations.

—As one result of the recent evangelistic meetings at Liberty, Mo., led by E. E. Violett and the pastor, Graham Frank, the church there is entirely free from debt. Mr. Frank is now assisting R. W. Wallace in a meeting at Lexington, Mo.

—Miss Vera Adamson, Akron, O., new missionary to China, sailed on November 30 on the "Empress of Russia" from Vancouver. She will be supported by her father.

—Professor Charles T. Paul, of the College of Missions at Indianapolis, gave the C. W. B. M. address at Richmond Avenue church, Buffalo, N. Y. Dr. Paul was on his way to New York City for a conference of the missionary leaders of the world.

—The Christian Endeavor Society at Liberal, Kan., has become a life line society, with the evangelist, Kanchedi Lal, at Bilaspur, India, representing it.

—J. Boyd Jones, of Central church, Terre Haute, Ind., gave an address on November 28 at Carlisle, Ind., with the purpose of preparing the church there for a coming revival series.

—The Foreign Society is receiving a large number of orders for the Endeavor Day program, "Life Lines Across the Sea." For the past fifteen years the Endeavor Societies of the brotherhood have been most loyal in observing the day for foreign mission, thus supporting the Damoh Orphanage, India. It is believed that the same deep interest will be shown this year. Supplies are sent free of charge to all societies taking the offering for the work of the Foreign Society. Write S. J. Corey, Secretary, Box 884, Cincinnati, Ohio.

—John G. Slayter, of Dallas, Tex., read a paper on "The Witch of Endor and Other Witches" at a recent Christian ministers meeting of Dallas.

—The news of the death of Mrs. Diantha H. Taylor, of Lenham, Md., has been received. She had been an annuitant of the Foreign Society for many years and a good friend of the work.

—W. B. Zimmerman, pastor at Mitchellville, Ia., had Congressman Dowell of Iowa, lecture before the men's brotherhood of his church on the theme, "Christian Citizenship."

—Herbert Yeuell will conduct a tabernacle meeting with Ben. E. Ogden next summer. The meeting scheduled for September and this year was postponed on account of an opposition union meeting planned for the same time. Mr. Yeuell will also lecture at Liberal, Kan., at the close of the present meeting being held for Richard Gentry and the church at Winfield, Kan. Mr. Gentry reports that Mr. Yeuell is making a powerful presentation of the plea of the Disciples before his community. Confessions are reported for every evening. During January Mr. Yeuell will conduct a series of meetings at East End, Pittsburgh, with John R. Ewers. In the union meeting held by Mr. Yeuell at Iron River, Mich., where there were a thousand confessions, there were seven hundred men among the number.

—Will H. Brown of California Discipledom recently talked to the four hundred boys of the Preston Industrial School, near Ione.

—W. B. Clemmer of Central Church, Rockford, Ill., has ordered his CENTURY address changed. The fact is, he writes, that he is taking his family into his own home. Mr. Clemmer is serving as chairman of a committee to plan and promote a simultaneous city-wide campaign from January to Easter. All churches of the local ministerial association will cooperate in this effort.

—A religious census was taken of Des Moines on Sunday, Nov. 26, in which all churches, Protestant, Catholic and Jewish, cooperated.

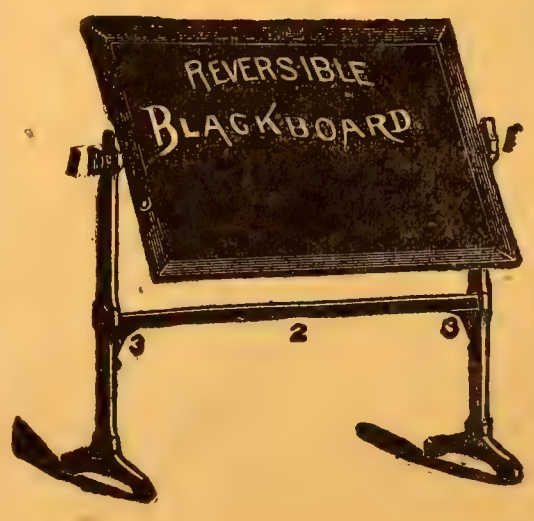
—Mark Wayne Williams, of St. James Street church, Roxbury, Mass., has accepted a call to Shawmut church, Boston.

—W. A. Fite of First Church, Ashland, Ky., reports that a very helpful meeting was recently closed at this church, led by M. G. Buckner of Owensboro, Ky., and with Miss Fred Fillmore of Cincinnati, singing. No high pressure methods were used, but there was felt throughout the meetings a deep spiritual influence. Twenty-seven persons were added to the membership. At a rally day held on Nov. 20 the Ashland Bible School made a record of 400 present and $50 offering.

Two Christmas Presents for Price of One

The best family paper and the best fashion magazine—The Youth's Companion and McCall's Magazine, both for $2.10. The Youth's Companion ($2.00 by itself) has for years been one of the best, most entertaining, most useful of Christmas presents, crowded with stories, articles, humor, science, and the progress of the world week by week. McCall's Magazine (50 cents by itself) is the most widely circulated fashion magazine in America. Our two-at-one-price offer includes: (1) The Youth's Companion—52 issues of 1917; (2) All the remaining issues of 1916; (3) The Companion Home Calendar for 1917; (4) McCall's Magazine—12 fashion numbers of 1917; (5) One 15-cent McCall Dress Pattern—your choice from your first number of the magazine—if you send a 2-cent stamp with your selection. —THE YOUTH'S COMPANION, St. Paul Street, Boston, Mass.

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Harry Munro Tells of Alaska

A Report Made by Harry Munro Concerning His Trip Investigating the Kenai Peninsula, Which Is Larger Than New Jersey or Massachusetts

The summer population of Hope, one of the mining towns of Alaska, is about twenty-five. Of these the wife of one of the merchants, Mrs. Pratt, is a Presbyterian, the wife of the road house keeper, Mrs. Plowman, is a Presbyterian, and her husband an Episcopalian. They are very fine appearing people, would have nothing for the accommodations which they furnished me, and invited me to make their house my home whenever in Hope. They promised their support for any work I would attempt to do there. These were the only church members which I could locate in the town. There are about sixty people now out in the placer mining section around Hope who spend the winter in the town. Among these are Mrs. L. L. Ferrin and her brother, Mr. H. H. Clark, who are Disciples, though I did not meet them; I do not know to what extent we could count on them. Mrs. Pratt is the teacher and has attempted to do a little Sunday School work there.

Located at Seward, the only work I could do in Hope would be to organize a Sunday School there, supply it with literature and visit them during the week once a month. That trip would require the full week, provided the train runs out as far as Mile 34 on Monday and back on Saturday. It would require a walk part of the time on snow shoes for the round trip of 84 miles, and a minimum road house expense at the rate of 75 cents a meal and 50 cents for lodging, which would make a cost of $9.40 for the trip. This supposes that four meals and lodging are furnished free at Hope. This would get me into Hope at Wednesday noon and I would leave there on Thursday afternoon. I could preach in the school house on Wednesday night and confer with the Sunday School leaders. This would really be a great blessing to those people, I am sure, and even at such cost of effort and expense I should like to try it.

We need expect no permanent hold there, however, as the railroad has detracted from those towns not on it, and it is likely that these mining headquarters will be moved to a site on the railroad. However, while there are people on these old townsites they will need attention. Work with them now will probably render the opening up of the work in the new towns easier when the time comes for that.

The town of Sunrise used to be the best mining town in the section, but at present, while there are many buildings there, the summer population is small and the winter population only a little larger. I could learn of no church members with headquarters at Sunrise. If I make trips to Hope I would spend one or two nights en route at Sunrise and could do all that could be done there at no additional expense or effort. There are no children there, however, as there is no school. There is placer mining south of Sunrise and even a one-stamp quartz mill. Some of the properties are now being developed at considerable expense.

Russian and Indian Villages

Kenai, Kasilof and Neulchik are old Russian villages of about 150 population each. This is made up largely of Indians and halfbreeds, with a few whites. Most of the whites are "squaw men" of a very low moral type, who have taken up a marital life. A large per cent of the children are deformed and diseased. The government supports schools for them and the Greek Catholic Church has a building in each town, and a priest makes more or less frequent visits to each town. These towns are practically without religious influence and it seems to me the only hope for them is that the government teacher try to meet the religious need. If, as is often the case, he has no religious interest, the need is not met. A fair quality of lignite coal is being secured near the coast at various points. There are also fisheries and canneries near these towns which bring in a few Japs and Chinamen in the summer and employ some of the natives and halfbreeds.

All that has been said of the above towns applies equally to Seldonia and Port Graham, except that here the population in each case is a little larger and the salmon canning industry much more extensive. The cannery crew is but temporary, works almost night and day and most of the time on Sunday, so it offers no field for permanent Christian work and is very bad in its influence on the residents. Kackemak Bay was once seriously considered as the terminus for the railroad instead of Resurrection Bay. Homer would have been the port. This is an open port, a good harbor, and the railroad in that event would open one of the very best agriculture sections in the territory. Some think that there is still a good chance that the railroad will pass through Hope and Sunrise, then south to Homer. In that case Seward will be deserted and there will be a corresponding town on Kackemak Bay. This I think is very unlikely, at least in the present generation.

Harry Munro.

Some Foreign Society Achievements

In the past year the society has had 187 missionaries and 803 native workers in ten fields. Thirteen new missionaries were sent out; six resigned, and one died. After nearly twenty-five years in China, Dr. Butchart went home to God. Until three years ago he lived and labored in Luchowfu. Each year he treated a very large number of patients in the dispensary; the hospital was always full. The Chinese believe that he raised the dead in hundreds of instances. Being an eye and ear specialist, Dr. Butchart was able to assist all the missionaries in Central China. At the time of his death the people said that no one else had done as much for them, and that he was a foreigner. For three years Dr. Butchart was a teacher in the Nanking University and was superintendent of the University Hospital.

The work of the year may be considered under these heads:

I. Evangelism—The missionaries of every kind and the native workers preached the gospel at 187 stations and out-stations and in the regions round about. They made it their chief business to press the claims of Christ home to the hearts and consciences of as many as they could reach. They preached in their homes, chapels, schools, hospitals, at the public wells, in the shops, on the streets, in the theaters, and wherever they found any ready to listen to the message.

The Sunday Schools conducted by the missionaries number 365; the teachers and pupils number 20,560. Special Bible classes in which the gospels and the life of Paul were studied have been taught. In a goodly number of places there were Cottage Bible classes. Connected with the churches there are 72 Christian Endeavor Societies, with a membership of 4,299.

II. Education—The schools of all grades maintained number 131; the whole number under instruction, 6,013. The work begins in the kindergarten and ends in the university and post-graduate schools. In the 105 day schools 4,468 boys and girls were taught; in the 9 boarding schools the pupils numbered 518; in the four colleges there were 86 students, besides our share in the 500 students at the University of Nanking; in the 5 Bible colleges, 143. In the hotels and dormitories the students are all brought under the influence of the gospel. There were night schools for those who could not attend in the day. Where needed, English was taught. In the colleges for women music and home economics were taught. There were classes for teachers and for nurses, and institutes in which the evangelists reported what they were doing and received such instruction as they needed and could receive.

III. Medicine—The society's hospitals and dispensaries number 25; the in-patients for the year, 2,779; the out-patients, 74,910; the treatments, 230,767. The medical missionary is brought into contact with all the ills to which flesh is heir; from colds and headaches to syphilis, leprosy, cholera, bubonic plague, yaws, venereal diseases, appendicitis, and elephantiasis. Patients come from near and from far, often a distance of two hundred miles. The physicians go out into the homes of the people and go on long tours into regions where the people have no qualified physicians to whom they can go in times of need. In recognition of the good work among the poor and unfortunate, the government of the Philippines gave the hospitals in the Islands $5,900.

IV. Publication—On the four presses owned by the society there were printed between six and eight million pages of Christian literature. Leaflets, periodicals and books in the languages of more than a hundred million people were printed and published. The missionaries translated or assisted in translating textbooks for the schools, hymns, devotional and other works. They have written thoughtful articles for the daily papers and for the magazines. In their work they have made a large use of the printed page.

V. Benevolence—In the four orphanages 222 children were fed, clothed, housed, taught and trained for their life work. The ablest of these will become pastors, evangelists, teachers, colporteurs, nurses, Bible women, wives of Christian men and founders of Christian homes. Others will become carpenters, blacksmiths, tailors, shoemakers, farmers. They are given modern tools and taught how to use them. In India sixty lepers were cared for. This was done in connection with the Mission for Lepers in the East. In the year 11 of these lepers were baptized. In the Philippine Islands there is a leper church of thirty members. Twenty of these were baptized during the year. Strange as it may appear, no meetings are so genuinely

happy as those made up of Christian lepers.

VI. Social Service—Lectures on hygiene and sanitation and temperance and afforestation and the reclamation of waste lands have been delivered in a number of centers. Roads have been repaired, the streets cleaned, and the dead buried under the leadership of the missionaries. Efforts have been made to reach the women through classes and conferences on the care of children and the care of the home. Mothers' clubs and Dorcas Societies have been organized and assisted. The hungry have been fed, the naked clothed, the sick and imprisoned have been visited. Through the Door of Hope Mission girls who had gone astray were brought back to virtue and to honor. The women have called at the homes of the people and have visited the zenanas regularly and have received calls from such as were free to call. Plays and playgrounds have been provided for the children. Basket ball and tennis courts have been opened and swings have been installed. In the institutional churches classes on many subjects were taught and the lives of all who attended were brightened and blessed.

VII.—Buildings.—In Manila the Albert Allen Memorial building has been finished and is now in use. This beautiful building is the home of the Bible College in that city. The location is admirable. The students are free to attend the University of the Philippines, which is just across the avenue. This building is the gift of Miss Cynthia Allen of Akron, Ohio. In Tibet three homes have been purchased and repaired; a chapel and a hospital are in course of construction. The high school in Harda, India, has been begun. One home was built in Nanking.

A. McLEAN.

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ILLINOIS NEWS LETTER

I spent Sunday, November 26, with the churches at Litchfield and Hillsboro.

At Litchfield on Sunday morning I found a large Sunday school and church audience. The Sunday school gave the exercise, "Farthest North," and took an offering of $38 for the joint work of the American Christian Missionary Society and the Illinois Christian Missionary Society. There were six preachers present besides the writer: The pastor, Ivan W. Agee, and W. L. Allen, L. F. Wood, J. E. Masters, W. H. Grener and Chas. J. Upton of Barnett. Mr. Agee has been with the Litchfield church for four years, coming there from Greenville, where he held a very successful six-years' pastorate.

At Hillsboro, in the evening, I met one of the most enthusiastic congregations I have worshipped with for a long time. This is a comparatively young church, but has a membership of 160. The Sunday school goes beyond 100 almost every Sunday and has a fine corps of teachers. Fred Galeger has been with the church one year and is continuing with an increase in salary. The Litchfield church helped them to the amount of $250 in a revival recently conducted by Evangelist Violett. These meetings added some forty or fifty to the membership and otherwise strengthened the church. Hillsboro is the county seat of Montgomery county and a growing city. The Christian church is centrally located and with a new building, which will be erected before long, the congregation will have a leading part in making it a "City of the Redeemer."

H. H. PETERS.

—J. Sherman Hill, pastor at Paola, Kan., assisted by B. E. Ogden and wife, has closed a meeting in the church there with 100 persons added to the membership.

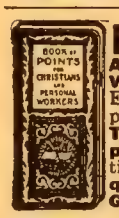
—Clifton E. Rash has begun his new work at Central Park church, Topeka, Kan.



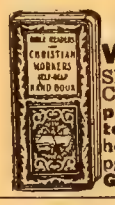
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By Hanford Crawford

Who forgot? You, I, and all of us.
Where? Here, there, and everywhere.
When? For an hundred years or more.

He had been active so long; then suddenly dropped out of sight. Another took his place. We were busy. The world moved on. We forgot.

Once in a while we saw him around. His face was familiar; his voice cheery; he made no sign; we thought him one of us; he was; but we forgot.

He came to church; he rarely failed; he lived not far away; we might have called; we might have guessed; but we forgot.

He worked his day; he served us well; he gave his life; he asked no wage; he had to stop; still we forgot.

We did not pay him all we promised; our promise only gave him barest living; we let him wonder how he'd manage; and we forgot.

He and his wife were downright plucky; while the folks they served, simply forgot.

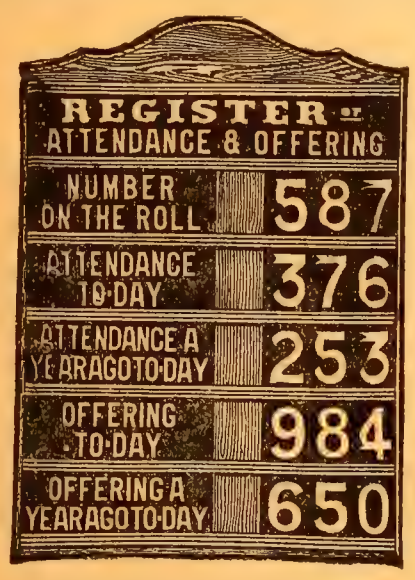
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The Christian Century

Vol. XXXIII December 14, 1916 Number 50

The New Search For Unity

Editorial

An Educational Conscience

By Herbert Martin

American Ideals

By Oswald G. Villard

Lloyd George's Vision

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The Christian Century

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Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII DECEMBER 14, 1916 Number 50

The New Search for Unity

UNITY IS AN AGE-LONG QUEST OF THE CHURCH.

Heresy and schism appeared before the apostolic age was closed. In the book of Revelation are threats at factionalists even in the midst of the persecutions the church was enduring. The Gnostic soon appeared, denying the humanity of Jesus Christ, and the Docetic, who denied His divinity. In St. Augustine's day there was a dangerous infusion of the Persian religion into Christianity.

The Church has never known absolute unity. There was no absolute unity in the apostolic age, as the New Testament clearly shows. There was no absolute unity even in the time of the Middle Ages, when the Catholic Church came to its greatest power. Even then dissenting sects were to be found in various parts of the world. The sect-forming spirit that came with the Protestant Reformation was not a new thing, but only found new opportunity in the freedom of religious thought that followed the renaissance of learning.

Just as the sect-forming spirit has persisted throughout Christian history, so likewise has the search for unity persisted with it. To go no farther back, the Council of Nicea was bent upon a search for unity for the Church. This council tried the experiment of a creedal formulation which was to be the basis of unity. How this creedal method has failed, every student of Church history knows. Zwingli sought religious unity with Martin Luther, but the latter refused to take his hand.

★ ★

In modern times the search for unity has grown more persistent and ingenious. The famous Lambeth quadrilateral was an expression of desire upon the part of the Church of England for unity. It was supposed to be the last word on the subject from the viewpoint of this communion. It conceded much that was dear to the heart of the Episcopalian, though the churches of the world have failed to appreciate that. Its four sides were the Bible, the historic creeds, the historic episcopate and the sacraments.

A recent writer has shown how some of our greatest Christian souls would be outside such a "catholic" church. Abraham Lincoln would be on the outside, for he never submitted to the sacraments. Edward Everett Hale could not qualify, for he opposed the historic episcopate. Charles Sumner would be barred, though he lived and died in the bosom of the Episcopal Church. He doubted the inspiration of the Scriptures. William Ellery Channing wrote against the Nicene creed, which fact would also number him among those who would be wailing and gnashing their teeth, if the quadrilateral definition of Christianity were the last word. Most Christians believe that "Christ's arms reach around more people than does the quadrilateral."

Many things pertaining to our modern life have brought into keener consciousness the quest for unity. Phillips Brooks said that as he walked along one day beside the sea he noticed various little pools. He said to himself, "Here is a Methodist pool, and here is a Presbyterian pool, and here is an Episcopalian pool." They were all swept away when the tide came in.

The mighty ocean of Christian life and activity includes missions. How our missionaries abhor the denominational yoke when they must explain Christianity to the Oriental mind! Were the matter left to them, denominationalism would soon be put to flight.

The same point of view that is fundamental to missions has been incorporated in the Christian social service movement. We have come to believe in an active, serviceable, fraternal religion. The missionaries have been our teachers in doing good in Christ's name.

★ ★

The Federal Council of the Churches of Christ in America has come as the answer to prayer. It does not presume much. It does not claim to be Christian union in any ultimate sense.

It takes on strength from its very modesty. It has sought no absolute. Recognizing the changing nature of life, it has sought only to organize such unity as already exists, hoping that the realization of existing unity may prepare the way for the better thing that God has in store for His children.

Thirty denominations have been brought together in this mighty fellowship, in which are included the vast majority of the Protestants of America. Some have come haltingly, as the Episcopalians, others have come gladly and whole-heartedly. What these groups of Christians have already done is important. They have admitted the validity of each other's Christian experience. This is a gain which we are in no danger of over-estimating.

The Federal Council of Churches of Christ in America faces these days the various tendencies to which all live social groups are subject. Some think the organization has gone quite far enough. They say with Prof. Shailer Mathews at St. Louis last week, that what we already have is Christian union, and that denominations are good things to have in the Christian religion. Others know full well the inadequacy of such a view. As we pray for the Federal Council we may well ask that it shall not settle into any static condition of self-satisfaction.

When Christian union is found, will it not come to the Church through prayer and common tasks and a deep loyalty to Jesus Christ?

EDITORIAL

A NOTE

IT IS due to those of our readers who may also be readers of the Christian Standard to state that a recent editorial in the latter paper dealing with the business administration of THE CHRISTIAN CENTURY is a complete falsification of facts. A communication to this effect, and dealing with the misrepresentations in detail, was promptly sent to Mr. Russell Errett, whose initials were appended to the editorial, advising him not only of the erroneous, but also of the libelous character of his statements, and asking that our communication be published in the Standard. This request will without doubt be acceded to, as it is quite inconceivable that Mr. Errett would refuse to correct any misstatement of fact to which the columns of his paper have given publicity. We publish this note at this time in response to a number of inquiries we have received indicating that positive damage has been done the reputation of The Christian Century in certain quarters where no other source of information is available except the Christian Standard. It is to be hoped that the Standard's course in the premises will be such as to render unnecessary any further allusion to the matter or any further action on our part.

PRESBYTERIANS AND DISCIPLES TALK UNION

THERE were some significant conferences at St. Louis last week, between Disciples and Presbyterians who belong to their respective Commissions on Christian unity and comity. As a result of these conferences, there should be a definite effort on the part of both bodies to cultivate a deeper sense of unity.

It was pointed out, not altogether humorously, that in the Catholic Encyclopedia article on Bishop Purcell, he is reported as having had a debate with one "Alexander Campbell, who belonged to the Campbellite wing of the Presbyterian Church."

Some definite proposals were made at the conference. Dr. Peter Ainslie suggested that an effort be made to get Disciple theological students to go to Princeton Theological Seminary. A number are now going to Union Seminary in New York. But if we were going to encourage attendance at another Presbyterian seminary, McCormick Seminary in Chicago would have some claims to consideration.

It was also suggested that a considerable delegation attend the next meeting of the General Assembly at Dallas, Tex., next May, and bear the greetings of the Disciples. This would be followed by a similar delegation of Presbyterians who would go to Kansas City next fall bearing the greetings of the Presbyterians.

It was also suggested that local churches of the two bodies that are in the same general territory might hold union meetings in which they would discuss the common heritage of the Presbyterians and Disciples.

Presbyterians and Disciples alike hold to a religion that is strongly doctrinal. They have a similar organization in the local churches. Each body has shown itself practical and efficient as an evangelistic agency in America. It is along the line of such spiritual affinity as this that unity is to be cultivated. Disciples everywhere will do well to become more familiar with all things which are Presbyterian that they may seek a closer walk with this splendid group of God's people.

REV. R. J. CAMPBELL

A GREAT stir was made in England last year when Rev. R. J. Campbell was received into the Church of England. His many friends and admirers were shocked not only at the change but that he should have submitted to Episcopal ordination, the inference from that act being that he disavowed his former ordination, and practically repudiated his Congregational ministry of twenty years.

That to us is a small matter just now. But we are wondering whether the Episcopal Church, accustomed as it is to boast of culture and sound learning, is not making an unenviable reputation for itself in affording a haven for men who are too timid to face the logic of their own teaching.

It was said of Newman that he had not the courage to face the problems that he had himself created, and sought refuge in retreat. Possibly Dr. Campbell has done the same thing. A thinker, no matter whether we agree with him or not, loses all our respect when he kindles a fire and takes to the woods, leaving others either to put out the fire or to suffer loss.

We affirm nothing in the case of Dr. Campbell, but every man ought to be able to consume his own smoke. In other words, instead of wishing that his book entitled "The New Theology" might be suppressed, Dr. Campbell ought manfully to show why his widely circulated volume is erroneous.

Dr. Campbell in the Episcopal Church will no doubt continue to render service to his day and generation. But it is hardly likely that he will be able to attain great distinction. Had he remained in the City Temple he would have been remembered as one of the foremost preachers of the twentieth century.

THE CONSERVATION OF HUMAN LIFE

OF ALL our American wastes, the worst is the waste of human life. Each human life is the fruit of care and suffering; this makes it infinitely valuable.

Rev. Charles Stelzle is authority for some startling statistics about the waste of life in this country. At any one time there are about three millions of people sick in this country. Statistics reveal this fact. There are in the United States about 500,000 persons who have tuberculosis, and of these 150,000 die every year. A wage earner loses in a year about nine days of time by reason of illness. The cost of treating these men medically is $180,000,000 per annum and the wage loss is said to be a half billion of dollars annually. The average length of human life could be extended fifteen years were preventable diseases controlled.

It is proposed that the church take up seriously the conservation of human life and assist in distributing the knowledge which would result in the lessening of death and disease.

Great corporations have for several years been busy in this work. They have shown the danger of

the house fly and have educated the community in riding itself of this pest. A general knowledge of the control of disease would be a godsend to our entire nation. While corporations and public schools can reach many families, unless there is larger cooperation than this the saving knowledge cannot be adequately circulated.

Jesus was interested in the sick. The story of the sick who were healed was one of the apologetics of the early church. Christian Science today finds deep interest in the work of healing sick people. Orthodox churches will be accorded full appreciation in the community for any work done to keep people physically well. Our work is to be promoted, not by setting aside the knowledge that has been uncovered by modern science, but by passing this on in the spirit of Jesus Christ. Perhaps this is the true healing ministry of the church.

THE RELIGIOUS OPPORTUNITIES OF CHICAGO

THERE are but few people that realize the astonishing character of the growth of Chicago. Less than a hundred years ago the commander of Fort Dearborn wished the place given up, for he declared no one would wish to live in the swamps around the mouth of Chicago river.

Chicago is now growing at the rate of about a hundred thousand people a year. This is four to five per cent a year. If this percentage operates according to the principle of compound interest, it will be only twenty years until Chicago has a population of five million people.

In the next twenty years there will be another city built around the present Chicago as large as the Chicago of 1916. The challenge in these statistics to the Disciples of Christ is obvious.

The Disciples, more than any other religious body, are so situated geographically as to be strongly influenced by Chicago. The newspapers, schools, and political influences reach from Chicago into the very heart of Disciple territory.

What will Chicago mean to the Disciples? Will it be the graveyard of our hopes? Will it be the city where thousands will come and be lost to the cause of religion for the lack of conveniently located and well-housed congregations? Or will the Disciples plant themselves in the new territory that is now being built up around the city and redeem in the next twenty years the failures of the past twenty?

It will be a mistake to assume that this is the problem alone of the present Chicago churches. A little group of something over twenty congregations, twelve of them able to support ministers without outside help, is not sufficient for the problems of a city with two and a half millions of people and shortly to have five millions.

The man who raises a factional issue in the face of a religious need like this betrays the cause of Christ. Chicago needs the hearty and enthusiastic interest of the whole body of Disciples.

THE TITHING PROPAGANDA

BEFORE the organized agencies of the Disciples of Christ are allowed to go too far in the tithing propaganda it might seem wise to subject the principle to a very searching scrutiny and study.

The movement is a most radical departure from the accepted point of view. Through the influence of Alexander Campbell's sane distinction between the Old and New Testaments, the Disciples have always held to an anti-legalistic morality. The revival of the tithing principle would seem to involve the displacement of the stewardship ideal which has been coming into increasing influence in the Christian conscience, due to a new reading of Christ's teachings and to the strength of the social motive in modern society.

Does not the current emphasis upon the tithing principle indicate a lapse in ethical insight? Does it not lead the Church up a blind alley, which, though it seems fair at the entrance, ends in a spirit of pharisaism?

The fact that the introduction of the tithing principle raises more money than before is quite irrelevant to one who knows that the important thing about Christian giving is not the amount collected but the type of manhood and womanhood produced by the gift-making.

It seems to some that a false theology, a false biblical interpretation and a false ethic underlie the tithing movement.

It is hardly conceivable that the temporary good involved in somewhat increased collections could outweigh the many permanent and deepgoing evils resulting from a system that is theologically, biblically and ethically erroneous.

It is not intended at this time to argue the case pro or con, but simply to call the attention of certain missionary officials to the advisability of moving with some caution in giving official sanction to a propaganda upon which the Disciples are likely to divide with more intensity of feeling than they display in their division over any other issue with which they are now confronted.

Meantime, if any thoughtful word is offered to us, on either side of this question, we will be glad to give it utterance through the columns of this newspaper.

RECONCILIATION AMONG CLASSES

ONE of the astonishing sentences in the report of the Commission on Church and Social Service of the Federal Council of the Churches of Christ in America is the following: "The industrial horizon is heavy with the clouds of impending conflict. There is evident a widespread and persistent attempt not only to check the spread of industrial democracy, but also to destroy or nullify those partial expressions of its principles which are now in existence and to substitute for them a control in which the workingmen have no voice."

This has been a year of strikes and rumors of strikes. The conditions have been such that these strikes have been in large measure successful. The workingmen of the country will be demanding larger and ever larger slices of the war prosperity and the capitalists will resist each new encroachment with vigor. There is rumor of a new capitalistic organization to resist unions.

Meanwhile there is need of hand-to-hand contact between the leaders of the workers and the leaders of the capitalists. A socialist of pronounced tendencies declared to his audience the other day that he despised his task, which would come to him in a few hours, of speaking from the same platform with John D. Rockefeller, Jr. When the time came, and when the latter had finished speaking, the socialist was moved to say

that he agreed with practically everything the great capitalistic economist had said. What these men needed in order to an understanding of each other was simply to get together and exchange ideas.

The church can be a great reconciler of social classes. It should be the function of every church to bring workingmen and employers into personal contact, especially in times when there is no burning issue to warp the judgment of these men.

Capitalists are not all devils. Labor union walking delegates are not all incendiaries. They are men subject to the human appeal as are all other men. The task that is more fundamental than arbitration is reconciliation. The latter principle can be kept working every day in the year.

THE APPEAL TO ARMS

REV. H. W. ELLIOTT, the genial state secretary of Kentucky Disciples, had a remarkable experience recently in one of his mountain visits. Riding in the coach was a mountaineer who, true to the traditions of his class, was enjoying a smoke to the great discomfort of the passengers. Still, that booted not. The smoker must smoke no matter at what cost.

Mr. Elliott, spokesman of every good cause, gently and casually enough reminded the offender that the smoking car was just ahead. Whereupon the mountaineer jumped to his feet and leveled a huge revolver at the ample chest of the state secretary. Did Mr. Secretary take to the woods, or drop on his knees and beg for mercy? No, gentle reader, he did not. Having had much to do with militant churches and other armed organizations for twenty-five years, that formidable revolver had no terrors for him. It looked as harmless as a shoe horn. His knees did not smite one against the other, nor did the pith go out of his legs. He had ridden into the jaws of death so often that what to ordinary people would have been a dazing sensation, was to him a situation to be met by an established rule of life. He sidestepped and fell back upon his wits.

"I thought you were a gentleman," said the secretary, "and I knew that if you were you would thank me for telling you that you were in the wrong car."

This Hague Conference had the desired effect. It was equal to one of President Wilson's notes that kept us out of war. It was oil upon the troubled waters.

The mountaineer smiled, put up his deadly weapon, held out his hand, and went on into the smoker. The crisis had passed.

As a peacemaker Secretay Elliott ought to be made the editor of one of our religious journals.

OPPOSED TO UNION

DR. THOMAS B. NEELY is a retired bishop of the Methodist Episcopal Church. He recently made an address in Chicago on his attitude toward the union question. He expressed his disapproval of the union of the Methodists with Presbyterians and Congregationalists in Canada. He further considered the union of the Methodists with other denominations in China in educational work and gave his unqualified disapproval. Even the approaching union of northern and southern Methodists was branded as undesirable.

This would all be discouraging enough were it not for the fact that the bishop is now retired and his voice will not greatly influence the policies of his church. He stands as the representative of the dying spirit of denominationalism which has stood pat for all things as they are. This kind of man is to be found in all denominations, but in almost every case he is rapidly passing out of the circle of the men who determine the denominational policies.

Opposition to Christian union has arisen out of the small group loyalties that men feel so keenly. This opposition has defended itself with various weapons.

Sometimes it is stated that some particular brand of union will result in a sacrifice of the truth. The truth that is not to be sacrificed nearly always turns out to be some small dogma which is no longer of much concern to the big world.

Then there are those who have defended division on the ground that denominations are well organized and there would be a loss of efficiency in a combination of interests. In these days of imperial vision on the part of business men, such a point of view does not seem well taken. Combination does not mean a loss of efficiency.

It is further argued on occasion that union means a loss of liberty to some. Perhaps it does. There is always a sacrifice of some sort of liberty when men unite for social action. We are learning these days that even so good a thing as liberty is to be enjoyed in moderation.

THE ABANDON OF THE TRUE CHRISTIAN

IT WAS the sin of Ananias and Sapphira that they held something back. They pretended to a devotion they did not possess. Our Lord insisted that the man who laid his hand upon the plow and looked back was not worthy of Him. He further insisted that in behalf of the kingdom a man might have to forsake father and mother and other dear ones. Religion was to be the one supreme interest in the life of the Christian.

It is just here that the life of the average Christian is very weak. Religion is only one of many interests. The people of the United States spent more in ice cream parlors last year than in religious work. Is this an indication of religious interest? A count of the people in the motion picture houses these days reveals a larger attendance in many cities at these places of amusement than the combined attendance at the churches for the week. Do people estimate the importance of religion by the amount of time they are willing to give it?

In the life of the soul, how prone is the individual Christian to make reservations with regard to religion! Many a young woman has felt the call to go to a foreign field, but the impulse has been resisted. The young man has hesitated between the pulpit and the marketplace and has chosen the latter. There was no true abandon of the soul to the higher impulses.

We are often impelled to believe more than the poor logic of our minds will permit. We shrink before religious enthusiasm lest it lay hold upon us and make us one of the prophets.

There is a deep sense in which the man who follows Christ must forsake all things. The rich young ruler just missed a great religious experience. He had not learned the spiritual secrets that come only to those who practice self-surrender. To be truly great in the

things of the spirit, we must find our wills by making them one with the great will of the universe.

THE WIDENING SPHERE OF PREACHING

THE recent decision of Mr. William J. Bryan to give himself to the discussion of moral issues, and to political issues only as they are related to the moral, helps us to understand the wider field into which the function of preaching is passing. Incidentally, some of the great dailies see in this decision the passing of Mr. Bryan. As a matter of fact it marks the coming of Mr. Bryan into the deeper life of the people. He is beginning to reach people at their firesides. When such a man dies the world actually talks itself into silence through excessive praise. His faults will be forgotten. His virtues will be magnified, and others attributed to him that he never possessed. The myth-makers will get busy, no matter what his detractors may do now. He is a great addition to the ranks of the ministry, and to the long line of prophets.

The college baccalaureate in these days is often delivered by men who have never been ordained to the ministry. Wherein differs their utterances from the man who has been ordained?

There are thousands of real sermons preached every year by men and women who make no claim to the title of preacher. There are sermons delivered in theaters today which move multitudes to better living, although the preacher is an actor. Those who have seen Sir Forbes Robertson in "The Passing of the Third Floor Back" will understand this.

A sermon is not necessarily a sermon because delivered from a pulpit. The lecture delivered from a Chautauqua platform may be a real sermon. The pulpit these days is having great acquisitions from unecclesiastical quarters.

TIRED OF LIFE

THE metropolitan daily on Monday morning invariably contains the stories of those who have betaken themselves from this world in untimely fashion the day before. When one reflects how unhappy and how lonesome these souls were to be moved to this kind of end, our hearts feel a deep pity, however much we disapprove the deed. We no longer say that all suicide is the result of insanity. There are souls which deliberately balance the question—

> "To be, or not to be, that is the question:
> Whether it is nobler in the mind to suffer
> The slings and arrows of outrageous fortune,
> Or to take arms against a sea of troubles,
> And by opposing end them."

The contagion of self-homicide has gone even into the church, and the solaces of religion have not been sufficient to keep some weary souls with us. Have these felt sufficiently their responsibility to the great Master of life? Pythagoras said a noble word: "We ought not to quit our post without the permission of Him who commands: the post of man is life."

The city needs closer friendships. It needs warmer social life in the churches. It needs sermons with less of speculation and more of comfort in them. It needs a religion with a God so real that He will wipe away all tears from our eyes. He will teach us to bear our sorrows as Job bore his; and better, He will give us the strength to carry our cross as Jesus Christ carried His.

Death comes soon enough for us all. Even were life as comfortless as the unhappy souls who go away untimely think, there would not be many years to endure it.

Whatever life is, it is the world's most precious thing. We think wrongly if we deny it. Whatever disappointment it may bring, life is the great word in our struggling world.

THE CLERGYMAN IN THE MOVIES

HAVE you ever noticed, you who frequent the motion picture plays, that when a clergyman is to play the clown or the "softie" or some other character calculated to draw the contempt of the audience upon the clerical office, it is nearly always a Protestant minister who appears in the role? Whereas, it is a Catholic priest who appears when the role reflects dignity and strength?

There is something very subtle and sinister in the effect of this upon the public mind.

The priest is enhanced in dignity; the minister's reputation is degraded.

Protestantism cannot afford good-naturedly to tolerate the slanderous influence of this mode of treating its ministry.

It is a subject that ought to be preached on until the playgoers are made conscious of the unjust discrimination and are stirred to protest against it.

ON SENTINEL DOME

(Yosemite)

By Harley R. Wiley

Our feet have pressed the upper trail,
  Our hearts achieved a higher birth;
Our souls exchanged their wordless hail
  Across the border peaks of Earth.

We felt a Presence vast— We knew
  The hand that flung the stars abroad,
And white across the mystic blue
  There gleamed a thousand thrones of God.

Ah, then I knew that life is good!—
  My soul was singing: "All is well";—
I spoke with one who understood,
  Ringed round by heights invisible.

Some Force, too deep to be denied,
  In that austerity of space
Had swept the veil of flesh aside
  And set our souls thus face to face.

Your feet were strung for farther heights
  And mine turned on their rugged way;
But in those high, unshadowed lights
  Is limned one white and golden day.

Growing an Educational Conscience

Some Questions Inspired by a Consideration of the Early History of Christian Education Among the Disciples

By HERBERT MARTIN

THAT the Disciples throughout their history have claimed a conscience in the matter of education none can deny. That they have made good their claim some sometimes are given to doubt. This conscience comparatively early in our history found expression in the establishment of schools and colleges. The purposes for which these institutions were founded have rarely been appreciated. This misunderstanding is a regrettable phase of our educational history. The impression has gone abroad and become well-nigh universal that our institutions were established primarily for the purpose of training men for the ministry of the Word. That this is a worthy object we all agree. That such an enterprise has not in a single instance been adequately provided for is a most obvious truth.

WHY WERE THE COLLEGES ESTABLISHED?

This special work, however, a canvass of the charters of our leading colleges reveals, was not the only purpose, nor was it in most instances the primary one for which these colleges were founded. A few selections from their charters and by-laws must suffice:

Bethany: "A seminary of learning for the instruction of youth in the various branches of science and literature, the useful arts, agriculture, and the learned and foreign languages."

Hiram: "Instruction of youth of both sexes in the various branches of literature and science, especially of moral science as based on the facts and precepts of the Holy Scriptures."

Butler: "An institution of learning of the highest class . . . to establish in said institution departments or colleges for the instruction of students in every branch of liberal and professional education; to educate and prepare suitable teachers for the common schools of the country; to teach and inculcate the Christian faith and Christian morality as taught in the Sacred Scriptures . . . and for the promotion of the sciences and arts."

Texas Christian University: "The establishment and maintenance of an institution of learning of university rank for the education and training of students in the arts, sciences and languages, and in all branches of learning, under Christian influence, so that such education shall include due regard to moral and religious development and competent instruction in the Holy Scriptures."

Transylvania: "For the purpose of promoting the cause of education in all its branches, and extending the sphere of science and Christian morality."

College of the Bible: "To prepare young men for usefulness in the church by furnishing them with systematic instruction in the Word of God, in both the English version and the original tongues, and with an accurate knowledge of the higher branches of English literature. While its course of study is especially adapted for those who intend to become preachers of the Gospel, it is not a professional school, its classes being open to all religious young men who wish to extend their knowledge of the Scriptures."

Drake: "An institution of higher learning . . . independent of ecclesiastical control by will of its founders, for the Disciples of Christ are a non-sectarian religious people averse to ecclesiastical government of any kind." (Catalogue.) "The object and purpose of this organization shall be to establish and maintain . . . a university for the education of persons of both sexes in the higher branches. Besides the usual collegiate courses, the Board shall have power to establish and maintain Bible, Law, Medical, Art, Musical, Commercial, Practical, Mechanical and other departments, or schools, at such times and in such manner as they may deem expedient." (Art. II, Arts of Inc.) "All departments of this university shall be open alike for both sexes, and for those of any religion or race." "This university has been designed upon a broad, liberal and modern basis. The articles of incorporation provide that all its departments shall be open to all without distinction of sex, religion, or race. In its management and influence it will aim at being Christian without being sectarian." (Prelim. Announcement, 1881.)

THE FATHERS DID NOT FEAR TRUTH

Such a review reveals the character of the educational conscience of the fathers of our movement. Their vision had breadth. They had faith in, and no fear of truth. They recognized what we have not always so clearly seen, that the destiny of our people is not only inseparably related to education but is dependent upon the education of our youth. Their aim was nothing less than a genuinely *liberal* education, an education that would free men and women from local limitations and cave prejudices and make possible to them an abundant life, a life universal.

The significance of this adventure in liberal education, in Christian culture, cannot easily be over-estimated. Those men envisioned of God, disciples of the Great Teacher, so conceived and planned their program of Christian education. Christian education was not for them a thing apart, not an aesthetic contemplation, not an other-world enterprise. It not only did not disesteem or disregard any form of human interest, but it consisted of, was identical with, those great vital human concerns, those products of countless souls dedicated to the true, the beautiful and the good in language and literature, in science and art and in religion and philosophy. In short, it included all those forms or channels of human experience in and through which God increasingly reveals Himself to inquiring and aspiring souls.

OUR EDUCATIONAL STEWARDSHIP

This, then, was their concept of Christian education—knowledge of God on the part of our youth, irrespective of sex or race, not perpendicularly and individually acquired, but laterally and socially by the circuitous way of science, art and literature, all supplemented, illuminated and spiritualized by Him who taught and lived as none other, knowledge of whom and the Father means undying life.

In view of such foundation-stones and principles, I call us to give account of our educational stewardship. The fact that we have not apprehended the spirit and purpose, and therefore, have not practiced the program of those princes in intellectual and spiritual realms, this is tragic in the life of our people. For lack of their vision our institutions as well as our people wander, while some perish. Our educational thinking has not measured up to theirs. Only when we deepen and heighten our thought will our practice and program be advanced.

THE EARLY EMPHASIS

This deviation, this departure from the vision and program of our fathers is seen not only in a general neglect, but too often in a positive disesteem of the arts and sciences. The great emphasis in our educational work from that inaugural period until almost the present time has been upon the preparation of the minister. That emphasis was due in some measure, doubtless, to the increasing difficulties our people of the second generation experienced in the progress of their work. It is to be regretted that the urgency of the problem seemed to necessitate so wide a departure from the broad basis originally planned.

Misunderstood and therefore, shall we say, misrepresented they found themselves on the defensive. The will to live proved inspirational. This situation not only gave definition to their cause; it determined the form of their response. Men capable of interpreting and defending the sacred Scriptures constituted the need of the hour.

To this our schools devoted their energies and in so doing under the stress of immediate need, departed from the broad basis indicated in their charters. Throughout this tangential period of our life we sought to qualify men to be the bearers of a content of doctrine rather than, in addition, to make them intellectually competent, and socially effective, mediators to a people of life in all its beauty and richness. This in turn has given fashion to our spirit and made us an evangelistic people unprecedented. Such I feel in a broad general way fairly characterizes the second stage in the development of our educational conscience.

DEMAND OF NEW CONDITIONS

We are now in the morning of the third day. May I say that these stages or periods of our development must not be thought of as exclusive of each other. They must be regarded rather as accentuations. The broad lines of the earliest period have never been completely lost in the later emphasis. Training for the ministry will continue to be a most significant feature of our educational program. With the progress of the age new conditions will demand new emphases.

The newer note of our own day is being sounded compellingly by the Men and Millions movement. Its clarion call to a really consecrated life is being heard by a brotherhood great in resources and possibilities. In this most social age of the world's life it challenges us to the only life worth while, the life of unselfish service. It rightly assumes an affirmative answer to the question, "Am I my brother's keeper?" makes it a premise and passes on to exhibit the inferences that follow therefrom. With a fine philosophy and a sound psychology it asks for gifts and givers alike. Either by itself is partial and fragmentary. "The gift without the giver is bare." In its chiefest emphasis upon life it places first things first. Life is all-inclusive. "What will a man give in exchange for his life?" Increasingly I am led to believe that there is no other value comparable to life guided by and consecrated to consciously chosen, ideal, social ends. This is the fiber of the real; this alone is reality.

A BROADER EDUCATIONAL BASIS

Such a program as this necessitates a return to the broader educational basis set forth in the charters of our schools. To qualify men and women to become the bearers of life in all its fullness to a people here and now is a different task from making them the bearers of a definite content of doctrine whose values are realized mainly in the sweet by-and-by. In its demand for college trained men and women it brings to our consciousness a new appreciation of education. The work in the far fields to whose consecration our young life is being called demands engineers, experts in sanitation, in soil cultivation, in building, in government, scientists to fight disease, physicians, dentists, nurses, homemakers, teachers as well as preachers. Their function is legion. The missionary of today is first of all a pioneer in the enterprise of civilization. The task demands the best minds most highly trained, hands that are strong and specially skilled, and hearts of refined and generous sympathies. None other need apply. The influence of this type of work and worker upon our educational theory and practice needs no further comment of mine.

THE ULTIMATE GOAL

To justify their continued existence our schools must provide such a training. But how can they provide this training without equipment? How can they be equipped without being adequately financed, and how financed without the liberal support of an opportunity-seeing and education-loving people? This emphasis by the Men and Millions movement upon the changing character both of the work and the qualifications of the worker marks very clearly a new epoch in the development of our educational conscience.

And yet irresistible as is this program we cannot rest even with its realization. No one who has reflected long upon the philosophy of education and its function and meaning in life will look upon this as the ultimate goal. We are not yet by such a program brought beyond the instrumental view of education. Its goal is objective. It makes education a means. Men and women are being trained as instruments or agents to accomplish ends somewhat external to themselves. Men are not mere means or instruments even to other men. Every man is to some degree an end in himself. In this consists the inherent dignity of the soul. It has worth in itself.

THE MAKING OF MEN

In the later activity of the creative days God said: "Let us make man." This as our motto will mark the highest stage yet attained in the development of our educational conscience. Not the possession of race experience mediated by a broad curriculum, not the preparation of men to be the bearers of a content of doctrine, not the training of men for effective social service, not any of these alone, but all together, sublimated, refined, and interpreted in terms of the creation of man.

Ultimately considered education has no other purpose than the making of men. Our greatest need is an appreciation of education as a process in man-making. We need leaders in education with a prophet's insight, with a prophet's capacity for apprehending and interpreting meanings and values, with a prophet's sympathy, men who understand the psychology of souls, men who have a reflective philosophy of life, who will regard themselves as nothing less than co-operators with God in his creative work.

SELF SCRUTINY NEEDED

May I in a few paragraphs indicate some points whose observance might contribute to a further development of our educational conscience? We have attained such a measure of maturity as time alone makes possible. We have gained deserved recognition and now count as an important factor in the religious life of our day. This maturity and recognition as a member of the society of communions carries with it an inescapable consequence, viz.: submission to the criticism of the members of the group. My interest here, however, is in criticism from within rather than beyond ourselves.

In observing the temper of our people I have wished ofttimes that we might exhibit a larger capacity for impartial self-appraisement. Society is built upon it in principle. The right to self-scrutiny differentiates a democracy from an aristocracy. Public service corporations invite suggestion and criticism. Two friends of mine, strong men, invite criticism of their behaviors that they may become more effective. Weak men are incapable of this. Capacity for self-scrutiny makes progress possible. Criticism belongs to life. The dead we criticize not, for they are dead. Criticism means discernment. It means to face facts, to analyze, to evaluate. Incapacity for this is a sign either of immaturity or decay. My calm and deliberate judgment is that a kindlier recognition and welcome to sympathetic self-criticism would speed the progress and improve the quality of our work.

PROFESSION AND PRACTICE

Another need here suggested is what might be called a moral self-scrutiny, the former being mainly intellectual. I refer to the discrepancy that sometimes obtains between our profession and our practice. Whether from genuine appreciation or from the pressure of environment we claim to desire and esteem education. As an evidence of this we may point to our educational institutions, to the growing enrollment in our colleges, or to the increasing number of our graduates who pursue their studies in the higher institutions of learning. Yet it is a notorious fact that many such persons in seeking later to work with us are

regarded by us with suspicion. Such disesteem for training and scholarship means that our churches and schools are suffering a serious "leakage at the top," a loss which we can ill afford.

Do we really desire a trained ministry? What is the answer of our behavior? Do we who possess no more sincerity, who have had no more advantages, who are no more competent than they, stand *by* them, or *over* them? Do we desire men of the finest quality of soul, of unquestioned character, of well-trained minds, to set the ideals and direct the thinking of our youth?

THE JONAH TEST

Not a decade ago a young man was solicited with reference to the presidency of one of our colleges. He held the Doctor's degree gained through three years' residence at one of the greatest universities of this land. In addition he had the advantages of considerable foreign travel. According to appointment he met the board in solemn array. An hour's courtesies were exchanged. Later a dinner was arranged at the home of one of the members of the board. The presidential prospect, naive as he was, observed that a local preacher, generously lacking in the qualifications just mentioned, not a member of the board, a *Jupiter tonans,* directed the inquisition. Among other features of the qualifying process special interest was manifested in discovering the young man's appreciation of that unique mode of transportation, that first sub-sea voyage of history which began somewhere near Joppa and ended three days' journey from Ninevah.

In view of such procedure in all sincerity I ask, are we in earnest when we claim an educational conscience? Is our zeal for education according to knowledge? Are we engaged in verbal juggling? Are we playing an inconsistent game unconsciously? The failure of one's practice to square with his profession is a serious moral situation. Candor, and frankness, and scrutiny are needed here. It is not time for us to realize more clearly that education is a science, and as such that its direction demands trained leaders?

"MORE LIFE"

Once more: a deeper insight into the significance of education for the individual is desired. That the education of the youth is not an incidental thing we must more clearly realize. Failure to apprehend education as essentially a process of soul-building explains our indifference. More life has been humanity's expiring cry, borne to us from unfinished canvas and marble, from verses incomplete, from mother's prayer, from missionary mounds the world over. Education is a life-giving process. Life is its essence, its meaning, its purpose. That we might really believe that souls grow, that education is constitutive of life, that the proportions of the soul vary with it; that our youth might realize that education determines the measure of their life, the size of their world; that our adult life might catch the vision of possibility, of opportunity and privilege that is theirs for themselves and their children through education. Then would humanity behold the sublime spectacle of a thoroughly consecrated people, their eager youth crowding their halls of learning, seeking to possess and thus becoming capable of imparting life, their adults demanding and joyously and bountifully providing every facility for carrying on more adequately the only enterprise of earth, and for which all others exist, the making of man, the fashioning of human life into the image of God.

And the heart-desire and life-effort of humanity's Great Teacher will be more completely realized for He himself came to give life.

Lloyd George's Vision

Editor's Note:—Soon after the opening of the great war the man now become premier of Great Britain spoke in London in prophecy of the effects of the hard sacrifices his people must endure. In his peroration he gave utterance to the following rather daring vision of the social effects of the war:

THE people will gain more by this struggle in all lands than they comprehend at the present moment. It is true they will be free of the greatest menace to their freedom. That is not all. There is something infinitely greater and more enduring which is emerging already out of this great conflict — a new patriotism, richer, nobler, and more exalted than the old.

I see amongst all classes, high and low, shedding themselves of selfishness, a new recognition that the honor of the country does not depend merely on the maintenance of its glory in the stricken field, but also in protecting its homes from distress.

It is bringing a new outlook for all classes. The great flood of luxury and sloth which had submerged the land is receding, and a new Britain is appearing. We can see for the first time the fundamental things that matter in life and that have been obscured from our vision by the tropical growth of prosperity.

* * *

May I tell you in a simple parable what I think this war is doing for us? I know a valley in North Wales, between the mountains and the sea. It is a beautiful valley, snug, comfortable, sheltered by the mountains from all the bitter blasts. But it is very enervating, and I remember how the boys were in the habit of climbing the hill above the village to have a glimpse of the great mountains in the distance and to be stimulated and freshened by the breezes which came from the hilltops, and by the great spectacle of their grandeur.

* * *

We have been living in a sheltered valley for generations. We have been too comfortable and too indulgent, many, perhaps, too selfish, and the stern hand of fate has scourged us to an elevation where we can see the great everlasting things that matter for a nation—the great peaks we had forgotten, of Honor, Duty, Patriotism, and, clad in glittering white, the great pinnacle of Sacrifice pointing like a rugged finger to heaven.

We shall descend into the valleys again; but as long as the men and women of this generation last, they will carry in their hearts the image of those great mountain peaks whose foundations are not shaken, though Europe rock and sway in the convulsions of a great war.

THE SOURCE OF POWER

By H. E. Fosdick

Prayer is the innermost form of the fight for character. As Clement of Alexandria in the second century put it: "The aim of prayer is to attain the habit of goodness, so as no longer merely to have the things that are good, but rather to be good." * * * The profoundest need of the world is clean, strong, devoted personality. We are poor there—not in material prosperity or organizing skill or intellectual ingenuity, but in radiant, infectious, convincing personality. The real poverty is poverty of character, and that is due in how large measure to the lack of those spiritual disciplines and fellowships that are included in genuine prayer.

American Ideals

A Protest Against the Theories of Militarism

BY OSWALD GARRISON VILLARD
Editor of the New York Evening Post

I SPEAK in no other role than that of the son of a family that came to the United States from Rhenish Bavaria when driven out by the guns of the Prussian militarists. No less than two members thereof had the death sentence of treason imposed upon them—fortunately in their absence. They were among the many who flocked to us from abroad to escape the very evils and burdens of militarism which we are now asked voluntarily to embrace. To them as to me, our American ideals have been those of service to humanity and to liberty, to create, not to destroy.

To be a refuge to the oppressed of all nations has been our chiefest aim. Our ideal has been to let the newcomers develop as best they might without putting upon them the great burden of enforced military service, or of supporting a large army and navy. Their happiness upon our soil, the eagerness with which they sought, and seek, our citizenship, the passionate loyalty that a Franc Sigel, a Carl Shurz, a Jacob Riis, or a Mary Antin, brought to our unarmed country, justifies us in asserting that more than any others, our institutions, however imperfect, satisfy the human longing for equality of opportunity, for the right to rise in the social scale in accordance with ability and merit, for equality in Government and in the courts of justice.

TEACHING MEN TO KILL

Now, as one of that stock, as well as the son of a father who followed in the army and navy of the North for four years, from Bull Run to the final campaign, I should be untrue and unfaithful to their spirit, if I did not protest with all my might and power against this new doctrine that our American ideals contemplate a nation in arms, either as a citizenry or as professional soldiery, and against the new-born theory that we must devote a still larger portion of our wealth than the seventy-five cents out of every dollar of our income we now devote to the ignoble business of teaching men to kill by wholesale; that we must hold up to our sons the ideals of the military camp and of the battleship deck, that we must denounce Bernhardism but surrender to its teachings, abhor the gospel but accept of its sacrament as something better, finer, nobler, more worth while than the ideals of peace and good will America has cherished heretofore.

Let no true American believe this. Let no true American believe for a moment that there is anything in the terrors abroad to make us follow in their footsteps of disaster and abjure the wisest teachings of our fathers and forefathers and the founders of our great Republic. Let no one believe that our immunity during one hundred years during which we were unarmed, unafraid and never molested by any foreign nation save the English in the aftermath War of 1812, was accidental.

A CHANGE OF POLICY

Let none consent that we should fling away our peaceful ideals, our traditions, change the policy of all our national existence and abandon the wonderful, the dominating moral position in which the United States today finds itself as the arbiter and leader in the neutral sentiment of the world, without at least waiting for the outcome of the struggle abroad, and reasoning carefully and calmly but in cold blood as to what the cost of a change is going to be.

Without awaiting the finish of the war of nations to benefit by its lessons, we are urged to spend hundreds of millions now, by men who swear by all that is holy, that they alone are patriots, that they alone are the defenders of our national honor and our nationality, and who assert at the same time that they are not militarists, but true pacifists, the greatest lovers of peace we have.

LARGE ARMIES FROM SMALL

How familiar the sound, how familiar the pretense! Those of us who have lived abroad at intervals can say these platitudes over backwards and forwards with our eyes shut. They are all pacifists, the militarists the world over, all merely insurance agents to keep our national edifices from burning down, all custodians of the pristine virtues—the Austrians, the Germans, the French, the Russians, and the Turkish military men and general staffs. They all began the same way; every one of the large armies and navies grew out of small ones.

All this in an hour when no experts the world over are as discredited as the military experts. How have not the prophecies of the professional soldier been made ridiculous by the events of Europe! The Germans themselves have proved through daring and courage of their volunteers that the Prussian worship of regular troops was ill-founded. Von Hindenberg's new armies, so he and the Kaiser boast, have fought just as well and as successfully in Poland against the Russians as have the flower of the Imperial Guard. In trench warfare the recruit appears the equal of the long trained soldier.

THEORIES OF WAR OVERTHROWN

The editors of our own Infantry Journal have been trying to make Congress believe that it takes two years to create infantry soldiers. Lord Kitchener, through his Canadian troops, has already made nonsense of this talk. For years military experts the world over have been telling us that in modern battles there could be no bayonet charges; that hand to hand conflicts were impossible and that the armies would be firing at one another at such ranges as to be practically invisible.

The hundreds of thousands of men now bent on killing one another in trenches so close together that hand bombs and grenades may be thrown from one to the other, are a terrible blow to the finality of this judgment. So we were solemnly told by European experts that cavalry ought to carry the lance for shock contests and now we learn that cavalry has lost practically all its value save as a screen.

So has the submarine falsified the prophecies of the naval experts, and so has the battleship yet to prove in this war that it is worth the horrible price paid for it.

DOES PEACE MAKE WEAKLINGS?

And surely we ought never to hear again such balderdash and stuff as certain prominent Americans have put out, claiming that the profession of arms is necessary to preserve the pristine virtues; that long periods of peace make craven, and weaklings; that military drill is necessary in order to keep alive the manly virtues. From college, factory and shop, from palace and from hovel, have come men by the millions, ready to die for their cause and physically able to withstand any draughts upon their strength.

I believe that I speak in the spirit of historical American ideals, at least as I interpret them as a devoted and loyal American citizen, when I say that the time is near at hand when the masses ought to rise in rebellion against this whole theory of war, demanding freedom of trade and harbors throughout the world, a union of nations where there is a union of States within a nation today, and internationalism as against nationalism. The

thing for all sane men to hope, who believe in democracy, in Christianity, in humanity, in the brotherhood of man, is that the masses will refuse to be food for cannon at the behest of any masters, kings or queens or whatever their titles may be.

A REVOLUTION NEEDED

This is the kind of revolution the world needs above all else at this hour—a sweeping, overwhelming uniting against those who rob nations of seventy-five per cent of their income for war purposes, and take it away from the building of cities beautiful without slums, from the reclaiming of waste lands, of our deserts and our swamps, the developing of our waterways, our water powers and our highways, the true education of our masses, the leveling of every barrier of caste and prejudice.

In short, militarism withholds vast sums from the amelioration of the lot of the poor, the ill, the suffering, the wronged, the oppressed, and I am for bitter and harsh words about it now and always; I am for turning upon those who counsel that we shall plot to murder other nations and peoples either for offense or defense as true traitors to the nation, faithless to every American ideal, faithless to every teaching of Jesus, faithless to the God-like in humanity itself.

The Family and Social Welfare

Poverty and Luxury as Foes to National Upbuilding

By J. R. PERKINS

THE American family is threatened and there are forces in play which, if not checked, will result in less and less emphasis being placed on the vital importance of the family in the perpetuity of the state.

One does not have to be a prosy domestic man to value the family as the most potent institution in civilization. The state cannot endure if the family breaks down, so one of the highest duties of the man and the woman is to contribute to the life and health of the state through the family.

A LESSON FROM SHAKESPEARE

Ruskin has observed in the plays of Shakespeare that "the catastrophe of every play is caused always by the folly or fault of a man; the redemption, if there be any, is by the wisdom and virtue of a woman, and failing that, there is none." If the great dramatist's philosophy of sex life is true—and there is a world of truth in it—then the family is threatened by the man and not by the woman.

But while an impartial survey doubtless would sustain the playwright, there are certain other forces of which he did not dream that have been generated under a widely changed social order which involve the woman as well as the man. To look facts in the face, not to sing the praise of either sex, is the task.

ECONOMIC PRESSURE

The first danger that threatens the American home is from economic pressure. Economic pressure often thrusts the woman into industry after she is married. I am not speaking of the woman who chooses deliberately to enter the market place and work there; I am observing the effect on the home of the woman who is forced into the market place to help support the family. There are doubtless thousands of noble women in the wage world, who have volunteered to enter it, and who maintain themselves with dignity therein, but there are other thousands whose going is forced, and this strikes at the foundation of the family.

No domestic relation is safe where both the man and the woman are compelled to grapple in the wage world. I might be prosaic enough to say that no domestic relation is secure where a man goes one way and his wife another at 8 in the morning, and who meet at 6 in the evening to eat out of paper sacks. For the home must be more than a meeting place; more than a place "roofed over and lighted by a fire."

RACE SUICIDE

Race suicide is as much the result of economic pressure as from any other cause. Any woman worker will sustain me in my contention. It is quite useless for the sentimentalist longer to sing about the virtue of big and poor families. Even if quarreling kings do not feed big families to the cannon, poverty slays them. I do not censure any woman for refusing to bear children who knows that she must enter the noise and the dust of industry to support them. Any economic system that forces the mother to the market place as it forces the father is immoral, antiquated, at variance with ethics and religion, and is a breeder of vices that destroy the home and poison the state.

A second factor in the disintegration of the American family is luxury. Here is exactly the opposite side of the whole question. I do not think I am inconsistent here; rather am I unfolding a paradox. Just as there is the American family that is threatened by economic pressure, so there is the American family surfeited by luxury. Poverty is not a virtue, but luxury is a vice.

THE IDLE WOMAN

First, luxury breeds the idle woman in the home. Just as it is a sin and a shame to force a woman into industry so it is a shame and a sin for a woman to have no interests that rise to a task. In days of chivalry the lady buckled the armor on the knight if she did no more. But there are American women so listless with luxury that they are merely mistresses of men who fight battles. Again Ruskin says: "You cannot think that the buckling on of the knight's armor by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth—that the soul's armor is never well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honor of manhood fails." It is the woman in luxury who has the greatest guilt in modern society for not bearing children.

LUXURY AS AN END

Nothing is so enfeebling as luxury. It begets an appetite that cannot be satisfied. It is the precursor of selfishness. It makes gratification an end of life, not simply a means. It begets in man a haughtiness and a pride in his superior ability to attain luxury. It leads him to a low regard of those who struggle only for necessities. Luxury deadens the intellect, and there are too many fat witted American families in process of decay because of luxury.

Now luxury is nothing more nor less than the result of inequality of opportunity. To have more than you need, and to hold it selfishly because it is yours—that is luxury and it is also degeneracy, making you a petty lord over the narrow empire of your own conceit.

HOLIDAY CHARITY

And now I shall say something that may seem far fetched as a factor in family degeneracy. I refer to the lack of social efficiency in our cities. Through the fault of our economic system, through the fault of environment and through the fault of the family itself every city has a problem of the

poor. Witness our antiquated methods to meet given situations! Our methods do but weaken the will of the family to make its own way.

At special holiday seasons we rush to and fro with our offerings and baskets, without system, vision or constructive policy. Or throughout the year each community, working blindly, attempts family relief here and there, and many a man is made a lazy mendicant, many a family is taught idleness and the will of many a group is weakened by expectations of our constant and indiscriminate charity.

The true aim of charity is to strengthen the will of a family so that it will rise above the need thereof. Our cities have no efficiency on that score. They may boast of their individual efficiency, but they have no social efficiency. They do not relate themselves to their social problems. They are too busy making money, and their social problems multiply.

Making the weaker families to become stronger families is a task that calls for as much system and thought as is necessary in banking and factory and shop and store building. We are doing a lot of social bluffing and but little constructive work. We can get together when it comes to marketing our wares, but we lack solidarity when it comes to housing our poor, teaching them sobriety and thrift, the value of work and giving them hope through our earnestness to help them meet their problems.

"SOB STUFF AT CHRISTMAS"

I do not believe we have any very sincere interest in the dependent families of our communities. A little sob stuff at Christmas does not indicate it any more than to feed and clothe our own children but once a year would indicate that we loved them. A vital interest in the weaker families of our cities—and there are quite a few even in times of war wages—would lead us to lay aside our bickerings, our religious prejudices and get rid of a large amount of provincialism and wake up to the fact that the strong in a city have a duty to the weak. Winter is at hand; through our own neglect, if nothing else, we come up to winter and to family problems with no organization, no central authority, no constructive plans and largely no anything else that we should have to strengthen each link of family life.

Our antiquated charity methods in a modern city hurt and hinder instead of helping and developing the indigent family. We lack a social consciousness, and we are so busy buttressing our individual creeds for fear that some of our pet theological or economic theories will be injured that we fail in the very purpose for which economics and theology should exist.

Books for Christmas Buyers

THE SHEPHERD WHO WATCHED BY NIGHT. By Thomas Nelson Page. "They talk of him still in his old parish—of the good he did, and of his peaceful death on the day that of all the year signified Birth of Life." So closes this beautiful tale of the old preacher who took in all the tramps and who was faithful to his little flock, even unto death. An ideal gift for a minister. (Scribners, New York. 50 cents net.)

RHYMES OF A RED CROSS MAN. By Robert W. Service. All who have read "The Spell of the Yukon," that book of poems which sold up into the hundreds of thousands, will want to read this new volume of "the Kipling of America," who is serving in the European war as a "Red Cross Man." From these swinging verses one can learn how the great tragedy impresses a sensitive poet. (Barse & Hopkins, New York. $1.00 net.)

A HANDY BOOK FOR BEGGARS. By Vachel Lindsay. Another book of travel afoot by the poet who preaches the Gospel of Beauty in the homes of the people as he tramps through the country. The present volume tells of adventures in Florida, Georgia, North Carolina, Tennessee, Kentucky, New Jersey and Pennsylvania. This poet's rules of the road are: "Keep away from the cities. Keep away from the railroads. Have nothing to do with money and carry no baggage. Ask for dinner about quarter after eleven. Ask for supper, lodging and breakfast about quarter of five. Travel alone. Be neat, deliberate, chaste and civil. Preach the Gospel of Beauty." Even those who do not become enthusiastic over the poetic flights of Mr. Lindsay must agree that he is interesting in his books of travel and adventure. Many a reader will come to an appreciation of much of his poetry by way of the reading of these prose works. (Macmillan, New York. $1.25 net.)

THE FIRE IN THE SNOW. By Charles E. Jefferson. "What is Christmas but a fire burning in the snow?" writes Dr. Jefferson in this little holiday offering. December is a month which has become a synonym for all that is cold and bleak. But in its midst comes Christmas, with its joys. Like all of Dr. Jefferson's work this is an inspirational piece of writing. (T. Y. Crowell, New York. 50 cents net.)

THE THREE THINGS. By Mary Raymond Shipman Andrews. A classic. The three big things that grew like weeds in the garden of Phillip Landicutt's virtues were class pride, unbelief in the God of Christianity and race prejudice. He lost these in the trenches fighting for Belgium. "The greatest story the war has produced." (Little, Brown & Co., Boston. $1.00 net.)

PETEY SIMMONS AT SIWASH. By George Fitch. Another college story by the late George Fitch, who was a genuine humorist, with no suggestion of acid in his nature. Full of good cheer is this story, as are all of his writings. Fitch is a wizard with college slang. Every man and woman who likes to observe human nature will enjoy this story. (Little, Brown & Co., Boston. $1.25 net.)

MISS PHENA. By Flora Swetman. "Miss Phena" is one of those sincere, whole-souled individuals who make you wish the whole world were made up of just such people. A good book for boys and girls; also for older young people and younger old people. (American Tract Society, New York. $1.00 net.)

WHEN THE BLIND SAW. By David de Forest Burrell. A Bethlehem story with all the atmosphere of Christmas. An ideal gift for young or old. (American Tract Society, New York. 75 cents.)

LETTERS OF THE DOMINIE. By David de Forest Burrell. The Dominie writes to an intimate friend of the serious problems which confront him in his pastoral work. An excellent gift for your minister friend. (American Tract Society, New York. $1.25 net.)

PAUL THE PREACHER. By John L. Rosser, Ph. M. An entirely new presentation of Paul's career by a new author who deals with the actual preaching of the great Apostle to the Gentiles. (American Tract Society, New York. 60 cents net.)

THE SPELL OF EGYPT. By Archie Bell. Some time ago "The Spell of Palestine," by this same writer, was reviewed in these columns. The present narrative of description of the land of the Pharaohs is both vivid and authoritative. The illustrations are admirable. There are eight plates in full color and many duogravures from photographs by E. M. Newman, the Chicago traveler. This "Spell Series" is one of the most beautiful sets of travel volumes published anywhere. (The Page Company, Boston. $2.50 net.)

THE SPELL OF THE HAWAIIAN ISLANDS AND THE PHILIPPINES. By Isabel Anderson. Another volume of the "Spell Series." An account of the historical and political conditions of our Pacific possessions, together with description of the natural charm and beauty of the countries and the strange and interesting customs of their peoples. (The Page Co., Boston. $2.50 net.)

STEVENSON: HOW TO KNOW HIM. By Richard A. Rice. This is another of the series of books on great authors edited by Professor Will D. Howe. The story of Robert Louis Stevenson is an interesting one and reflects the charm of the inimitable R. L. S. Yet Professor Rice is not blind to the imperfections of Stevenson's work. (Bobbs-Merrill Co., Indianapolis. $1.25 net.)

BETTY AT FORT BLIZZARD. By Molly Elliot Seawell. A straight-away army love story of a young officer, and the daughter of a colonel of a far northwestern fort. Mrs. Seawell here maintains her standard as a popular writer for the young. Her recent death will call renewed attention to her work. Lippincott, Philadelphia. $1.50 net.)

ROD OF THE LONE PATROL. By H. A. Cody. The old captain takes into his heart a small boy, teaches him to swim, sail a boat, etc. A fine boy's story, pleasant and entertaining and with the right sort of teaching for developing American youth. (Doran, New York. $1.25 net.)

THE WANDERING DOG. By Marshall Saunders. A book by the author of the famous story, "Beautiful Joe," written over twenty years ago. The hero of this book is a wire-haired terrier, whose adventures take him to the Bowery and also to the homes of the well-to-do of New York City. Miss Saunders, the author, has a world reputation as an authority on dogs. Grown-ups as well as younger readers will enjoy this story. (Doran, New York. $1.50 net.)

FAIRY OPERETTAS. By Laura E. Richards. Several of the nursery rhymes written up in operetta form. For young children. (Little, Brown & Co., Boston. $1.00 net.)

[*Any of the books mentioned on this page can be obtained from the Disciples Publication Society, Chicago.*]

Social Interpretations

By Alva W. Taylor

A Negro Exodus to the North

ONE of the pre-election scare heads was to the effect that 60,000 negroes had crossed the Ohio River within two months. The supposition was that they had been colonized for the sake of votes in such doubtful states



s Ohio and Iniana. Whatever ere the facts egarding Voters' Colonzation," there s an undoubted xodus of egroes to the North of late. There are several reasons assignable, among which are that the boll weevil has destroyed the cotton crop very widely in the South, and cotton is the main dependence of the negro farmer. Another is that the high wages offered by munition plants and in other lines of industry because of the war has lured thousands. The railroads are said to have sent agents into the South and to have enlisted some 60,000 colored men for railroad work. The same is true of the coal fields and other industries where a large contingent of unskilled labor is required. Some of the reasons given by negro leaders are the desire to escape from the humiliation that southern social and political discrimination visits upon them and an opportunity to take active part in politics; in other words, a larger measure of social equality is bringing them north as well as the better opportunities to educate their children in northern schools. Just how far these supposed advantages operate is altogether guesswork, but that there is a drift of the negro population northward is beyond doubt.

The question to be raised is whether it is better for the negro. Will the northern man extend any superior advantages in social equality and industrial opportunity? Let us remember that northern states held slaves until it was found unprofitable, and the South held to slaves because it was profitable. The North need arrogate no superior moral qualities over their southern neighbors in the matter. Let us also remember that the social discrimination practiced against negroes in northern cities is in no whit different from that in southern cities. The real estate, church, school and industrial discriminations are just as keen in the north as in the south where the negro element in the population is great enough to bring these questions to an issue. The negro may find in the end no greater hospitality in the north than in the south and at the same time less paternal interest. Another disadvantage that accrues to the colored population in the northward drift is that they are moving largely from agricultural districts of the south, the most wholesome habitat for the colored man in his present stage of industrial advancement, into the cities of the north, bringing with him the same poverty, lack of sanitary precaution and ignorance that he had before, but which was much more tolerable in the open air of the rural district than in the closed compounds of the congested city quarters.

* * *

Farmers Getting Together in Western Canada

There will be held soon in the city of Winnipeg a congress of 600 delegates representing 100,000 farmers in western Canada, who have organized for co-operation and mutual benefit. The elevator companies have been buying wheat at $1 and selling it from $1.70 to $2. The mills boast that they have made a profit of 30 per cent. The system of grading adopted in the great elevators of the great wheat country of the Northwest yearly take millions of dollars out of the hands of the farmers on the one hand and the consumers on the other through their grading system, whereby wheat is graded low at the receiving elevator and high at the distributing elevator. These Canadian farmers have wakened up. They have found elevator and mill men co-operating for mutual advantage, but to the disadvantage of both the producer and the consumer. This farmers' organization has doubled its membership in the last year and done an actual business of $100,000,000. It has taken control of strings of elevators along the railroads of western Canada and erected a mammoth terminal elevator at the head of the Great Lakes. It has dictated this year the selling of 100,000,000 bushels of wheat, and now the farmers are demanding co-operative mills under semi-governmental control for all their section of the Dominion. They propose that instead of wheat, which they sell for $1 per bushel, being turned to the consumer in flour at $10 per barrel, when it could be sold for $6 at a profit, that this enormous profit of the middle man shall be squeezed out and divided between the producer and the consumer. These farmers were the power behind the program to create the Hudson Bay project, through which the government is building a railroad to the bay and establishing a line of steamers to Europe for the sake of moving Canadian wheat cheaply in the season when the ice is out. They will demand also at Winnipeg a system of rural credits such as this government has adopted; free wheat to the United States, in order that the competition of American markets may be enjoyed; the establishment under government auspices of trans-oceanic steamships on both the Atlantic and the Pacific, to be managed in the same manner that Canada manages the railroad systems, and, finally, as the next step, the nationalization of the railroads themselves.

It is good to see the farmer wake up. The man to whom he sells co-operates for the mutual advantage of himself and his competitors, and the man from whom he buys does likewise. The farmer is characteristically an individualist. The old Grange, the Farmers' Alliance, and other attempts to organize the farmers have either failed or succeeded only lamely. The equity system, however, of Mankato and Dakota, founded upon the same economic basis as this Canadian movement, promises greater success. Doubtless the farmer must learn co-operation for economic advantage first, but when he learns it for the sake of dollars and cents the spirit of it will grow and be used in all matters that pertain to rural life, and the school and the church will profit thereby. In no institution of human interest is the spirit of co-operation more needed than in the rural church.

* * *

Dr. William Inge Speaks Out

Dr. William Ralph Inge is a British theologian who speaks out at times. He has recently been reported as saying that the Roman church is to him "this survival of Caesar's Roman empire, to which we owe no homage." He wants to "complete the emancipation which we almost won at the Reformation." The high church party of the English church finds him a valiant antagonist. He has recently insisted that there is no scriptures against pouring old wine into new bottles.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

Federal Council Meets in St. Louis

THE Federal Council of the Churches of Christ in America met in St. Louis, December 6th, and continued in session until December 11th. Thirty denominations are federated in this organization and almost all of them responded to the roll-call.

The time of the sessions was chiefly given over to the business of considering the reports of the commissions and of the executive officers. The evening sessions were inspirational in character and in these sessions some great men appeared. Among those making evening addresses were Dr. Shailer Mathews, Raymond Robins, Prof. Harry F. Ward, Prof. Edward A. Steiner, Rev. Charles Stelzle and Rev. Daniel A. Poling. William Jennings Bryan spoke at a union meeting on Sunday afternoon.

The sessions of the convention were held in the Second Baptist church, of which Rev. W. C. Bitting is the pastor. Near by were other churches in which smaller meetings were held, especially the Church of St. John the Divine, which is of the communion of the Methodist Episcopal Church, South.

* * *

The report of Rev. Charles S. Macfarland showed that his position is no sinecure. He has been in Europe the past year on a mission of peace and conciliation and achieved some very splendid results in opening up new lines of communication. During the very sessions of the Federal Council he read a fresh message from the German ambassador, as well as a friendly message from English nonconformists.

His office work reveals marvelous vigor. He has written several books and sends out mail matter by the hundreds of thousands of pieces. He keeps up a well-equipped news service which influences the secular press even more than it does the religious press. Dr. Marfarland complains that very few religious newspapers have a department of interdenominational acquaintance but consume their space on purely denominational matters.

The Rev. H. K. Carroll has been the agent of the organization in Washington. He has been able to secure the passage by Congress of a bill automatically increasing the number of chaplains in the army and navy as fast as these departments of our government increase. There had been no increase in chaplains since before the Civil War.

The Rev. Charles Stelzle also reported an active service as field agent of the Federal Council. He has prepared literature and addresses to show the labor union people that the closing up of the liquor business would not produce a labor panic. He is also responsible for a movement for the conservation of human life.

* * *

The report of the Commission on the Church and Social Service was prepared by the Rev. Worth M. Tippy. This commission has made special study of labor troubles in various sections of the country. The reports made have been printed in some cases and have proved of great significance in the eyes of the whole church. The Social Creed of the churches has been given the widest publicity and is a document which is calculated to bring a reconciliation between the church and organized labor. Some representatives of the commission have attended the meetings of the American Federation of Labor and their speeches have been received with much good will on the part of the labor leaders.

During the past quadrennium, the Commission on Home Missions has turned over its work to the Home Missions Council. The latter is organically related to the great home mission bodies, but provides reports to the Federal Council in the same way as a commission does. The report shows that there has been a great development of the spirit of comity in home mission work. A knowledge of the fields has been pooled and it is now much easier to survey the whole problem of home missions than ever before.

* * *

The report of the Commission on Relations with Japan includes the story of the visit to Japan by Dr. Shailer Mathews and Dr. Sydney L. Gulick. They spoke many times throughout Japan and were received with greatest cordiality. These gentlemen evolved a plan which would seem to guarantee peaceful relations with Japan in days to come by avoiding affronts to her in our immigration laws.

The Commission of the Church and Country Life has grown out of the work of the Social Service Commission during the past quadrennium. It it headed by Gifford Pinchot. The commission has accomplished an extended survey of the state of Ohio which stands as a model for similar enterprises in other states.

Fred B. Smith presented the report of the Commission on Federated Movements. Representatives of all the great common religious organizations, such as the Young Men's Christian Association, Christian Endeavor and the Sunday School, have been called together and certain modes of co-operation have been agreed upon.

There is a commission charged with the task of further local and state federation work. The forming of smaller federated bodies throughout the country has been attended with some difficulty and the present decision seems to be that there will be no effort to impose federation from above when it is not desired by local Christians.

The report of the Commission on Sunday Observance was presented by Rev. Peter Ainslie, the chairman. His report shows that there are 4,500,000 people in this country who work seven days in the week; this is regarded as a reproach to our civilization. The commission calls on Christian pastors to preach against Sunday desecration on the Sunday before Easter.

It is impossible to speak of all the commission reports. It is enough to say that never before in the history of American Christianity has there been gathered together such an assemblage of distinguished religious leaders. The spirit of Christian union was strong among them.

* * *

The organization is now well financed and closed the year with a surplus in its treasury. The budget of Federal Council activities this year amounted to over a hundred thousand dollars.

Dr. Shailer Mathews was succeeded in the presidency by the great missionary leader of the Methodist Episcopal church, Rev. Frank Mason North. He accepted his election conditioned upon the approval of his mission board and of his wife. His leadership during the next four years, which are probably destined to be the most important in the world's history to date, will have the quality that belongs to the Christian statesman of world-wide sympathies.:

The Sunday School Lesson

Thou, God, Seest Me!

The Lessons in Today's Life*

By JOHN R. EWERS

AND now cometh the end. The year is old, tonight he dies. What a wonderful thing is a year: 365 opportunities tied into a bundle. The procession of the seasons —snow, green hedges, cool lakes, trees filled with red apples. School, vacation, work, play, anxiety, rest, morning light, evening shadows. But it is all over now. "What I have written, I have written."



The tide is going out. Let it carry away, into oblivion, all our sins, all our mistakes. "Let the dead past bury its dead." Tomorrow, a new day, a new year. Let all the virtues came trooping in. "Ring out the old, ring in the new."

* * *

Tonight, as we sit by the dying embers, we shall brood over the past year. We have done some things for which we are exceedingly sorry—why were we so foolish? We have won some fine victories—why did God so honor us? Somewhere I saw this word: "Your small place may be God's concession to your sin." Next year should see you fill a larger place. Can you do it or does your sin hold you back? This is the very hour to look at yourself. What would you think of another who was as selfish as you? as lazy? as careless? as egotistic? as little controlled? as grasping? as cynical? as dogmatic? as fault-finding? There he stands by the chimney—what do you think of yourself? No wonder so few friends! No wonder so much criticism! No wonder such small place!

Something fundamental is wrong. You have been living too much for the eyes of men and very little for the eyes of God. What you need is to write a motto and put it on your desk, "THOU, GOD, SEEST ME." The God-consciousness in business, in social life, in recreation—that is what you need. The unseen must become real. Is there anything more real than God? than Jesus? As the hour grows late satisfy yourself as to the reality of God. The eyes of men—what do they amount to? It is the approbation of God that you want.

* * *

The whistles blow, the bells ring—you are recalled to the world suddenly. It is a real world and tomorrow we enter the same old environment. What we need is not a change of place but a change of self. A self, changed enough, will transform all our environment tomorrow. A new self at the breakfast table will surprise the family; a new self at the office will bring light into the day's work; a new self at the club will shock the fellows into now relations. A new self at the church will open the way for the larger place. "Your sin is the cause of your little place."

* * *

We have had a year with spiritual heroes; what has it profited? Why was Paul great? Why do we remember Peter? What was the secret of Jesus? A whole year going again over these lives and can it be that our eyes have been holden, that our hearts have been stone, that our ears have not heard? Every spiritual hero lived in vital touch with the Unseen. God was real to Paul, Peter, Jesus. That is the lesson for this review. Underneath and above the events which we have studied was God. He was in the shadow keeping watch above His own. "He watching over Israel slumbers not nor sleeps." Repeat ten thousand times, or, enough to impress it upon your soul, "God is real," "God lives." The secret of Paul was, "Christ liveth in me." The secret of Jesus was, "I and the Father are one." The secret for you and me is, "Lo, I am with you always."

*The title of the Sunday school lesson for Dec. 31 is "Christ's Coming and Coming to Christ." The Scripture reading selection is Rev. 22:6-14.

Bible Society Finishes Centennial

One of the closing acts of the centennial celebration of the American Bible Society was a service in honor of Dr. Elias Boudinot at his grave in St. Mary's churchyard in Burlington, New Jersey. He was first president of the society. Dr. Boudinot was prominent in the early life of this nation. He was an officer in General Washington's army, and as president of the Continental Congress signed the Treaty of Peace with Great Britain. He later became Chief Justice of the Supreme Court. His last residence was in Burlington, where he died in 1821.

The Y. M. C. A. Prospers

One of the most outstanding evidences of the virility of Evangelical religion is the Y. M. C. A. It has not been a denominational institution, but has stood definitely for church cooperation. Its active membership, however, has been limited to the churches of more Evangelical faith. The number of Young Men's Christian Association buildings and their valuation have increased from 359 and $21,600,000 in 1900 to 782 and $83,300,000 in 1916. Equipment, endowment, and construction funds now aggregate $20,000,000. Last year twenty-three new buildings, worth $6,000,000, were opened. This year as many more are building. These provide a huge variety of instruction, entertainment, and social service for boys and young men. Over 700,000 of these are members of the Y. M. C. A., while twice as many use its buildings. Vocational evening classes have enrolled nearly 100,000 students. Roomers in its dormitories number 125,000. Pupils of Bible courses or religious studies total 130,000. Users of its gymnasiums reach 350,000 in number. The evolution of the Y. M. C. A. into a social service factor is one of the most interesting events of the past generation.

Gipsy Evangelist Goes Into Association Work

The service of the Young Men's Christian Association in the war zone has been so eminently helpful that certain ecclesiastics of the English church have grown jealous of it and have discussed the possibility of its being the beginning of another "Methodist schism," as many churchmen have participated in its work lately. The attitude of the Free churchmen has been more generous, of course, and some of the most eminent ministers of that group of Christians have shared in the work at the front. Among the latest to go is Gipsy Smith, who will spend the entire winter in France.

THE HYMNAL IN THE HOME

A great hymnal should be in every Christian home. Its presence on the piano will prove a means of culture, and a benediction to the entire household. In

HYMNS OF THE UNITED CHURCH

The Disciples Hymnal

you will find the choicest religious poetry of the ages and of our own time. The music of these hymns is the sweetest and richest in the world. Encourage your sons and daughters to play and sing the great hymns of the united Church. Next to the Bible there is no means of grace so inspiring and enriching to the soul as a great hymnal.

Send $1.15 for full cloth edition of Hymns of the United Church, or $1.40 for half-leather edition.

THE CHRISTIAN CENTURY PRESS
700 East Fortieth Street
CHICAGO

Disciples Table Talk

Kirby Page Tells of European War at Drake Chapel

Kirby Page, just returned from eight months in the army camps of England, spent a few days in DesMoines late in November, renewing old Drake friendships and fellowships. He is reported as having given a stirring address at a special Drake chapel service, in which he told of the ten thousand Oxford university men who are in the trenches. In all twelve thousand have gone from Cambridge. Only "Rhodes" scholars from America and Englishmen who are physically unfit for military service are to be found at Oxford. Many of the college men of England are bearing the brunt of the battles in Europe. Mr. Page was in Des Moines in the interest of the special campaign to raise funds for the work of the International Y. M. C. A., with headquarters in New York City, which is carrying on a magnificent propaganda in the camps and in the trenches of Europe —in England, France, Belgium, Germany, Austria, Turkey, and other of the war nations.

Disciples to Promote Work Among the Negroes of Cincinnati

Hopkins Street church, Cincinnati (colored), aided by the Cincinnati Christian Missionary Society, has secured a splendid brick church building in the center of the negro population of the city. The value of the building, to erect, would be over $20,000. The auditorium will seat over 600, and the Bible school room added will take care of a Bible school of over 1,000. This building is being put in good repair, at a cost of about $600, and was dedicated last month. H. L. Herod, of Indianapolis, was in charge of the service. W. W. Cordell is serving this congregation as minister. November 15, P. H. Moss, superintendent of work among the negroes under the A. C. M. S., began a two weeks' Bible School Institute at this church and will conduct a campaign to form a large Bible school among his people in this city.

Reopening at Seventh Street Church, Richmond, Va.

The week of November 19-26 was observed as reopening week at Seventh Street Church, Richmond, Va., to which H. D. C. Maclachlan ministers. With the improvements that have been made on the building a new epoch begins in the usefulness of a church which has had a most notable history. The church now known as Seventh Street church was organized with 68 charter members on March 2, 1832, by Thomas Campbell, father of Alexander Campbell. At that time Richmond had a population of only 16,860, and there were but nine churches in the city. The Christian church as originally organized was known as the Sycamore meeting house. This was in use for 38 years, and during this period the following pastors served the congregation: John Thomas, James Henshall, R. L. Coleman, W. J. Pettigrew, W. H. Hopson, T. N. Arnold and J. A. Dearborn. It was during the pastorate of Mr. Dearborn that the congregation decided to erect the building on the corner of Seventh and Grace streets, and began the erection of the present granite church building. The main audience room of the new home was dedicated in 1873, during the pastorate of J. Z. Tyler, which began on October 1, 1872. The granite building and the lot on which it stands cost originally about $75,000. J. Z. Tyler writes: "Every stone in that old granite building seems peculiarly sacred to me when I recall the sacrifice by which it was placed there." For the church members were all suffering from the financial ruin wrought by the Civil war. Since 1872 Seventh Street church has become a mother of churches. From it have sprung the Church Hill chapel, the Main Street church, the Manchester mission and the Elba mission. Other pastors besides Mr. Tyler were as follows: R. C. Cave, 1883-85, and 1886-89; H. S. Lobingier, 1885-86; Jabez Hall, 1889-97; Z. T. Sweeney, 1898-99; Carey E. Morgan, 1899-1903; J. J. Haley, 1904-07; H. D. C. Maclachlan, 1907—. The program of reopening week was an interesting one. On Sunday morning of Nov. 19 Mr. Maclachlan preached on the theme, "To What Purpose This Waste." In the evening talks were given by members of the Virginia Methodist Conference. Earle Wilfley, of Washington, D. C., delivered an address at the Monday evening meeting. Tuesday evening was devoted to world-wide missions, and the principal address was given by B. H. Melton, of the Twenty-fifth Street church, Baltimore. Woman's work was featured on Wednesday evening, with the women in charge. On Thursday evening the theme of the meeting was "community service," and Prof. C. W. Kent, of the University of Virginia, delivered an address on "Prophets or Social Engineers." The church school received attention at the Friday evening service, with C. M. Watson, of First church, Norfolk, speaking on "Study to Show Thyself Approved Unto God." On Sunday, the 26th, the afternoon was given over to a very successful every member canvass, and in the evening leaders and canvassers brought in testimony of their experiences. The spirit of the work which the present pastor, Mr. Maclachlan, is doing is revealed in the "Invitation" which the church extends to the Richmond public: "If you have doubts, are tempted, are in trouble, need a friend, or want to redeem a wasted life, this church invites you, in the name of Jesus, to His Rest." His is pre-eminently a spiritual ministry.

The Joke Is on M. E. Chatley

M. E. Chatley, of the Rock Island, Ill., church, sends the following confession: I have been preaching a series of Sunday evening sermons on "Modern Sins and Their Cure." On last Sunday evening I spoke on "The Sin of Appetite." I have been using display advertisements in the local papers. We have a new saloon that claims to have "the longest bar in the world." I told my press agent to announce my theme as "The Sin of Appetite; or, The Longest Bar in the World and the Shortest Road to Hell." To my amazement the ad appeared with these words added, "All are welcome. M. E. Chatley, minister." Mr. Chatley reports that Rock Island is still laughing.

Endeavorers of the Disciples to Aid "Men and Millions"

The Christian Endeavorers of the Disciples, under the leadership of Claude E. Hill, the national superintendent, and Frank Lowe, Jr., the field secretary, have taken as their share in the Millions Campaign one-fifth of each of the campaign items. They have also instituted a campaign of mission and doctrinal education among the Endeavor societies.

School of Missions in Pomona, Cal.

The Pomona, Cal., Church recently conducted a School of Missions which has an enrollment of 250. There were eight or ten classes suited to the various ages and all classes met at the same hour in different parts of the church building. The instructors were Mrs. R. J. Dye, W. E. Garrison, C. R. Hudson and others.

"Georgia's Best Convention in Her Best Church Building"

That is the estimate placed upon the recent convention of Georgia Disciples which was held at Athens. W. O. Foster, of Atlanta, writes that the fine spirit of the Athens church permeated the convention, and that the program was a record one. Voices from outside the state were those of F. W. Burnham, of the A. C. M. S., and Homer W. Carpenter, of Transylvania College. Miss Daisy Trout also brought a helpful message upon the work of the C. W. B. M. Other outside speakers were Belt White, John H. Booth, Homer Cook and R. M. Hopkins. Mr. Foster gives great praise to Claude C. Jones, who is serving the Rome church as pastor, is editing the "Christian Messenger," and is at the same time acting as office secretary of state work. He is making good at each task. The Disciples have but 144 churches in Georgia, which has a population of 2,276,000. There are 17,000 Disciple members. Sixteen churches have full time preaching, 54 have no preaching. There are 89 counties in the state which have no Disciple church. The Southeastern Christian College, of Athens, was represented at the convention by Dean Chastain, several teachers and about fifty students. This school is co-educational and reports 15 ministerial students. The second year shows an enrollment of over 100.

Death of Mrs. John W. Allen, at Spokane, Wash.

John W. Allen, now of Spokane, Wash., but for many years an active pastor in the Christian church, writes of the death of his wife, Sarah Campbell Allen, which occurred on November 4. On June 6 she suffered a paralytic stroke and was helpless until October 26, when she had a second stroke, which proved fatal. The funeral service was held at Central church, Spokane, with J. E. Davis in charge of the services. He was assisted by other Disciple ministers of Spokane. Mr. Allen writes that Mrs. Allen was "her husband's wisest counsellor and faithful helpmeet in all his fields of labor, and was universally beloved by the members of the churches for which he labored." Mr. Allen served the churches at Jacksonville, Ill., and Jackson Boulevard, Chicago, also one of the Cleveland churches. Late in life he preached in Spokane, where he is now living.

Dr. J. W. Young Reports Work in Manila

A few months ago Dr. J. W. Young, a practicing physician of Hutchinson, Kan., volunteered to go to the Philippines to serve in place of some of the medical workers there who were compelled to return to the States for a time. He writes of the work in Manila, especially of the Mary Jane Chiles hospital: "With the hospital I am more than pleased. While in an old building, it is still splen-

didly equipped in instruments and stock of drugs. The splendid amount of medical work which has already come to the Mary Jane Chiles convinces me of the wisdom of having an institution in this thickly settled Sampalon District, even though the government has such a fine general hospital. The first day I was here I operated on a poor woman, and she sent me a present of a large basket of mangoes. Another grateful patient brought me three cocoanuts."

Indianapolis Churches Support Mission

A laudable work is that of several of the Disciple Sunday schools of Indianapolis, which are promoting a Mission on the West Side of the city. Linn A. Tripp is the living link missionary working there and Mrs. G. P. Rosebrook is the school superintendent. During October there was an average attendance at the school of 163. There is also an Endeavor Society,, with an average attendance of 46. The Sunday evening attendance is usually about 200. Social service is a feature of the work of this Mission, and during October 21 night school classes were conducted.

Promoting Eureka College

Secretary L. O. Lehman and President H. O. Pritchard are visiting the churches in Illinois during this school year, with a view of raising $10,000 from churches and individuals for the current expenses of the college for this year. Each visits two or more churches each Lord's Day. They also go to such churches during the mid-week as are in a position to receive them. They have been meeting with excellent results thus far and there is every indication that the goal will be reached.

Shirley R. Shaw Wins Success at Santa Barbara, Cal.

Shirley R. Shaw, whose name is a synonym for energy and push, came to the Santa Barbara, Cal., work August 1, but already 44 persons have been added to the membership there, six of whom united with the congregation on November 26. On that Sunday evening a pre-Thanksgiving service was held, and so large was the attendance that chairs had to be brought into the auditorium. The unified order of service has been successfully adopted at Santa Barbara. The Wednesday evening hour of worship has been given over to a study of Fosdick's "Meaning of Prayer," about 75 persons being in attendance, on the average. The best work ever done in this church is being done under the leadership of Mr. Shaw.

Ministerial Relief Shows Good Increase

The Sunday before Christmas is Ministerial Relief Day, and W. R. Warren, who is in charge of the promotion of this good cause, urges that all congregations remember the plea for the aged and invalid ministry among the Disciples on this day. There are now 144 names on the Pension Roll of the organization, 31 having been added during the past year. There are 81 ministers, 54 widows of ministers and 9 missionaries. Most of these receive monthly payments, the rest quarterly. Payments range from $5 to $30 per month. The average for the year was $163.98; total for 1916, $22,099.26. In five years this work has been practically multiplied by three, and is even yet only in its beginning. The churches, as churches, gave last year $20,259, a gain of $12,276.61 in the five years. The Bible schools gave $2,177.23. The permanent fund is now $93,732.07.

Secretary Corey Visits Disciples in Yale

Robert Hueston, corresponding secretary of the organization of the Disciples in Yale, reports that Stephen J. Corey made a flying visit to the college on December 6, and that in the short time he was there he made friends of the thirty Disciples who heard him speak. In his forceful way he set forth the opportunities the brotherhood now has in all the mission fields, especially in China. After his address Mr. Corey held personal conferences with students who are Volunteers, or who are considering seriously taking up work on the foreign field.

Well Known Disciple Dies

George S. Bryant, one of the foremost educators in western Missouri, and for many years a member and leader of the Christian church, passed away on December 2 at his home in Independence, Mo. For fifty years Mr. Bryant was known as an educator, philosopher and Bible student. He was actively engaged up to two years ago, when an attack of paralysis caused his retirement. Mr. Bryant was tutored under the direction of Alexander Campbell at Bethany College. For several years he held the position of president of Christian College, at Columbia, Mo. Most of his active years were spent in the field of the public schools.

Christian Endeavor Societies Become Life-Liners

One of the finest features of the Christian Endeavor movement in the Christian church is its service for foreign missions. A large number of organizations are supporting native evangelists in the foreign field or caring for orphans. The society at Goodland, Kan., has recently decided to take care of a boy in the orphanage at Bilaspur, India. The organization at Roseville, Ill., has undertaken the support of a native evangelist in Bilaspur. West Side, San Francisco, society will give $50 to support an evangelist in Jubbulpore, India.

F. F. Walters May Organize Church in Ft. Worth

F. F. Walters, pastor of the Wichita Falls, Tex., church, has been called to Ft. Worth by the executives of Texas Christian University, with a view to his organizing a church for that section. Mr. Walters has been pastor at Wichita Falls for four years, and during this time he erected one of the handsomest edifices in North Texas.

University of Nanking Grows

The University of Nanking, China, in which Disciples are especially interested, opened with a general increase in attendance in most departments, especially in the college. It reaches a wider constituency than last year. Students are constantly coming from new centers. There is an increase of 20 per cent in the college attendance.

"Pleasant Sunday Afternoons for Young People" at Akron (O). Church

A feature of the work at East Market Street Church, Akron, O., is what are called "Pleasant Sunday Afternoons for Young People." These are a pronounced success, writes E. P. Wise, minister at East Market. In the audiences at this

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church there are usually more men than women. Three young men were baptized on a recent Sunday. There are additions reported for every Sunday.

Church More Than Doubled in Ten Months

When W. G. Loucks came from Akron, O., to East Grand Boulevard Church, Detroit, Mich., last February, he found a little band of sixty-eight unorganized members in the congregation and a Sunday School of about 150. Since then the school has more than doubled and eighty persons have been added to the church membership. A C. W. B. M. organization had its first meeting in November, with thirty-three charter members, and there is now a new Christian Endeavor Society with thirty-three charter members. This church is the last to be established by C. J. Tanner and the aggressive Central Church, Detroit.

* * *

—The church at Clarkston, Wash., has paid off an $800 note to the Church Extension Board, and will have all local obligations met by Jan. 1. A. F. Van Slyke leads at Clarkston.

—For more than a year the Ellensburg, Wash., church has been worshiping in rented quarters, part of the time in the local Y. M. C. A. rooms and the rest of the time in a narrow store room, with windowless walls on either side. A month ago the congregation, by unanimous vote, decided to erect a tabernacle which would serve until a permanent building can be erected. The tabernacle was completed in eight days, at a cost of about $800; over $200 of this was donated in labor. It is hoped by F. W. Billington, minister of the church, that the new permanent building can be begun next summer.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Men from all walks of business in Niles, O., met in the men's club room of the Niles church, to bid farewell to the retiring pastor there, Allen T. Gordon, who, after a service of nine years at Niles, has now begun a new task at First church, Paris, Ill.

—Frank W. Allen, of Springfield, Ill., First church, is leading in a war on unclean motion pictures in Springfield theaters.

—During the meetings recently closed at Galesburg, Ill., church, where R. H. Fife led, nearly 200 persons were added to the church membership. About 130 of these came by confession of faith.

—C. H. Hilton has resigned the work at Healdsburg, Cal., and will assume the pastorate at Baker City, Ore., in about two months.

—H. J. Loken, of the Berkeley (Cal.) Church, gave an address before the Berkeley High School on "Lessons from the Life of Jack London."

—The Men's Brotherhood of Central church at Flint, Mich., has contracted with the Redpath Bureau for a series of four entertainments to be given this winter at the church.

—First church, Paducah, Ky., will have a new pipe organ. Andrew Carnegie will donate a substantial sum for this purpose, the congregation to raise the rest of the funds needed.

—E. K. Van Winkle, the new pastor of Wheeling, W. Va., church, has several young men in his church studying for the ministry. Five prospective preachers are in Mr. Van Winkle's young men's class.

—The members of the eight Disciple churches of Huntington county, Ind., met at Central church, Huntington, two Sundays ago, to hear Allen B. Philputt, of Central church, Indianapolis, on "The Building of the Church." The service was intended primarily for the young people of the churches.

—W. E. Reavis, of Hannibal, Mo., has assumed charge of the work at First church, Ottumwa, Ia.

—The building of the church at Hickman, Ky., near Louisville, burned on December 2, with a total loss, there being no insurance on the structure.

—J. T. Hawkins, for ten years pastor at Elkton, Ky., has resigned this work and will make his home in Hopkinsville. He will preach for the churches at Rich and Liberty, in Christian county.

—A sunrise prayer meeting, breakfast, family style dinner and young people's hike were features of a unique Thanksgiving day celebration at Central church, Dallas, Tex., to which Harry D. Smith ministers. John G. Slayter and M. M. Davis, pastors of other Disciple churches of Dallas, took part in these services.

—H. N. Van Voorhis, recently resigned at East Palestine, O., has taken up evangelistic work, with his headquarters at Hiram, O.

—John G. Slayter, of the East Dallas, Tex., church, recently gave an address before the Electric Club of Dallas on "The Fine Art of Appreciation."

—K. F. Nance, who recently returned to the United States, after some thrilling experiences serving in the American Ambulance Corps among the French soldiers, is making a tour of the East and West, lecturing on relief work in the great war. Mr. Nance was formerly pastor at First church, Hutchinson, Kan.

—East Dallas (Tex.) church has organized a Junior congregation, composed of members of the congregation ranging from 9 to 14 years of age. The meetings are held on Sunday morning in a separate wing of the church building. The entire service lasts about 40 minutes. This is the first church in Dallas to adopt the plan.

—W. H. Allen, of St. Charles Avenue church, New Orelans, La., has received a call to the work at Marion, Ind., but has decided to remain with the Louisiana congregation. At one time Mr. Allen served the church at Muncie, Ind., as pastor.

—W. S. Lowe, of the church at Shenandoah, Ia., recently exchanged pulpits with the Congregational pastor of that town.

—The Louisiana Disciples met in convention late in November, at Alexandria.

—Pastor Wyatt, who has served the church at Crab Orchard, Ky., for some time, has accepted a call to the work at Ocala, Fla.

—Virgil W. Wallace will leave the work at Corsicana, Tex., Jan. 1, to enter the evangelistic field.

—Prof. A. W. Fortune, of Transylvania College, Lexington, Ky., preached the C. W. B. M. sermon on Dec. 3, at Midway, Ky., his theme being "Woman's Work in the Evangelization of the World."

—Frank Waller Allen spoke before the Fellowship Class at First church, Springfield, Ill., last Sunday, on "Women and Children in Toil, or the New Slavery." On next Sunday he will consider "The Amusement Problem: Social Centers vs. Dance Halls." These talks are two of a series of discussions of "Social Problems."

—B. S. M. Edwards, of Clayton Center, Ill., church, has been appointed Grand Chaplain of the Illinois organization of Odd Fellows.

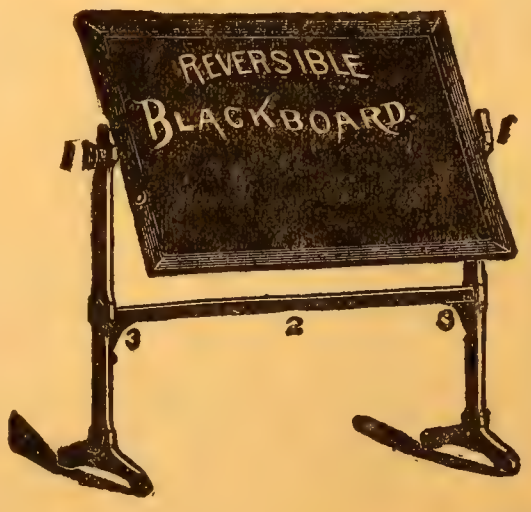
—Miss Cynthia P. Maus, of the Bible School department of the American Society, spoke at First church, Joplin, Mo., on the morning of Dec. 3. Miss Maus was one of the instructors at the school of methods held at Carthage, Mo., Dec. 4-8.

—The Foreign Society reports that the new Endeavor day program, "Life Lines Across the Sea," is very popular. The unique feature of the program is a sketch representing Christian America, with life lines reaching out to Japan, China, India, Africa, Tibet and the islands. Every society should plan to use this program.

—Harry D. Smith, of Central church, Dallas, Tex., gave an address on "A Heathen Saint" (Socrates), at a recent meeting of the Dallas Christian Pastors' Association.

—The new cylinder press at Manila, P. I., has been installed and is now in

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operation. It is kept very busy, often running by night as well as by day.

—W. D. Ryan, of Central church, Youngstown, O., who was operated on for appendicitis, is reported as doing well.

—A $10,000 building will be erected for the church at Richmond, Cal.

—"The boys in the Damoh (India) orphanage get their real vacation about the Christmas season, when they go into camp. Although they have six weeks of vacation from the day school in the summer time, yet they do not have any vacation. We allowed them the afternoons of the last week of June and they had a great time. Because of the high water the fish began to come up stream. The boys spent much of their time in the fun of fishing. We saw them spit on the bait, just like an American boy."—Ray E. Rice.

—H. C. Garrison, recently pastor at Danville, Ky., has taken up the work at Magnolia Avenue, Ft. Worth, Tex., succeeding E. M. Waits there.

—Joseph C. Todd, dean of the Bible chair at the University of Indiana, recently preached at First church, Lafayette, Ind., also bringing a special message to the Purdue students' class at the Sunday school hour.

—H. R. Moon reports an extensive trip of survey in the Congo country. He says there is a tremendous unoccupied field in the district of the equator and other unoccupied territory adjacent to the eastward, along the Lomami river.

—Four persons were added to the membership at Rudolph, Ohio, on Dec. 3, reports George W. Schroeder, pastor.

—G. Ventura, a brilliant young man from the Philippines who has been in Drake for several years, is delivering lectures at various towns on the topic, "Conditions in the Philippines Three Hundred Years Ago and Today."

—Preparatory to Decision day at Tabernacle church, Franklin, Ind., Carl A. Burkhardt, the pastor there, is conducting classes of young people for the consideration of questions pertaining to the Christian life.

—Van Zandt Jarvis, of Ft. Worth, Tex., a graduate of Texas Christian University and a trustee of that institution, has contributed $4,000 toward the $150,000 being raised by special campaign for the Texas school.

—W. H. Bagby, of Los Angeles, Cal., is not only a preacher; he is also an inventor, having recently put on the market an ingenious nut cracker.

—George A. Jewett, of Des Moines, made an automobile tour of the "Great American Desert" during November. He went as far south as Enid, Okla.

—The Christian Endeavor Society of Central church, Des Moines, Ia., has decided to give $50 per year for the support of a native worker in either India, China or Africa. Last year the society contributed $25 toward the support of two orphans in India.

—The Sunday school of Central church, Des Moines, has sent a Christmas box to Mrs. Herbert Smith, missionary in Lotumbe, Africa.

—The Drake Volunteer Band recently conducted a prayer meeting service at University Place church, Des Moines.

—On November 26 Chas. S. Medbury, of University Place church, Des Moines, preached to the students of the college at Ames, Ia.

—The engagement is announced of Miss Margaret Medbury, daughter of Charles S. Medbury of Des Moines, to James C. Blackburn. Both Miss Medbury and Mr. Blackburn were members of the Drake, 1916, class. Miss Frances Clarke, daughter of Governor Clarke, of Iowa, is reported engaged to Nile C. Kinnick.

—The "Amity Society," a class of girls of Second church, New York City, conducts cottage prayer meetings during the year for "shut-ins" of the congregation. O. L. Hull ministers to Second church.

—The Iscah Class, of the Christian Sunday school at Petersburg, Ill., has paid in a pledge of $500 toward the work of missions. This class recently held its ninth annual banquet, at which M. L. Pontius, of Jacksonville, Ill., gave the principal address.

—The Sunday school at Nelsonville, O., has over 400 names on its Cradle Roll.

—The men of the Abbyville, Kan., church have seeded 50 acres in wheat for the benefit of the church. Almost all the work was donated.

—C. W. Cauble, state leader of Indiana, reports that the new building at Murray, Ia., which he dedicated, is the best church building he has seen among the Disciples in a town of less than a thousand.

—During this week the Men and Millions team are represented by Dr. Jaggard, David Rioch and R. A. Doan in meetings at Los Angeles, San Diego, Romona, Long Beach and Redlands, Cal.

—The largest Sunday school class in Arizona is W. S. Buchanan's class of men and women at Phoenix.

—In consideration of the good service of its pastor, F. W. O'Malley, the church at Bonham, Tex., has raised his salary $300.

—Prof. W. S. Athearn, of Boston University, has published a booklet on "Religious Education and American Democracy," which is being used as a study course by the Malden (Mass.) City Council of Religious Education. This council consists of a hundred representative citizens of Malden who are interested in the religious development of all the children of the community.

—First church, Bloomington, Ill., is rejoicing over the liquidation of a floating indebtedness of $5,200. Through the kindness of two friends of the church 50 per cent of this amount was given on the

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condition that the remainder be raised by Dec. 1. This condition was fulfilled. Large audiences are reported to be hearing Dr. Edgar D. Jones' addresses on great reformers of the church. The attendance at Sunday school is averaging about 500.

—It is reported that Louis R. Patmont, who has been in the public eye for several years, will take charge of a church of Christ meeting in the Odd Fellows Temple in Cincinnati. The congregation has about a hundred members.

—Evangelist S. J. White is holding a series of evangelistic services at Uhrichsville, Ohio. Howard S. Saxon is leading in the singing.

—If reports are true, the Men and Millions team has already raised over $4,000,000 of the $6,300,000 to be raised during their campaign.

—Lawrence Dry, the new assistant pastor at First church, Lincoln, Neb., is fitting into his new environment well. He had charge of the union Thanksgiving service of Lincoln, Neb., which was held at First church.

—An informal reception and social evening was given at Central church, Des Moines, on Dec. 5, in celebration of the fiftieth anniversary of George A. Jewett's connection with Central as clerk of the congregation.

—Long Beach, Cal., congregation will make an every member canvass on Dec. 17.

—The state convention of Louisiana Disciples was held at Alexandria late in November. J. E. Scott, president of the organization, was in charge.

—D. O. Cunningham, missionary in Bilaspur, India, has baptized a Mohammedan, who is a teacher in the high school of Bilaspur.

—One hundred men of Central church, Indianapolis, Ind., visited the 1,300 members of this congregation the last Sunday in November in an every member canvass. The men met on Friday evenings for several weeks in preparation for the canvass. Fifty automobiles were used in the Sunday afternoon's work. The pastor, Allen B. Philputt, preached at the morning service on "The Sending Out of the Seventy," and in the evening on "Their Joyous Return."

—Paul Preston, pastor at First Church, Angola, Ind., reports the close of a successful meeting held there by J. J. Taylor, of Lexington, Ky. Mr. Preston says of Mr. Taylor's work: "His coming is not an interruption, but an intensifying of the activities of the church."

—C. M. Smail, pastor at Beaver Falls, Pa., has been elected president of the ministerial association of that city, which has twenty-one churches represented. Mr. Small reports that a young man of the 'Church of God," with his family, has recently entered the Disciples Church at Beaver Falls, and he will study for the ministry during next year. On Sunday evening, December 10, a missionary pageant, with sixty persons taking part, was featured at this church. The missionary offerings have been increased 10 per cent this year. C. H. Bloom, pastor at Beaver, Pa., will hold an evangelistic meeting at Beaver Falls in January.

—H. M. Stansifer, of Flemingsburg, Ky., has just closed a series of meetings at Rochester (Ky.) Church. Eleven additions are reported. During October Mr. Stansifer held his own meeting at Flemingsburg, with A. L. Boatright of Paris, Ky., singing. There were sixteen additions.

—Miss Fay Crow, a graduate of Hiram College, has been selected to assist F. D. Butchart in the work of Broadway Church, Cleveland, which is located in the heart of the foreign district of the city.

—Ninth Street Church, Hopkinsville, Ky., was host to a "Community Singing" meeting, held under the auspices of the local Civil League and the Wednesday Morning Musical Club.

—Floyd Bash, pastor at Highland, Kan., is advocating a community forum and gymnasium for that town.

ILLINOIS NEWS LETTER

Guy L. Zerby, Donovan, recently closed a good meeting with the church at Bader. There were nine additions and the church was greatly strengthened. This meeting was held through the kindness of the Donovan church, which released Mr. Zerby for the meeting.

H. O. Wilson reports seventy-six additions to the church at Findlay during the past eight months, and that the Sunday school has doubled in this time. A debt on the building has been paid. This has been the best year in the history of the church.

The church at Virginia is planning to make an every member canvass in the early part of this month. C. E. French feels confident they will make a success of it there this year.

The church at Blandinsville, where Ward E. Hall is minister, is now successfully completing a finance canvass on local indebtedness. They recently gave about $450 for the student work at the University of Illinois and are co-operating with President Pritchard to become a Living Link with Eureka College.

The church at Rock Falls is advancing in every department. Special growth is seen in the Sunday school. Ellsworth Thorp has been with the church but a few months and is proving a capable leader.

L. H. Hooe of Bowen reports ninety additions in the past nine months. The Sunday school attendance is the largest since the school was organized.

Onarga is one of our substantial churches. G. W. Zink has been there eight months. There have been sixteen additions to the church. The missionary program includes all our causes and the growth in this activity is quite marked.

Evangelist C. R. L. Vawter will begin a meeting with the church at Virginia, December 31.

The churches at Concord and Berea, in Morgan county, will have the services of C. G. Cantrell for the next year. Mr. Cantrell just closed a fruitful ministry with the Literberry church.

O. C. Bolman of Greenville will assist R. L. Cartwright of Chandlerville in a series of evangelistic meetings in January.

On November 26 the Williamsville church was rededicated after it had virtually been rebuilt at a cost of $5,000. There were five services during the day. O. P. Wright of Elkhart, H. C. Parsons of Hamilton and C. D. Haskell, former pastors, were present and assisted in the services. There were six confessions at the evening service. A series of evangelistic meetings began the 27th and at the first invitation eight made the good confession.

The State Secretary spent Sunday, December 3, with the churches at Concord, Lilly and Deer Creek. Sam W. Crabtree is pastor of the Concord and Lilly churches and is doing a unique work. So important is the work that Mr. Crabtree is doing that the Bloomington Pantagraph recently sent an expert reporter into the community to spend a day and tell the story of his pastorate. Almost a full page was given to this.

H. H. PETERS,
State Secretary.

Notes of Chicago Churches

C. W. B. M. Day at North Shore Church

The Woman's Missionary Society of the North Shore Church, D. Roy Matthews, pastor, assisted by W. G. Winn, Mrs. E. M. Bowman, Mrs. S. J. Russell and Mrs. Minnie Chapman, field secretary of the C. W. B. M., observed C. W. B. M. day with a most interesting program. An offering of about $20 is reported. The beautiful Peace Map, the property of the Interdenominational Committee of the Central West for Missions, was displayed.

Christmas Sale at Jackson Boulevard

On Thursday and Friday of last week a Christmas Sale was held at Jackson Boulevard Church. Over $300 was cleared from the sale. The Loyal Women's Class, taught by Mrs. Austin Hunter, had a Parcel Post booth, with parcels selling at 10 cents each, and the class reports a profit of about $35. Parcels were donated by members and former members of the organization. A giving Christmas will be featured at Jackson Boulevard this year, as usual.

O. F. Jordan at Sunday Evening Club

O. F. Jordan, of the Evanston Church, spoke on last Sunday evening at Oakland Sunday Evening Club at the Memorial Church, his theme being "The Lights and Shadows of a Great City." Mr. Jordan used his own stereopticon pictures. The Evanston pastor will speak before a young people's class at Elkhart, Ind., on Dec. 14. His topic will be "At the Cross-Roads." Frank C. Lake is pastor at Elkhart and Mr. Wilbur Templin teaches this class.

* * *

—D. Roy Matthews of the North Shore Church recently spoke at a meeting held at the Wilson Avenue Theater, on the north side, in commemoration of the ninety-eighth anniversary of Illinois' statehood. The meeting was held under the auspices of the North Side Commercial Association.

—Metropolitan Church is reported to have the only religious postcard newspaper in the world. Metropolitan Church has a strong work among the Chinese of the community.

—The arrival of John Gordon Henry is announced at the home of Edward A. Henry, Disciples Divinity House of the University of Chicago.

—Two confessions are reported for last Sunday at Jackson Boulevard.

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THE CHRISTIAN CENTURY

Vol. XXXIII December 21, 1916 Number 51

Christmas and the Soul

Editorial

Is Sacrifice Worth While?

By Burris A. Jenkins

Safety First? That Depends

By E. B. Barnes

The Federal Council

By George A. Campbell

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII DECEMBER 21, 1916 Number 51

Christmas and the Soul

WHAT DOES CHRISTMAS MEAN TO YOU?

Christmas has many meanings. It is an occasion to the sensualist. For him it is one of the great Unholy Days. To the shop girl, it means rest for a weary body. For the merchant, it is a day to rejoice in profits. For families, it may mean reunion. For the children, it stands for Santa Claus and toys.

For the Christian, it should be a time of deepest contemplation of that which many religious thinkers regard as the fundamental truth of Christianity. Whether the Incarnation or the Atonement is the more fundamental doctrine, we leave to the theologians. To Christian souls of the deeper experience, the Christmas time will bring the wonderful gospel of the divine life in man.

★ ★

Christmas brings the story of Mary, blessed among women. Her hands had the sublime task of ministering to that babe in whom the hopes of the race were embodied. Every humble task in the care of that child was glorified by her hopes. She represents to us the way in which our poor humanity may be touched by the divine. We resent any effort to set Mary apart from us in some special miraculous order. She is one of us. All that the Christ Child did for her soul, he may do for us if we will it.

The birth of the Child has shown us the essential divinity of the human. There was once a dualism in religious thinking that made God seem a long way off. The thought of God was blighted with the curse of deism. Now we know that God is not very far from every one of us and that in Him we live and move and have our being.

After the Christmas story has been told, we can no longer despise the humblest of human beings. All alike bear the image of their Maker. They take on a value that gives them an infinite importance as compared with the world of things. The Christmas story, revealing as it does the divine possibilities of our human life, has taken us by the hand and lifted us up to a place of new dignity and power in God's universe.

The Christmas story also tells us that humanity has found its leader for its spiritual battles. The Christ was a hope long deferred. This hope was born in the hearts of prophets who were moved upon by the spirit of the living God. At first they saw but dimly. The picture grew in their minds like the image thrown by a dissolving lantern. It was given to each prophet to draw new detail in the sketch of Israel's hope. The Messianic expectancy enlarged until it outgrew the bondage of its nationalism. There came the lofty hope that the mountain of the Lord's House would be high and lifted up and the nations of the earth should flow into it. When the reality came in the Christ, it was as much more glorious as sunrise is above the mere painting of the coming light.

It was given to David to deliver his people from their enemies and to establish the kingdom on new and abiding foundations. It was given to the Son of David that he should set up a new and a spiritual kingdom which should have no limitation in length of days nor in scope of authority.

Slowly our Lord, born on Christmas day, has been coming into his kingdom. The shepherds' hope that it was the Christ who was born that day in Bethlehem has been vindicated. Though the Christmas bells may seem to have a bitter tone in them this year as they sound forth their tidings over battlefield and armed camp, let us not falter in holding that the kingdom is now nearer than when we first believed.

Men once gloried in war. Now they shudder at it. Even those who lead it deprecate its destructiveness and seek to place responsibility for its existence upon the shoulders of others. Once the feudal order placed the yoke upon men's necks and it was called a divine order of society. Now we see feudalism in the family and in labor gradually yielding to the new age of brotherhood in which Christ's men and women shall be free. These are among the evidences that our Christ was no false Christ. He is even now proving the truth of his Messianic claim to be the leader of the souls of men.

★ ★

The Wise Men of the Christmas story came to worship a king. Kneeling before a helpless babe, they brought the royal gifts which the infant king was unable to command. The three kings of the Gentile world confessed the authority of Christ in a wider than Jewish realm.

The Christ Child needed no army to carry out his behest. His was the authority that goes with an infinite goodness and with a transcending love. He speaks, and men hear him today, not because his words are hard statutes, nor yet because of threats and bans. The power of Christ is as gentle as that of the magnet and as steady.

We cannot keep the Christmas day without a new sense of the royal claims of Christ upon us. All things that would be well pleasing to him we are anxious to bring to pass at this time. In some new effort of our souls, we seek to realize in inner and outer conduct whatsoever would acknowledge anew his power in us.

Let us know that there is no mere lip service which suffices. Men may call him Lord, Lord, and yet never be known by the King. They may memorize his words, and fail in perceiving their meaning. They may even preach his gospel and work miracles of abounding service, only to miss his blessing unless they know the meaning of his kingship.

In the Christmas story are revealed the divine possibilities of humanity, the drawing nigh to us of deity. God and man in Christ are reconciled and united. The Christ of humanity's deepest hopes becomes the King of all Loving Hearts.

EDITORIAL

NEW SUBSCRIPTION RATE AFTER MARCH 1

AFTER March 1, 1917, the subscription price of The Christian Century will be $2.50 per year. The special rate to ministers will remain as at present, $2.00 per year. This slight increase is made necessary by the very great increase in cost of white paper and printing, and by the substantial improvements the publishers contemplate adding to the paper before that date. Among these improvements may be mentioned a higher grade of white paper, which will add more than 60 per cent to the cost of this item alone. This added cost is over and above the increase of 150 per cent in cost of white paper, which all publishers have had to bear since the spring of 1916.

We are determined to make the physical character of The Christian Century equal in every way to the character of its contents. Our readers themselves have brought us to the conclusion that they will support a generously made newspaper more generously than one made with too strict parsimony.

Meantime (that is, until March 1), all renewals and new subscriptions will be accepted at the old rate of two dollars. In soliciting your friends for new subscriptions be sure to advise them of the plans for further beautifying the paper, and make it clear that by subscribing now they are getting the advantage of the old rate. This point applies also to your own renewal. Between now and March 1 you may renew at the $2.00 rate for one year—or longer, if you wish. After that date the rate will be $2.50.

The closing year has brought us much to be grateful for, and by the encouragement and practical co-operation of our readers we are able to face the future with enthusiasm and confidence.

THE PUBLISHERS.

CHRIST OR SANTA CLAUS

EVEN in public school circles there is an interest in restoring Christmas to something of its original meaning. The excessive interest in the Santa Claus legend has resulted in widespread ignorance among children of the true meaning of Christmas.

We shall not say that the Santa Claus idea has no value. We have no sympathy with the old elder who quit going to church because Santa Claus appeared one evening before his Sunday school with robe and bells. His point of view was, "They acted a lie in the church." This good old man was simply lacking in imagination. If he had his way, this old world of ours would be a desert of dreary fact. But had he said that the Sunday school had its annual celebration of Christmas without due reverence to the Christ Child, we would have been willing to join in his protest.

The Christmas story of the gospels should be told over and over again these days, for it is full of beauty and teaching of spiritual reality. It should be told in the home, where the custom of telling Bible stories is in danger of falling into misuse. Around the family circle, the children themselves should learn to tell of the Christ Child. There should be no lack of freedom in the schools to tell the story there. It is a queer sort of education that would not dare to interpret such a widespread idea as Christmas. Above all, the church and Sunday school should make this a time in which to lift up our Lord in the story of his birth.

Saint Nicholas does have something to teach us. His jolly good humor and his love of the children should be a part of our holiday spirit. We have seen several peevish shoppers lately who added much to the burdens of the shop girls. They knew nothing of the Santa Claus spirit.

But it is the Christ Child who teaches us the deeper things. In him the love of God is brought close to us. Santa Claus symbolizes for us the social joys, but Jesus Christ brings to us the deep things of the spirit.

THE WEEK OF PRAYER

THE Week of Prayer this year is a call of peculiar urgency. The calendar has been adjusted to make the prayer services follow immediately after the holiday season this year.

The schedule of topics was provided by the World's Evangelical Alliance and has been taken over by the Federal Council of the Churches of Christ in America. The topics are deeply suggestive of the world's need of peace and good will. They grow in importance in the light of the formal proposal for peace which has been made by the Central Allied powers.

The Week of Prayer furnishes an opportunity in many communities for union effort. If there is anything Christians can do it is to pray together for the peace of the world.

The topics of the Evangelical Alliance would make sermons for these union meetings which would be preached with power and effectiveness. They would doubtless be received with deep and prayerful interest on the part of the co-operating congregations.

DO YOU USE YOUR CHURCH PAPER?

ORIGINALLY the church paper was designed to be an evangelistic agency of the people whom it represented. We shall never know to what extent the Christian Baptist was responsible for the leavening of the Baptist denomination with the ideas of Alexander Campbell. The Millennial Harbinger was strongly marked with a purpose to extend the faith of the people it represented.

In recent years we have grown apologetic about our papers. We have not enjoyed hasty criticisms of men in the ranks. It has not seemed to many of the Disciples that either a dull paper or a paper of factious spirit could be used in propaganda, and the church paper has remained hidden away in our homes.

It is clear, however, that a bright, interesting and loyal paper expounding the ideals of the Disciples of Christ might be made to serve a splendid purpose in propaganda. A pastor of our acquaintance sees to it that his favorite church paper is kept on the reading files of the Young Women's Christian Association and of the public library. The local church pays for this service and the amount is less than would be spent in a single effort in an advertising campaign; and yet it is far more effective. The church paper should be found in the railway stations. A young people's class wanting to do something significant, without spending money, could gather up the church papers one week

old and keep them in the barber shops of the town, after having marked them with the name and address of the local church responsible for the campaign. Individuals who are anxious to win some friend to the cause might well send the paper as a Christmas present to the person to be reached. These are but a few of the possibilities of the evangelistic use of the church paper.

The Christian Century aspires to be a paper which will set forth the plea of the Disciples in a proper light. We hope to convince any unbiased reader that the Disciples are deeply religious. The essential liberty of our plea combined with its enthusiastic loyalty to the evangelical fundamentals is to be continually exemplified in our pages. The Christian Century may be counted upon as a strong support of such a propaganda of a local church.

FEAR OF THE INTELLECT

THERE is now a certain kind of fear of the intellect in obscurantist religious circles. Though most religious sects profess to believe in education in some kind of way—even the Holy Rollers organize things they call colleges—yet these religious people have a suspicion that intelligence and a devout religious faith do not go together.

Of course, the story of the history of human thought has enough horrible examples of men of intellect alone who missed some of the deeper things of life. The whole rationalist movement of a previous century was superseded by a deeper and more satisfying way of looking at religion and life. It was not that the race found out at last that it was better to be irrational. It was simply that cultured people discovered that not all truth was compassed by the intellect.

A cynic has divided all humanity religiously into three classes, the rationalists, the irrationalists and the "hoorationalists." Were we shut up to a choice among these three, we would most certainly choose the first of the three. Fortunately, there are some better possibilities.

The service of the intellect in religion has been both destructive and constructive. The hurtful superstitions that grew up by the side of religion have been killed off one by one by the processes of criticism. Foolish doctrines have been laid on the shelf after criticism has done its work.

On the other hand, the intellect in religion has found new reasons for being religious. It has organized the religious material in such a way that men need not take offense at it.

He who declares that great universities and learned people are opposed to the true faith, has himself done much to undermine faith. Christianity dares to court the white light of investigation always.

A WIDER PUBLICITY FOR OUR FUNDAMENTALS

WE DISCIPLES have fallen into a rut of routine in the methods we employ to commend our message to the big public in any given community. We have occasional evangelistic efforts, sometimes costing more than a thousand dollars, but no continuous weekly service looking to the creation of a favorable knowledge of our principles and aims in the community.

Our fathers believed more in the printed page as a basis for evangelism than we seem to, although we see organizations all around us using printed sermons and tracts with effectiveness. The Unitarians are so small a sect that they might be as little known as the Plymouth Brethren but for their Post Office Missions, circulating free literature all over the country. The Millennial Dawn movement found its chief power in the printed page. The Adventists rescued themselves from hopeless obscurity by this method. If these organizations which have so difficult a message to float in the world have gotten so far with this kind of thing, what could not Disciples do with their big message of unity and liberty and charity as the watchwords of the Christianity of the new age?

The local newspapers will gladly furnish space for some kinds of addresses. They will furnish very favorable advertising rates for the publication of a sermon. This is the cheapest way of circulating the message in a community and one in which the Christian Scientists have found great effectiveness.

There is need, however, for a more permanent form for the message which is provided by the sermon or tract in booklet form and convenient to the shape of a man's pocket. The Christian gospel put into this form will travel to strange and unforeseen places and accomplish things that the writer may never dream of its doing. We have been too slothful every way in preaching our gospel. In the renewal of our zeal, there should be a place for this kind of propaganda.

THE COMMUNITY CHRISTMAS TREE

IN MANY communities this year there will be a community Christmas tree. In one of the suburbs of Chicago the Elks have given the big tree which is erected in the central park. The electric light is furnished by the local company. Everything is donated in good will, even to the printing of thousands of the song leaflets which contain the Christmas carols.

Groups of children from the Sunday schools and public schools will gather at 6 o'clock on Christmas eve around the big tree and the carols will be sung. The groups of children will go home singing the glad songs announcing the birth of the Christ Child. In each home of the city a candle will be lighted and placed in the front window. During the evenings of Christmas week the big tree is to be illuminated. It thus becomes an object of wonder and delight to the whole population.

This particular suburb has been often criticized for its lack of community spirit. Its men make their money in Chicago. They ride on the suburban train to their rural retreat and spend their evenings there with little care for the community which provides the environment of their families. There are various ways in which a community fosters the community spirit. This building of sentiment in the community around an essentially religious idea is a thing in which all the churches should take the deepest pride .

There is rather a sad sequel to this story. In the suburb we mention, two pastors of leading churches have opposed the Community Christmas Tree because they feared it might injure their 8 o'clock service, which in each case is attended by about a hundred people.

It is thus demonstrated that the Community Christmas Tree must convert even these pastors from their rather individualistic conceptions to the thought of unity

in service to the town. No better thing can come to any town than for it to turn out *en masse* to sing the joy of the Christian faith.

THE VOLUNTEER SERVICE OF THE CHURCH

THE trustees of the Chicago Christian Missionary Society are planning to give a dinner soon to the volunteer workers of the Russian Mission in their city. They have wished not to spoil the volunteer quality of the service by making any gift or remuneration, but they have desired to recognize the outstanding importance of the work of those who have come to the help of the mission out of love for Christ and his people.

Volunteers in religious work have tended to diminish in numbers in recent years in city churches. After it became the custom to pay the choir in the church, even the boy blowing a cornet in the Sunday school orchestra has expected pay. With the hiring of religious directors in some Sunday schools will come possibly the proposition to fee the teachers.

It will be a sorry day for the church, however, when there is no longer any voluntary service. In the early church every man seems to have been a church worker. "When they were scattered abroad, they went everywhere preaching the word." This spontaneous interest on the part of the disciples was the glory of the apostolic age.

The efficient church of today should consider the efficient handling of its potential energies. It is not enough to figure to a nicety how to handle a publicity campaign. The handling of the human energy of the organization is perhaps the greatest problem. The pastor who is a real general will know how to utilize the labor of boys and girls in building up the cause. He will know in just what ways the young people can be led to co-operate. He will make a list of the unemployed women of the parish who have by the good fortune of life been given special opportunities of leisure. These might as well be busy building up religion as spending all their talents in the work of some local club.

The local church should recognize and honor its volunteer workers from time to time. We all like to know that our efforts are not misplaced but are appreciated by the people we seek to serve.

WILL WE DEGRADE THE ORIENT?

THE recent visit of Rabindranath Tagore to this country has brought vividly to our attention the fact that all is not well with our civilization, nor is everything ill with the Orient. This man, who has taken a Nobel prize in literature and who interprets the aspirations of a section of the new Orient, looks upon much of our boasted Occidental progress with loathing and disdain.

The Orient was the original source of the spiritual tradition. No great religion was born in the Occident. We have been efficient in war and industry. We have made money. But for thousands of years we have been poor in the things of the spirit. We have never ceased to sit at the feet of Orientals in the things of the inner life.

And now tidings come of the rapid progress of Occidental ideas in China and Japan. What will be the effect of this influence? We think at once of our drinking habits which have been carried across the waters of the Pacific. Japan has learned to be a warlike nation under the tutelage of the West. It is said that the students of both China and Japan are rapidly taking up the obsolete philosophy of Herbert Spencer. Under these influences, the Orient would soon lose its glory. The West would overwhelm the East with its own shame.

The truer kind of influence would be an exchange of the best things in each civilization. We have developed justice in government superior to the Oriental brand. We have a reverence for human life that is lacking in most Orientals. Our consciousness of the obligations of social service are among the glories of our achievements.

These we would gladly send on to the Orient. In the spiritual commerce of man, we might learn something of the Oriental's independence of things. Even in poverty the Brahman does not admit that he must forsake the pursuit of the things of the spirit. There is a depth to the religious spirit of the East which we could wish might characterize our own experience of religion.

KEEPING A LIVE MEMBERSHIP LIST

MANY churches are thinking these days of the revision of their membership list. In some communities this work has not been done in many a year. It is often done by the new pastor who wishes to begin his work with the padding all removed from the list. One church of a thousand members was scaled down to three hundred by the incoming man. This process was deeply discouraging to the church. It would have been better to have had a continuous correction of the list.

Some churches separate their membership lists into the people living in the community and those living at a distance. In these days of easy travel, there are people, especially in the city, that are of uncertain abode. They are always on the wing and it is hard to say where they live. There are also members of the church who have lived at a distance for years, but out of love and loyalty to the institution have kept up a pledge to the church. It seems wrong to catalogue them as anything but active members.

Someone has suggested that the churches unite in an "Exchange of Membership Day." If on the first day of January every pastor in the land would go over his list and gather the names of absent members and absent adherents and send them to the interested pastors, there would be a great gain throughout the churches. There would be thousands more Disciples saved than our evangelists could induce to walk down the sawdust trail in many weeks.

The scattered Disciples in some instances go to other denominations. In that case they are not lost to the service of Christ. In more cases by far, they cease to be active in religion. They drift ever farther away from their first love and become the castaways of the faith. The pastors could prevent this big loss.

HAS YOUR MINISTER SUCCEEDED?

THE time of the annual reports is soon at hand. Church newspaper offices will have an abundance of news when the statistical reports are in. When these reports are read in some congregations they will present an opportunity for the pessimist to get in his

work against the minister. It is said that figures never lie. That is least true in religious work. Figures often lie shamelessly. There is no kind of statistics invented that can properly appraise the value of a piece of religious work.

Do you think your minister has failed because the accessions to the membership of the church have been few? That may reflect upon the faithfulness with which the minister has preached the gospel, or it may reflect upon the kind of a church he has invited people to take membership with. A quarreling church, a dead church or a reactionary church people will flee from if they recognize its true character.

Do you think your minister failed because the church reported a deficit last year? More than one church has changed ministers to help the budget fund out, only to be out of the frying pan into the fire. In the long run a spiritual ministry will finance itself, but in a given year it may fail to do so, especially when a lukewarm church is not yet aroused out of its sloth.

There will be failures made clear and brought definitely to the attention of the church by the annual reports. It will be shown that some ministers have not made many calls. We wish it could be revealed how many books your minister read last year! Perhaps that is made plain every Sunday to alert listeners.

The church which has a minister who is a hopeless failure will know what to do. Unless this man has entrenched himself with the unspiritual elements of the church, he is easily removed.

More mistakes are made, however, from hasty condemnation of the work of ministers than otherwise. Try to find some things in the annual report that are encouraging.

SHALL A STEEL MILL RUN ON SUNDAY?

IN NEW YORK the laws relating to the operation of industry on Sunday have been strengthened in recent years and a commission appointed to enforce them. This commission has been given power to make exceptions to the law where its strict enforcement would lead to results that were palpably unjust or unreasonable.

The Lackawanna Steel Company has applied to this commission to exercise its powers and allow its employes to work in the steel mills on Sunday. Among the reasons which the company gives why this permission should be granted is that the competitors of the company in other states are working their men seven days in the week. It is urged that the nature of the business is such that it is difficult to close the mills one day in seven. It is further alleged that the company is not able to secure the labor which it needs to get out its product.

If the request is granted, it will help to standardize a seven-day week throughout the country for this industry, and if it is refused, the sentiment in other states will be strengthened to limit the days in a week to six.

The question is one which touches the welfare of man on every side of his being. A seven-day week breaks down the health of the men. It prevents their having a home life such as they should. It is clear that such men have no energy left to read and improve their condition. Above all, the religious opportunities are taken away from a man with no Sunday.

It would be absurd to say that wealthy America must have her factory operatives work like beasts. There never was a time like now to strike out boldly for better working conditions in all the industries.

THE MINISTER'S WIFE

THE minister has for a long time been a favorite study for literary men. He has been praised and lampooned and lectured. It is only lately that the human possibilities of a study of the minister's wife have been discovered; we now have her as a heroine of fiction.

It is not to be forgotten that most of these women definitely chose to be wives of ministers, for the average minister does not choose his profession after his marriage. The woman who shares his life faces the poverty and the burdens that belong to this calling.

After she is married she finds that financial sacrifices must be made. Women who have lived softly in their girlhood days learn to do the menial labor of a household because of the low salary her husband receives and the multitude of demands upon the family purse. Yet who ever heard the minister's wife complain?

She carries a multitude of responsibilities that other women, wives of professional men, know nothing about. She plays the part of telephone girl. She helps with the office work. She performs the lesser duties of the minister and supplies for him with classes and speaks at meetings. All of this builds up the credit of the senior partner of the concern.

The Angels' Anthem

By Harry Kemp

THERE was music on the hillside and singing in the glen
And anthems heard in meadows when Christ was born to men:
The King slept on in blindness, though troubled in his sleep;
The High Priest's ancient wisdom held no such lore in keep;
The Trader and the Merchant so bound by gain and rule
And all the learned Scholars who founded school on school,
The Consul and the Soldiers, their eyes were sealed that night,
And only on the Shepherds there burst the wondrous sight:
The Shepherds heard the singing that charmed the listening air;
The Shepherds saw the glory; the Shepherds were aware:
There was music on the hillside and singing in the glen
And anthems heard in meadows when Christ was born to men.

—The Independent.

Is Sacrifice Worth While?

A Study of Today's Life in the Light of an Eternal Principle

BY BURRIS A. JENKINS

AS A nation grows in population, in education, in sophistication, it naturally has less use for the principle of sacrifice than it had in its earlier days. In pioneer times when men are fighting the wilderness, the desert, famine and the hardship of frontier life they realize the necessity of giving and taking help, of going out of their way to serve one another, of denying themseves individually, to supply one another, but as population increases and the wilderness is driven back, as congestion occurs in great centers, as increasing plenty comes, as the organization of husbandry and industry is developed, men begin to question whether it is necessary to deny themselves for the sake of others. They naturally begin to feel that it is "each man for himself," which is the law of civilization; and that the state depends for its safety upon the individual's care of his own interests.

"THE STRUGGLE FOR EXISTENCE"

Darwin has contributed very greatly to this feeling on the part of the civilized world, which I take to be an increasing feeling since the latter half of the nineteenth century. Darwin's conception of the "struggle for existence," of the "survival of the fittest," percolating into the thought of all the nations, voiced so clearly of late in the German literature from Nietzche to Bernhardi, has led the world to feel that every man must fight for his own existence and for his own development; or, as we love to say in America, that personality is the supreme desideratum in human life. Darwin's idea has so impressed us within the last fifty years that we have begun to wonder whether sacrifice has any place at all. This German literature to which I have referred, regarding the superman, has insisted that the life of trade is competition, ruthless and relentless; the life of nations is warfare to the utmost; the life of the individual is the assertion of himself, the dominance of himself and the yielding of nothing to anybody else or to humanity at large.

It would surprise us, I fancy, to find how widely this philosophy has influenced even our own young nation, almost pioneer in its thought and life. Most men are saying to themselves today, What is the use of sacrifice in the world anyway? The advancement of the individual

> *"Except a grain of wheat or a corn of wheat fall into the ground and die, it abideth by itself alone, but if it die, it beareth much fruit."*

and the advancement of society come best by self-assertion. It is mine to get and mine to have and to hold, if I can, either pelf or place. It is mine to make of myself the best product that it is possible for me to make, and all the rest of the world to do the same for itself; so is progress attained. That idea of life, I fear, is very widely current, and men wonder whether or not sacrifice has any place in our modern civilization.

THE VIEW OF CHRIST

Let us turn to the Lord Christ to find the answer to the question whether it is worth while or not. A grain of seed wheat is a very small and insignificant thing out of which to bring the statement of a truth that strikes to the very roots of civilization. But, no doubt, Jesus held just such a seed grain in his hand when he talked to the little company of his disciples and said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." There is his statement of the whole philosophy of sacrifice.

Now, there are three things that may happen to a grain of seed wheat. Mark you, I say, seed wheat. There is a fourth thing that may happen to the ordinary grain of wheat. It may be eaten, it may go into human blood and bone and nerve and muscle, but seed wheat was what Jesus was talking about, and there are just three things that may happen to such a grain of wheat. It may lie in a pyramid or in a sarcophagus for generations, for a millennium, and come out just what it was when it went in. You know we are told that in the early excavations in Egypt was found a handful of wheat, which was perhaps six thousand years of age, and those kernels of wheat were just the same at the end of six thousand years as they were at the beginning.

LIFE FROM DEATH IN THE SEED

A second thing that may happen to a grain of wheat is to rot in a damp cellar, in an unused barn or bin, exposed to the elements, to rain and snow; it may burst, it may blacken, it may die.

There is, however, a third possibility; a grain of seed wheat may be placed in rich loam and then, fed by the elements of the soil, warmed by the sun, sheltered by the snow, softened by the dampness, its skin may blacken and shrivel and rot and die, but the little germ of life within it will reach up for the light, and will come to the light, and will bear fruit thirty, sixty, one hundredfold.

These are the three things that may happen to a human life, and that is what Jesus meant when he took up this grain of wheat and held it before his followers.

There are three possible attitudes which we may assume upon this subject of sacrifice which broadens out as we begin to think about it, which is, after all, the subject of our relation one to another and to humanity at large.

THE PRINCIPLE APPLIED TO MAN

First, we may draw our arms about ourselves and, as the superman with the theory of salvation for him who fights his own battle alone, we may hide ourselves from the world and in a selfish egotism seek the advancement only of our own ends and the development of our own life; this is to be like the wheat in the receptacle. We may refuse contact with the world, refuse service to the world and each by self-assertion try to make the world his servant. Such a grain of wheat abideth alone, says the Master; such a life lived in self-assertion abides alone, says modern experience. We may seek our own advancement materially, or with regard to position, place, ambitions; we may use the world only as a stepping-stone upon which to rise toward our end and aim; we may tread down our fellow mortals, their feelings, their desires, their expectations, their rights, and we may walk over their prostrate bodies with seven-league boots to the success which we covet—and abide alone. We may amass riches, we may attain position, we may become the thing that we want to become; any man can become what he sets out to be, and then we may die alone, like the wheat hidden from contact with sun and soil.

WHO CAUSED THE GREAT WAR?

We have laid upon the shoulders of one man or one house the burden of the present conflict in Europe. We have insisted that it is the war lord and his degenerate son who have caused all the disaster and turmoil. We are right in attributing it to one man; but we have chosen the wrong one. I think we must go back a full century to find the one individual, a cold, hard, covetous man. He was this same sort of super-man who served nothing else but himself, and who died alone upon the island of St. Helena. It is he who is responsible for the condition of affairs in Europe at this hour. It was he who isolated Prussia; it was he who drove the little states of Germany together; it was he who taught them, without intending to do so, to develop and to train the finest army the world has ever seen. It was he, with his selfish ambition, with his cold, selfish purpose in life to set himself upon the wide throne of the universe—it was Napoleon Bonaparte the ruthless, who died alone and left us this heritage of woe. Think what one life can produce of destruction!

Furthermore, one may seek not merely possessions, place and power; he may seek the pleasures of this world to reach out and grasp them all and take them for himself. He will die alone. He will die with the ashes of Sodom in his mouth. As he grows older and older the pleasures will pall and he will lose his strength and he will find himself without friends, his life isolated. Seeking and associating with men and women for the purpose of his own pleasure alone will lead him to a solitary old age, to a tasteless, declining decade, then to a lonely grave, unwept, unhonored and unsung.

HIDING FROM THE WORLD

There is, again, a second possibility; the grain of wheat, in a dark, damp cellar, may dampen, rot, wither and fail to produce; and a human life may so destroy itself, may so flagellate itself, may so isolate itself from sunny contact with the world at large, with fellow human beings, that it also will fail to send up the little germ of life to light and to fruitage. Men may seek sacrifice for itself, as an end in life. They did it in the early ages of Christianity. Men set themselves apart in desert caves; men built little cavernous homes and lived in them; men refused to make homes and a family life. They prayed all night upon the stone floors or the wooden floors, or the bare ground. They beat themselves with scourges. They bore crosses, too heavy to be borne, day in and day out, sleeping with them upon their shoulders. Their lives withered, shriveled, rotted. Now, one who seeks sacrifice as an end in itself, abideth alone; he cannot bring forth fruit.

Why, you say, that idea of life is all a thing of the past; the monastic system is gone centuries ago; there is no longer any people or community of people who seek sacrifice as an end and aim in life. But we meet the monastic in the streets and social life of this present day. Men and women are crucifying themselves and thinking they are doing something pious by doing it, congratulating themselves upon their unselfishness, just because they are suffering and suffering to no purpose in the world. There are some people who are only outwardly religious; that is the monastic system reborn and redeveloped. It does not do anybody any good to make sacrifice without an end in view. It is wicked and useless unless there is a point to the sacrifice and a purpose in it. Sacrifice must be intelligent; must be purposeful; must be wise, or it may do more harm than good.

SACRIFICE IN HUMAN LIFE

Now, let us turn to the last possibility. There is a third thing that may happen to a grain of wheat and to the soul of a man. It may be planted in the rich loam, where the sun and the elements of the soil and the rain may be brought to bear upon it, and it will expand and grow and reach up to the higher life and bear fruit. There is a real and valid place for sacrifice. "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Jesus, no doubt, looked forward and had in mind the close of his own life when he spoke these words. He saw sacrifice round about him, voluntary and involuntary, just as we see it at this hour.

Darwin has done this one thing for us and for our time; he has taught us that whether we will or not, nature is so organized that we must sacrifice for the benefit of others. It is our life, it is the law. It is part of the work and life of social existence for the individual to sacrifice for the life of others. Humanity suffers in the sacrifice of its reproduction. It goes steadily onward toward the grave, in bringing up its kind. It sacrifices for the sake of its children yet unborn and to be born. This is the law. We must die for our children's sake, and we do not know what love is until children have come to bless our lives. You say, men and women love each other; and they do, in a certain way, but few men and women know what deep, yearning love is until children have stood at their knees. We die that others may have life. A woman gives herself to the life of her children; through the long watches of the night she pours out her life in unstinted flood for the little helpless thing upon her breast. She does not deserve any particular credit, it may be, because the tigress does the same. It is the law; it is involuntary sacrifice.

DOES THE WORLD APPRECIATE SACRIFICE?

There is, however, another type of sacrifice, and that is volitional, willing sacrifice, in which men and women gladly give themselves for the benefit of those sick, helpless, distressed, poor round about them; where one takes the place of another and suffers for him. There is a place for voluntary sacrifice. "Except a corn of wheat falleth into the ground and die, it abideth alone." No one knows what life is until he has thus given himself for some one else. They say there is no place for sacrifice? Why is it, then, that we give medals to the engineers who risk their lives to save the lives of others? Why is it that we decorate the firemen who go into burning buildings in order to save the lives of those within? Why is it that we give pensions to the old soldiers? Why is it that the heroes of the race are held up before the minds of the young for admiration if it is not that we recognize the beauty and the value of sacrifice?

WHY CHRIST LIVES

Why is it we weep over stories of self-sacrifice? Because we recognize that greater love hath no man than this; that a man lay down his life for his friend. It is because we know in our heart of hearts that sacrifice lies at the root of being; that is the law.

Why has Jesus Christ such a hold upon the world? It is not for His words alone, wise and beautiful as they were. It is not for His deeds alone, graceful and compassionate as they were. It is because He died for the truth He uttered and the good deeds that He did. It is because of His sacrifice that He draws men to Him. It is because He fell into the ground and died that He does not abide alone.

Safety First? That Depends

A Good Principle, but One That Has Often Fallen Down

ELLIS B. BARNES

"SAFETY FIRST" is a necessary warning in our busy world. Doubtless it has saved the lives of thousands of people and caused thousands to look before they leap. It has caused even the careful to cultivate caution.

But despite the best efforts of the guardians of our welfare, people are killed every day. Accidents will happen. Even the unexpected happens when every possible precaution has been taken. A random shaft is now flying toward the heel of Achilles. It is not possible to immunize humanity against danger. Wherever there's a glass house there's a stone crying out to be thrown. But the menacing probabilities are being reduced.

"THE WORLD IS FULL OF SNARES"

The fact is that in a world like ours safety is an unrealizable goal. The brick is now lying fallow in America that is to fall on a head in some far off continent. But that does not relieve us from sounding the alarms on all occasions. If the warning saves we applaud the foresight that put the signal where it could be seen; if we did not see and the blow falls, or the aforementioned brick—well, the neighbors feel sorry and assist in those exercises that attend the gathering of us to our fathers. "Safety first" reminds us that the world is full of snares and pitfalls and interurbans and railways and submarines and Zeppelins and small boys and toy pistols and parlor matches and the dry leaves of autumn and electric wires and regrets. Not only is it true that in the midst of life we are in death, but in the language of the old hymn,

> As soon as we begin to live,
> Then we begin to die.

The conclusion of the whole matter is that the sure path to safety is for one never to be born. All who have played "safe" to that extent will please say "I."

SAFETY FIRST AND REFORM

Now, there are some spheres of human action in which "safety first" is not a warning but a menace, not a guide-post but a chain. If the reformer binds that slogan as frontlets to his eyes he ceases to be a reformer. Safety is the one concern of his life which he must fling to the four winds. The anti-reform forces have a monopoly on safety appliances and know too well how to use them. The reformer counts the cost, and all temporal considerations are "ground up in his paint." If William Lloyd Garrison had made a truce with safety he would never have been dragged through the streets of Boston with a rope around his neck. If Columbus had counseled "safety" he would never have steered his ship for the open sea; but he took a chance and the chance threw him on the shores of the new world. "Safety first" is a contradiction to the battlefield, to the heroism of the fireman, to the physician in the plague-stricken zone, and wherever the occasion involves so many more issues than life. The warning has in it the essence of selfishness, self-preservation, me, mine, our interests.

PROGRESS TAKES A CHANCE

The slogan has little value for the thinker. For if one thinks "safety first" thoughts only, there could be no life, no progress, no inventions, no discoveries. Thinking that gets the world anywhere takes a chance; it is willing to be volcanic if it may be dynamic. It cannot always fit its environment; as often it has to create its own. Thought is like a prairie fire—no telling what the results will be when once started. But in the long run it will be beneficent, grateful to the world as winds that sweep in from the ocean, carrying with them the mystery of vast distances and scattering away the malarias of the low lands.

Said our American sage, Beware when God lets loose a thinker! Such thinkers are troublesome and rare and since God lets them loose they are his earthquakes to break deep fissures into the hard crust of the world. They make miseries for a time, but the miseries turn out to be for the healing of the nations. The plague has in it its own cure.

REVOLUTIONS PACKED AWAY IN THOUGHTS

The thinker has a way of invading our neighborhood satisfactions which we keep all properly labeled on the shelf of tradition for the benefit of posterity, as housewives put down the preserves for the winter. Such thoughts as these immortals release to the world have revolutions packed in them—churches, universities, battlefields, hospitals, Hague palaces—and these, in turn, reach out to farms and firesides and cities and mines and printing presses and factories and governments and the whole world of love and hatred and strife and bloodshed and healings and devotions and prayers and to the farthest bounds of heathendom.

How can a man think for the future and provide himself with a buffer against all opposition? If one thinks great thoughts he throws himself into the antagonisms of his age, never into the arms of safety. He makes the great adventure. His age may kill him or starve him or hoot at him or drive him mad with its unmeaning flatteries, but every law of the universe works with posterity to make him immortal. That universe seems to say, "You may put him in the grave, but I'll set him on your parlor tables and on your mantels and beautify your walls with him and adorn your fine eloquence with his name." Justice will be done, no matter at what cost.

THOMAS CAMPBELL

Established interests of every kind run the "safety first" flag clear to the top of the mast whenever the thinker appears. He is an unknown quantity, a pioneer who has not been schooled in the wiles of the safe and the sane. These interests scent danger in the new and see in every innovation a revolution and a crisis. But the thinker goes through every wall they rear against him, and when the sounds of strife have died away everybody is on his side. Establishments are meant to mark boundaries, to celebrate ancient triumphs, to bar the door against all whose coinage does not bear a certain image and superscription, to hold fast their crown long after its luster has disappeared.

Suppose Thomas Campbell had taken "safety first" for his guide. Where would the Disciples movement have been? It came into being because, like all reformers and pioneers, he went out not knowing where he went. His brethren in the church that he left begged him to "bear the ills he had rather than to fly to those he knew not of." But he had no desire to play safe—except with his own soul. He turned the prow of his ship toward the boundless deep—in hope. Safety

waved him a farewell from the shore. He was gone.

PHILOSOPHY AND "SAFETY FIRST"

Anaxagoras, born about 449 B. C., was the first Greek philosopher who taught that the sun was not a god. He was persecuted and sentenced to death, but his friend, Pericles, had the sentence changed to a heavy fine and banishment. He boldly declared that a philosopher should tell what he believed to be the truth. He was the next greatest teacher and scientist after Pythagoras. He was the first Greek philosopher who taught that there was one great Intelligence ruling the universe. He was a seeker after God. Yet he was punished for atheism! Suppose he had lived according to the rule of "safety first!" He might have lived longer, but not so uprightly. He held that truth was dearer than life.

THE SUREST WAY TO SAFETY

"Safety first" had no place in the life of Jesus. He saved others, himself He could not save. His followers were not to think of their ease or comfort or safety first. They were to think of themselves last of all. "He that saveth his life shall lose it, and he that loseth his life for my sake the same shall find it." He taught us that the surest way to safety in his service is to lose ourselves in activities that have for their object the saving of others.

The child of God who does his Father's will needs no safety device.

The Federal Council and Ourselves

How Union Is Being Sought, Not by Way of Doctrine, but by Way of Song and Service

BY GEORGE A. CAMPBELL

THERE were twenty-nine distinct religious bodies represented at the recent St. Louis meeting, and the representatives talked together, morning, afternoon and night for a week. They sang and prayed together, lunched and laughed together, and in all grew nearer to one another. The representatives were as official as the polity of their respective bodies would allow.



Rev. Geo. A. Campbell

QUESTIONS FOR CONSIDERATION

The work in hand was the Master's world-wide interests. Is there division where there ought to be union? Are there dangers threatening the home? Is there intemperance in our midst? Is the curse of war upon the world? Is the American Sunday being Europeanized? Is there wasteful competition among the denominations? Well, all these and every other question of common human interest may legitimately come before the Federal Council for consideration.

The Council is an effort to assert the mind of American Christianity. The problems are too tremendous for any single body.

A TENDENCY TOWARD UNITY

The tendency for centuries has been toward division. It is now toward union. Once it was the fashion, if anyone got a new idea, or a new interpretation, to build around it a separate people. It was commonly held that unless we agreed intellectually we could not worship and work together. The emphasis is shifting. We have ceased to be so sure of the intellect. Religion is of the soul, and the soul has deeper fellowships. Christians will probably never all think alike or interpret alike. We are coming to feel that loyalty to Christ does not altogether consist in correct syllogisms.

Hence, the tendency today is not to separate because of new ideas. All modern conceptions are unifying. The final unity of Christ's Church will rest on the deep common instincts of the soul and on Christ's catholic answer to these instincts.

ARGUMENT LEADS NOWHERE

We used to try to reach unity by arguing; but sooner or later all things that do not bring results will be discarded. Arguing did not bring results.

We are now seeking unity by walking and working together, and praying together. Two souls that really pray together can no longer be rivals. Two souls who unite in the service of clothing the naked, in redeeming the drunkard, in stopping the nation's making drunkards, in cleansing the world of war, can never again walk so far apart. As with individuals, so with religious bodies.

The Federal Council is unifying the prayers, the plans, the work, of the churches of America. It seeks union not by way of doctrine, but by way of song and service.

IS IT CHRISTIAN UNION

Some one will say, "But it is not Christian union, and, therefore, failing to reach my ideal, I cannot give it my support." No, it is not Christian union realized. It is not the ideal. We will all do well, however, to remember that this is not an ideal world. No church is ideal, no man, no situation is ideal. We are always combating, always doing things by halves, always halting, always compromising. Good and evil, saint and sinner, though opposed, usually mix up a good deal.

The New Jerusalem is a perfect city, but the way leading to it is often rough and thorny to the pilgrim's feet.

The Federal Council is the way to better things. It points right. I am enthusiastic over the way the light of the celestial city shines upon it. It stirs me to think of the representatives of all the Protestant bodies in America treading this unitive path. Surely, Christ must Himself walk therein.

REAL BUSINESS TRANSACTED

It was good to be in St. Louis. Reports of the commission that visited Japan, a wireless from Germany, a cable from London, gave us the sense of a world body grappling with mighty problems.

Our delegates were younger than those of any other body. I think our men would not average over fifty, while no other body of representatives would average less than sixty. We have done well by our preachers in the days of their physical magnetism, but we have not sufficiently honored those of older years and maturer judgment and experience.

The gathering in St. Louis did business. It was a deliberative body. The morning and afternoon sessions were devoted to business. Standing commissions do their work seriously. Their work covers such vital subjects as temperance, education, family life, peace, social serv-

ice, Sunday observance, etc. The reports are printed and distributed before being presented to the convention. The commission plan makes it possible to have many men studying the work of the Council, and certainly is more efficient than the plan of leaving everything to a resolutions committee.

Our national gathering would do well to have commissions seriously studying its work. It would also do well to devote its mornings to business. We must use more of the latent ability and we must have more interchange of thought. *The average person attending our conventions does not need to be preached to, but to be deliberated with.*

Another good feature of the St. Louis meeting was the business committee. All matters of importance went before this committee. It might have been overloaded, but this plan prevents unwise and hasty action.

There were thirty delegates of our people there. Certainly all of these must have been impressed with the conduct of the meeting. Its good influence cannot help but react upon our gatherings.

* * *

All Disciples attending, I think, must believe that this great organization is helping to answer Christ's prayer for the oneness of His followers. It is not the answer, but it is a help toward that answer.

The Hymns We Sing

From the Continent

IN THE frequent and familiar discussion about songs for young people, very little has been said about the hymnology of the adult congregation. Its general excellence has been taken for granted, and many have earnestly pleaded that its high standard be maintained for the young people as well. The fact that church hymnals are so much more enduring than the lighter books and are therefore prepared with greater deliberation, doubtless explains in large part their higher standard. Yet it does not do to take too much for granted even here. Ministers and other church leaders ought to study carefully the hymnology of the time. That is the easier to do since there are so many excellent books available.

TRUTH IN HYMNS

From the church's point of view the primary test of a hymn must be its truth. More theology is taught in hymns than in pulpits. Creeds are not so impressive as the words of hymns sung over and over again, inevitably making their impression. Many church people who have heard scores of sermons on the doctrine of the Trinity fail to retain any lasting impression of them.

When the average believer tries to explain the doctrine of the Trinity, he finds difficulty in expression. Hymns simply assert, and the average believer somehow feels that the doctrine is true even if he cannot explain it. He has sung the hymns which speak of the Father, Son and Holy Spirit, "God in three persons, blessed Trinity," has lifted his voice to "the great One in Three," and without his will it has become a factor of his religious thinking. More is taught the average congregation about the cross of Christ in hymns than in sermons. The faith of the church about the future life has been influenced more by its hymns than by the formalities of its creeds. It is the same with almost or quite every doctrine of the church.

It may even be said that for a legion of men and women the hymns they have sung have been larger factors in their religious thinking than the Bible itself. The earliest form of literature was lyrical, Professor R. G. Moulton finds, and there is something about the rhythmical phrasing of hymns, with their short lines, rhyming in quick succession, which touches a primitive chord in all men. If the average man can remember anything verbally, it is sure to be poetry. Faster than verses of Scripture, verses of hymns are apt to stick. Many men can recall the little jingles they learned in Sunday School, when all the prose they have enjoyed is forgotten.

This makes it profoundly important that the teaching of hymns be true. It was after a hymn in his prayer meeting, called for by someone in the congregation, that Henry Ward Beecher settled back in his chair with a sigh of relief, saying, "That's a lie, thank God!" Other men have had the same feeling at times. One honored minister comes to mind who stopped a congregation in the midst of a hymn, saying, "Brethren, you are about to sing a bit of blasphemy from which I would like to save you."

There are occasional hymns which congregations sing with gusto which are simply not true, if the Christian faith is true. It may be that the hymn presses one phase of truth too far; it may be a figure of speech which is dangerous if it should be taken literally; it may be the survival of an expression which was once understood properly, but has now gone wholly aside from its original meaning. The error may be incidental, or it may be fundamental. The hymn is tolerated only by refusing to take the lines at their face meaning.

REVISING HYMNS

Of course, there will always be danger of revising hymns to fit a mood of thought, whereas a really great hymn is not a matter of moods at all, but deals with some fundamental aspect of truth. Indeed, revision of hymns is a fairly thankless task better left undone. Most hymns are unities in themselves, and if there is error to be avoided at all it is generally as well to avoid the entire hymn. Nor has a leader the right to impose on a congregation his personal quirks or limitations of religious thinking. It remains of grave importance that hymns be selected primarily for their downright truthfulness.

Then, close following on that, must come literary merit—worthiness for use in lifting the hearts of worshipers to God. Plenty of true rhymes are not worthy of place in hymnology. They may be true enough, but they are not substantial enough to uphold the hearts of worshiping people. The ideal for which the leader looks is a helpful Christian truth in a worthy setting for worship and fellowship.

THE BATTLE SONG OF TRUTH

By Thomas Curtis Clark

What though the day be lost, and every warrior slain!
A million years are His to win the field again.
The triumph is to God, however long the strife;
For sin and death must yield to him, the Lord of Life.

The planets are in league against the hosts of night;
The sun itself goes forth to battle for the right.
The ages fight for God! Shall we the contest yield?
Arise, ye sons of truth, and sweep the hostile field!

The Christmas Message

OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

THIS Christmas season finds our homes in a happiness and comfort, not only impressive in their profound contrast to the distress and grief of homes in other lands, but also enlarged beyond our own ordinary measure.

The world is not unlike the Holy Land of twenty centuries ago. For while we follow the wise men to the Eastern Star and bring our gold and frankincense and myrrh to the cradle of the Infant Christ, in other lands Herod rules and dying children cause lamentation and weeping and great mourning; Rachels weeping for their children, and who will not be comforted because they are not.

The Christmas sun this year shines only upon our half of the world. May we not, without lessening the joy of our homes, deepen it and make it radiant with the spiritual light of a sweet unselfishness by remembering:

The little children who lead their blinded fathers by the hand in Italy and Russia, Great Britain, France, Austria and Germany, and other lands;

The starving and unsheltered infants in stricken Serbia, and her many neighbors;

The million children in Belgium, worse off than they were last Christmas, dying of the white plague because they cannot get the "extra meal a day" which the Commission is trying to secure for them;

That long-suffering Poland, without early and generous help, will soon have a childless Christmas;

That little Hebrew boys and girls in all lands are having an already full cup of suffering run over—and that Jesus was a Hebrew boy;

That a million Sunday school children in Belgium and thousands of Huguenot boys and girls will have no joyous Christmas tree;

That the "Christmas ship" to Armenia and Syria will be the only Christmas joy in those Eastern lands of pitiless persecution;

That there are numberless other children of other races whose faces wear no smile of happiness.

Our homes would not be any happier if we should forget these "little ones."

We would persuasively suggest:

(1) That at some time during the hours of public worship on Christmas Sunday, December 24, prayer be made to God and entreaty to the souls of men, for an enlarged compassion in our own hearts, and for peace and justice and good will among men;

(2) That in the Sunday school on that day there be a Christmas service in behalf of the children across the sea;

(3) That at these services offerings, from young and old, be received which shall not be a mere interchange of gifts between ourselves, but a great expression of Christlike unselfishness;

(4) That to every Christmas-tree gathering such gifts be brought;

(5) That at the family altar of every Christian home, on Christmas Day, gifts be made equal in value to those given in the family circle, for some home in the Near East or the Far East—a home for a home;

(6) That each church, in appropriating expenditures for its own Sunday school Christmas, set apart also an equal gift for a school of children across the sea;

(7) That for every Christmas dinner a gift of equal value be made for the starving children of Europe and Asia.

SHAILER MATHEWS,
PRESIDENT.

CHARLES S. MACFARLAND,
GENERAL SECRETARY.

Peace on Earth as it is in Heaven

James Austin Murray

There comes a Voice from o'er the Sea
That brings to all humanity
A hope, this Christmastide.
Now, let the Angel choir sing
While pealing chimes of gladness ring
And herald far and wide
A mandate from the Prince of Peace
That Hell's turmoil forever cease
And Peace on Earth abide!

Lord! from our hearts purge hate and sin
And let Thy Spirit dwell within,
All Truth and Charity.
Thou see'st from Thy throne on high
Thy erring children fall and die
By cruel War's decree;
Father of Mercy, in Thy might
Direct our rulers' hearts aright,
Thy light, O let them see!

In place of hate, and greed, and pride
Let Love within their hearts abide:
Good will to all on Earth.
Then, swell the Angel choir and sing
A glorious anthem to our King
In gratitude and mirth.
Lo! let this message come to them
Bright as the Star of Bethlehem:
Peace! blessed Peace! on Earth.

Social Interpretations

By Alva W. Taylor

The By-Products of the War

WHEN we read of the inconceivable sums being spent in the great war and of the almost inconceivable numbers of men who are being killed and wounded we have only the beginning of the war's toll told. The by-product of its destruction is even greater than the direct product. International law is supposed to make war civilized, though the use of the term civilization in relation to war is somewhat ironical. The world is waking up to the fact that war is not a normal necessity of human life, but like other atavistic returns of nature to primitive forms is a slipping back of civilization into savagery. The abject destitution which afflicts no less than 25,000,000 around the battle lines is the main by-products of this war.



In Belgium 3,000,000 are suffering. In Northern France 2,000,000 are practically barefoot and shivering as winter begins. In Serbia an entire people of 5,000,000 are destitute. In Poland, most pitiable perhaps of all these, there are 11,000,000, among whom few children under five years can be found because poverty and suffering and the inhumanity of mankind to man have made a nation destitute. In eastern Prussia, where the armies have trampled back and forth, are another million and a half whose fortune is perhaps a little better because they are within reach of their countrymen. A million are left in Armenia unmassacred but destined to the slow death of starvation unless help can reach them; while in Albania, least talked of but perhaps even more desperately pitiable than any, are a million and a half slowly perishing of starvation.

Here is a total of more than 25,000,000 people rendered helpless by the great war machine. In some of these lands where corn is a common product it is now selling for $50 a bushel, flour for $80 a sack and macaroni for $5 a pound. Ambassador Morgenthau startled us when he returned from Armenia and asked for $5,000,000, but now the Jews are raising $16,000,000 for their fellow sufferers alone. England and France have already contributed in the past year more than $25,000,000 and there is a movement under way in this country to ask the people who have profited so tremendously by war's necessities to give fifty or even a hundred million dollars to save that innocent civilian population that is destined to death if relief does not come.

With our national wealth through war business approaching the $200,000,000,000 mark, $50,000,000 would be a small sum for American philanthropy, but tragic as it is the men who are making their millions out of the war are the men who can look on with grim tearlessness while multitudes die for the lack of the succor they might give.

It is gratifying to report that the Armenian Syrian fund is nearing the $2,000,000 mark and that a great Christmas ship will be sent from this country, but our gratification turns to sadness when we realize that this munificence is niggardly in sight of the remarkable wealth the war has brought to our shores, and is only a beggarly pittance in the light of the need of the war's sufferers.

* * *

A United Effort For Labor

The recent meeting of the American Federation of Labor in Baltimore found organized labor more united than ever before in its history. The railroad brotherhoods have never joined the American Federation. They have clung steadfastly to the old trades union type, that is, each trade being organized to promote its own craft's welfare without organization to promote the welfare of labor as a whole. The leaders of these brotherhoods appeared upon the convention platform at Baltimore and acknowledged that the time had come when all labor must stand together and fight for the common cause. It is probable that steps will be taken to join the federation in course of time.

Within the convention there were the usual number of jurisdictional difficulties to settle, but that is only inherent in the federated form of organization. Samuel Gompers was re-elected for the thirty-fourth time as president, and his fighting declaration against the tyranny of the injunction when applied to labor as if it were property, brought the convention to its feet with enthusiastic applause. The time has just about come when human beings can no longer be treated as property through either a legal or economic construction of work and wages in property terms. The leveling of the injunction as a restraint upon the free right of individuals simply because they happen to be workingmen will also have to go. It is applied in such a way to no other class of human beings today.

*

The convention declared against compulsory arbitration. Here the labor leaders are due to fight public opinion with the hope of nothing more than a compromise, for the public, the big third party to every strife between capital and labor, is rapidly becoming convinced that judicial processes must be substituted for strife with its consequent loss to the public. The worker construes compulsory arbitration as a delimitation of his liberties because it may compel him to work when he does not wish to work. President Wilson pointed out in his recent message that no such revolutionary step was contemplated, but conciliatory methods must be pursued instead of those of violence.

The convention accepted the challenge to war given by the National Conference Board, which was recently organized as a successor to the old National Manufacturers' Association with the direct declaration that it was out to fight organized labor. This "Board" represents eight billions of dollars of capital and employs seven million men. These things constitute signs of internal warfare. There is no doubt that the spirit of peace and conciliation is growing mightily in the minds of the people of this country, just as the spirit of peace was growing mightily in the minds of the common people of Europe two years ago, while at the same time the organizations of government under the tutelage of political leaders were tightening for the fight, and just so it appears to be in the industrial world today. The spirit of peace grows in an unorganized fashion, and the determination of the organizations at headquarters to fight more bitterly bids fair to engulf the spirit of peace.

Union Churches

In order to break down the sense of isolation which exists among churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

The Awakening Interest in Church Unity

AN indication of the magnitude and momentum which the movement toward church union is attaining is the constantly increasing space devoted to it in the various journals dealing with country life. "Rural Manhood," the official organ of the county work department of the Y. M. C. A., has recently set aside a number of pages for the discussion of religious unification, similar to that which we are maintaining in The Christian Century. The following letter is clipped from the October number:

Believing that there is such a thing as a town of about 900 inhabitants having too many churches, there is a growing sentiment among the members of the Congregational and Christian churches that a union of the two churches on a basis of federation is desirable. Each church has a resident membership of about seventy. With the exception of about two months, the Congregationalists have had a resident pastor and were planning to secure a man to come about the middle of September, when it was learned that the people of the Christian church, whose minister's term expired last Sunday, were not planning to retire him and did not plan to call any other man.

* * *

It can truthfully be said that neither church is at the present time in a very flourishing condition. The result has been that in spite of bitter opposition on the part of a few, committees have been elected from each church to draw up a union agreement for a federated church. These committees met and were able to agree on points of doctrine without contention and devised a plan whereby the two churches should agree to hold union church and Sunday school services, as well as prayer meeting, Ladies' Aid meetings, etc., for a year, to be supervised by a joint council or committee elected from both churches. If at the end of that time things seemed to be moving harmoniously, they would draw up a permanent agreement. It was also thought best by the committees to hire as pastor a man belonging to neither Congregational nor Christian denomination.

(Signed) A PASTOR.

P. S. It has occurred to me that I didn't mention the fact that there is a Methodist church of about 100 members, some of the most influential of whom favor uniting with the Congregational or Christian churches.

Progress at Parma, Mich.

At Parma, Michigan, there is a federated church of Baptist and Presbyterian interests. Four years ago the respective churches were so low in membership, interest and attendance that they were on the verge of disbanding. By wise denominational guidance they were united in a federation, though each church maintains its individuality.

The fourth annual anniversary of the union was celebrated on November 9. A feeling of true Christian harmony prevailed. The church acted in all matters as a unit. Reports showed that fifty-two members had been received during the past year, thirty-one Presbyterians and twenty-one Baptists, mostly on confession of faith and baptism. All bills have been promptly paid and a balance left in the treasury. More than $100 has been given to missions, about equally divided between the denominations. The Ladies Aid expended about $100 and has a like balance. The Sunday School has more than doubled its attendance during the past year, having an average attendance of nearly 100. A men's class has been organized and is well attended. The church council, a body to guide the finances of the church, consisting of four members, was elected by the entire church for the ensuing year. The church has now a combined membership of 160 members.

A hearty vote of appreciation was extended to the pastor and his salary substantially increased. The church is planning an extension campaign to reach the unchurched during the coming church year. A recent every-member canvass conducted by twelve men resulted not only in increased offerings for the local work and for missions, but an increased sense of fellowship and responsibility for the success of the Kingdom here.

GEORGE H. WAID, PASTOR.

Dr. V. K. Wellington Koo, the new Chinese ambassador to the United States, is a graduate of a Christian college, Shanghai. He is also a devoted Christian.

Recent Books

THE PICTURE LAND OF THE HEART. By William Allen Knight. In this ideal gift book the author, best known for his earlier "Song of Our Syrian Guest," has woven together the charm of the typical modern village and of Bible scenes. The light of the Gospel story is thrown upon the life of today, with its problems and mysteries. The Old Dominie is charming. (Pilgrim Press, Boston. $1.25.)

SALT WATER POEMS AND BALLADS. By John Masefield. Readers of poetry who have tired of the freakisms of much of the so-called verse being written in America will find what they have been longing for in the swinging sea poems of Masefield. He is a realist, and at the same time a poet—which many long-haired verse librists are not. The thing about Masefield which impresses you as you hear him reading from his own works is that he is first a man, then a poet. (Macmillan Company, New York. $2.00.)

DANTE: HOW TO KNOW HIM. By Alfred M. Brooks. This is a successful attempt to make this most wonderful Word of the middle ages live again for modern readers. The prose translations of much of the Divine Comedy is exceedingly helpful toward a comprehension of the work. (Bobbs-Merrill Company, Indianapolis. $1.25 net.)

WHAT THE STARS SAW. By Caroline Kellogg. This little book tells with great charm the stories from the life of Christ which appeal most to young readers. The book is beautifully illustrated and will please any child. (Bobbs-Merrill Company. 50 cents net.)

THE BOYS' BOOK OF MECHANICAL MODELS. By Wm. B. Stout. The ideas collected together in this attractive volume are the fruit of several years' work with boys. There is no more attractive gift for Junior boys. (Little, Brown & Co., Boston. $1.50.)

TOYS AND OTHER THINGS. By Herbert Booth. A series of talks to parents, teachers, young people and children on the principles associated with playthings. Excellent for use by pastors supplementary to sermons in evening services. (George H. Doran, New York. $1.00 net.)

THE ROMANCE OF THE MARTIN CONNOR. By Oswald Kendall. Mr. Kendall is a young Englishmen, who has had a wide experience as a sailor. He has acquired a wealth of material, and is in this book making his first attempt to put down for others these thrilling experiences. His place is assured as a writer of sea stories. The present volume contains the adventures of an American tramp steamer that sailed from Galveston to the head waters of the Amazon on business connected with rubber importation. There is much humor in the book, and great descriptive power is shown. (Houghton-Mifflin Company, Boston.)

MOTHER GOOSE CHILDREN. By Mary F. Blaisdell. For children of 6 to 9. (Little, Brown & Co., Boston 50 cents net.)

GALLIPOLI. By John Masefield. The English poet states in his introduction to this book that he was asked by so many people in America why the attempt had been made to land and fight at the Dardanelles that he was moved to prepare a statement of the case as he sees it. Mr. Masefield served in the Dardanelles campaign, and knows whereof he speaks in this volume. The book is in fact a prose epic, written in Masefield's rare style. It will live as one of the dependable records of the Great War. (Macmillan, New York. $1.25 net.)

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

Evangelistic Movement for Chicago

The Chicago Church Federation Council, of which Dr. H. L. Willett is president, is asking the evangelical churches of the city to participate in a city-wide evangelistic movement in the period between January 1st and Easter. Each church is asked to stress the evangelistic note at this session. The churches are also asked to provided for a series of nightly meetings extending over two weeks or more, in which there shall be special effort for the conversion of those out of Christ. The recommendations this year suggest that each pastor be his own evangelist, and that each church furnish its own personal workers. Rev. Charles K. Carpenter is the chairman of the Evangelistic committee.

Professor Deissmann on Arbitration

Professor Adolf Deissmann, the celebrated orientalist of Germany, has replied by wireless to the inquiry of Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, with reference to the attitude of Germany toward the future arbitration of international disputes. After quoting Chancellor von Bethmann-Hollweg as favoring this, he adds the following comment: "Of course, if attempts to form an international alliance for maintaining lasting conditions of peace are to be practically realized, the mental and spiritual atmosphere within the great powers must change. The gangrenous ulcer of hate which poisons international relations must be burnt out and the intellectual heads of nations, above all the Christian leaders, must under full recognition of the bona fides of their opponents, be ready to forgive one another's thoughts as well as words and deeds, whereby they have hurt and wounded each other. Then they would be able to succeed in fully entering into the problem of reconstruction. In creating this atmosphere, which is pre-requisite to every step towards a better mutual understanding, neutral Christians have a great mission. Without pharisaism and by the proper attitude which avoids everything that might pour oil into the flames of war, they should regard combatants as suffering brethren, nurse their wounds and reconsider the attitude of their hearts and minds."

Open Church Succeeds

The First Baptist Church of Los Gatos, Cal., will soon celebrate the fifth year of what it calls its "emancipation" on December 31. Five years ago the church decided to lay side every ritualistic test of membership and to admit good friends of Jesus Christ with whatsoever kind of baptism they might have. It was even provided that people might unite with the church with no baptism at all. The ecclesiastical machinery brought suit in the court to oust the church from its name and property, but these suits were not successful. The church has grown nicely and will soon hold its "Springtime Conference," which this year will consider the question of tax reform. Since the Los Gatos church opened its membership, several Baptist churches in the east have followed suit.

Want to Share Christmas with European Children

The Federal Council of the Churches of Christ in America wishes that the churches of this country should share their Christmas joys with the children beyond the sea. A remarkable message has been sent to the churches to be read on December 24, which asks that the Christmas giving be on the "fifty-fifty" plan, so the children beyond the sea may have their share of the Christmas blessings.

Two Presbyterians Resign

Two leading Presbyterian preachers of the Chicago group have recently resigned. They are Rev. Martin D. Hardin, for nine years pastor of Third Presbyterian Church on the west side, and Dr. George N. Luccock, who has been pastor in Oak Park. Dr. Hardin will take a year for rest in the state of Virginia, and Dr. Luccock has accepted the pastorate of the Westminster Church in Wooster, Ohio.

Federal Council Simplifies Organization

One of the direct results of the meeting in St. Louis of the Federal Council of the Churches of Christ in America has been the simplification of the organization. Several commissions were abolished, including those having to do with home missions, foreign missions, family life and Sabbath observance. The commission on state and local federations and the commission on federated movements have been combined. Every effort is being made to keep the machinery of the organization in active and serviceable shape.

Methodist Missions Makes Records

The Methodist Episcopal Church has its mission headquarters in New York. There has been great rejoicing in the Mission rooms this year over an increase of receipts of two hundred and fifty thousand dollars. The total receipts for the year were $1,933,000. This does not include the money raised by the Methodist women; this would bring the total well up toward three millions of dollars. In spite of this seemingly big total, Methodist newspapers are reminding the people that this is only about seventy-five cents a member in their denomination for missions and efforts will be made to increase the offerings.

Y. M. C. A. Holds Conferences

Winter conferences, which undertake to bring to city Young Women's Christian Association members something of the inspiration found in the well-known Summer Conferences at Silver Bay, Lake Geneva, Seabeck, etc., are being held in Bangor, Buffalo, Denver, Milwaukee, Minneapolis, Portland and a dozen other cities at this time. They mark the tenth anniversary of the organization of the National Board of the Young Women's Christian Associations in 1906 and consist of classes in Christian Fundamentals, Personal and Social Evangelism, Bible and Mission Study and Talks to Girls on the Abundant Life in Christ Jesus. These are held at the particular hours convenient for employed young women, older school girls and women at home. National secretaries, local pastors and Association leaders make up the staff for these five-day conferences, which begin on a Tuesday evening with community fellowship and close on the following Sunday afternoon with an appeal for World fellowship.

The Sunday School Lesson

The Light of the World

The Lesson in Today's Life

By JOHN R. EWERS

THE First Christian church in Youngstown, Ohio, has wonderful art glass windows. They were chosen by George Anderson, who for thirteen years was minister of that congregation. He was an Englishman and had a high ideal of the place and value of worship. Under him the order of worship was rich and uplifting to a degree. Among other beautiful windows in that church one particularly dwells in my memory: "The Light of the World," by Holman Hunt. The thorn-crowned Christ stands before the oaken door of a house. In his hand he holds a lantern. He is gently knocking upon that solid door. Such sympathy has the artist put into that picture that it always inspires in me à keen feeling of pain —how long before that door will be opened? Someone once criticised the picture in Holman Hunt's presence, saying, "There is no knob on the door." "Yes, there is," replied the artist, "It is on the inside."



"Behold, I stand at the door and knock," but if the door is ever opened the man within must voluntarily open it. Jesus will not ruthlessly smash that door. He will patiently wait for a time and then he will move on down the street. The day of grace will be over. I am haunted yet by that patient figure standing before that fast-closed door! What song so tenderly appealing as the one beginning:

O Jesus, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er;
Shame on us, Christian brothers,
His name and sign who bear;
O, shame, thrice shame upon us,
To keep him standing there!

O Jesus, Thou art knocking;
And lo! that hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred;
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

What so dramatic as the Lord of Heaven before your closed door! What so tragic as your refusal or neglect to open it! Are you counting your pile of gold and can you not hear that gentle rapping? Are you poring over your book, that your attention is preoccupied? Is the noise of your merry revel so loud and boisterous that the persistent knock, knock, knock of Jesus cannot be heard? The Lord Christ at the door of your heart! What response?

An old lady lived in a hamlet not far from London. She had always loved Queen Victoria but had never seen her. Her one ambition was to see the Queen. One day an open carriage stopped before her door. A heavy rain was just beginning. The coachman asked for the loan of an umbrella. Now the old lady had two umbrellas, one of silk, the other of cotton. For a moment she weighed in her simple mind the ponderous question as to which one she should loan to the rich woman who waited in the rain without; then with characteristic selfishness she handed out the old, bleached, cotton umbrella and the carriage drove rapidly away. A few days after, the coachman stood before the door again. He was returning the old, faded umbrella and as he handed it back he said, "Queen Victoria wishes me to thank you for the loan of your umbrella!" Prudent selfishness again defeated.

* * *

Yes, Christ is the Light of the World. He shineth, like the sun, upon every one born into the world, but if you hide in the dark cellar of your selfishness, that light is not for you. The other day you took your flowers into the cellar. There they will become pale and sickly, like a tenement child. Next spring when the warm days come again you will take these flowers out into the sunlight and again there they will grow daily into wonderful beauty. Live in the light. Let the sunlight of Christ's personality shine upon you so that you may naturally develop into spiritual strength and beauty.

THE LIFE OF CHRIST

will be the theme of the International Uniform Sunday School lessons for the first six months of next year. There is no other course of study that offers such an opportunity as this for interesting and profitable work in adult and young people's classes. There is no better method of conducting Bible class work than by the question method. This is the plan of study followed in the best text on Christ's life published—

"THE LIFE OF JESUS"

By Dr. Loa E. Scott

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IT SELLS IN LOTS OF 10 OR MORE AT 40c.

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Disciples Table Talk

Winfield, Kan., Church Starts New Year Right

Not every evangelistic effort leaves a church in better condition than it was before the meetings, but that is the case at Winfield, Kan., where R. W. Gentry ministers, and where Herbert Yeuell has just concluded a most successful series of meetings. At the final services $800 was raised in the congregation to pay off an old indebtedness and, writes Mr. Gentry, "the church goes into the new year with a clean slate and fond hopes." Considering the fact that Winfield, an ultra college town, has almost invariably proved a Waterloo for evangelists, Mr. Gentry speaks in words of the highest appreciation of the service Mr. Yeuell has rendered the church and community; for not only were there confessions every evening, but also the preaching of the evangelist was "a great strength and inspiration to the church." Devoid of cheap methods, Mr. Yeuell's style is popular. His lectures and recitals were well patronized and the profits from them easily took care of the expenses of the meetings.

Danville, Ind., Church Gives Christmas Gifts to Children

Chas. O. Lee, of the church of Danville, Ind., which church is also called "The Danville Community Center," has conceived an unusual plan for bringing cheer to the children of the town. The Community Center season tickets, including privileges of both gymnasium and club rooms, sell at from $2.25 to $4.05. During December the management of the Center proposes to give these tickets to citizens of Danville at half price, on the condition that they be presented to boys or girls of the community who are not now enjoying the privileges of the Center. The Danville church is coming to be a shining light in the Indiana town, as well as in a wider range.

Bowling Green, Mo., Church Dedicates

Bowling Green, Mo., is known as the home of Speaker Champ Clark, but it is also known for the good work being done by the Disciples church there, under the leadership of Arthur Stout. C. H. Winders, who led in the dedication of the new $20,000 building at Bowling Green, says of the pastor: "The one man who led so wisely and faithfully, and to whom the chief credit is due, is the honored and beloved pastor, Arthur Stout. He is held in high esteem by the entire community and loved for his real worth by every member of the church." Mr. Winders found $6,000 yet needed to take care of the expense of the building and succeeded in raising the entire amount in cash and one-year notes. In a two weeks meeting, held after the dedication, 23 persons were added to the church membership. Mr. Stout writes that the evangelist won the heart of the community and strengthened the spiritual life of Bowling Green.

Kansas Pastor Leads in Civic Enterprises

F. W. Lynch, minister of the church at Sharon, Kan., has recently been elected secretary and a member of the Executive Committee of the Sharon Commercial Club. Mr. Lynch believes in taking an active part in all civic enterprises. The result of this interest on his part are seen in a greatly increased church attendance and a doubled Sunday school during his brief ministry of eight months at Sharon.

Seventy Men Conduct Evening Service

The every-member canvass at University Place church, Des Moines, which was carried through with great success on December 3, assures the largest offerings for current expenses and missions in the history of the church. At the evening service on that day the seventy men of the team had entire charge of the program, Mr. Medbury, the pastor, being allowed to sit in the pews. A pleasing feature of the service was the singing of old hymns, led by the chorus of seventy men.

California Disciple Endeavorers Excel

The Christian Endeavor Society of the Oakland, Cal., church carried off the county union efficiency banner at the recent monthly Endeavor gathering, held at the Oakland Y. M. C. A. headquarters. The Intermediate organization of the Fruitvale church captured a like honor among the Intermediates. There were between 40 and 50 societies contesting.

High Aims at Carthage, Mo.

Among the "Aims" of First church, Carthage, Mo., to be realized by 1920, are the following: Church debt paid; 1,000 active members; 1,000 active members in the Sunday school. During the present year the congregation will strive to reach an active membership of 700, a Sunday school membership of 500, a Christian Endeavor roll of 150, a prayer-meeting attendance of 100, a C. W. B. M. auxiliary of 125 members and an average church attendance at both services of 400. Chas. H. Swift is the new leader at Carthage.

Finance Achievement at Somerset, Pa.

S. G. Buckner has served the Somerset, Pa., church only four years, but during this time over $15,000 has been paid by the congregation on the church debt. Only $3,500 remains against the church. Crayton S. Brooks will lead the Somerset church in a meeting during February.

Educational Day Next Month

January 21 has been set apart throughout the brotherhood as Educational Day. Special sermons on education will be preached in the churches and offerings will be received for the work of the national board of Christian Education.

D. R. Dungan Meets With Accident

D. R. Dungan is reported to have met with an accident while on his way over to Hawaii. A fall caused by the lurching of the vessel on which Dr. Dungan and wife had passage, made it necessary for him to enter Queen's Hospital, in Honolulu for several days.

A Busy Texas Secretary

Secretary Clifton S. Weaver, of the Educational Movement among the Disciples of Christ in Texas, has himself visited 120 churches during the campaign which began June 19.

Special Sermons for Men at Franklin, Ind.

Claude A. Burkhardt, of Tabernacle church, Franklin, Ind., has sent out to two hundred citizens of Franklin a list of eight questions, to be answered and returned to him. Upon the basis of the replies received Mr. Burkhardt will prepare a series of sermons to be delivered to the men of the community, beginning with the new year. The following are the questions put to his fellow citizens: "Are you a member of any

Mrs. Harry Munro Reaches Alaska

This letter, from Mrs. Harry Munro to Secretary R. M. Hopkins, sent under date of November 22, will be eagerly read by all interested in the new Alaska mission, to be conducted by Mr. and Mrs. Munro:

"We arrived in Seward yesterday morning early, on the Watson. We had a delightful trip, with good weather and sunshine all the way. It seems that we just missed the storms all along. The sun has been shining since I came, for the first time this fall. Mr. Munro took a picture of the new church building yesterday.

"I was treated with every kindness and consideration by the good people in Seattle, making my trip very easy.

"Yesterday I received quite a number of calls from the ladies here. I am sure we will like this work.

"I found the weather here quite a change from southern California. Anna Laura is afraid of the ice, for she slips on it. The wind is too bad to trust her out of doors very much.

"The Christmas presents that could be used here would be any good books, scientific or fiction; subscriptions to good magazines for the reading room to be opened; subscriptions to the Sunday papers of various cities; a good kindergarten magazine for the kindergarten to be opened; kindergarten equipment of any kind; Mr. Munro needs tools to use with his manual training classes. Express and freight are so high that things sent here have to be confined mostly to things which can come by parcel post.

"Coal is $28 a ton here, so if any one lives where it is cheap, he might send a chunk or so of that.

"Mrs. Harry C. Munro."

Mr. Hopkins writes that "our newest Bible school, the one Farthest North, sends its first offering for home missions."

"Seward, Alaska, Nov. 26, 1916.

"Dear Brother Hopkins:

"Enclosed find a check for five dollars, the offering for home missions of the Seward Christian Sunday school. We had an attendance of twenty and a little program of recitations and special music. We used part of the material furnished by the Board. Everything is fine.

"Harry C. Munro."

church? Why?" "Do you attend the services of the church as regularly as formerly? Why?" "Do you consider that the churches have a real work to do in Franklin? What?" "Has the church of today a program that is big and vital enough to challenge the intelligent support of busy men of affairs?" "Do you think men generally are coming nearer to or drifting further away from the church? Why?" "If you are a Christian, approximately how many men have you tried to interest in the church in the past year? If not a Christian, how many have tried to interest you?" "What noteworthy criticisms of the church have come before your notice in the past year?" "Can a man be a Christian and voluntarily live apart from the church?"

Another Disciple Minister Writes a Book

F. Lewis Starbuck, pastor of Howett Street church, Peoria, Ill., has had considerable experience in journalistic work, having written several short stories, which have been published in Canada, Australia and Norway, as well as in the United States. He has written an allegory in three parts which has recently been published under the title "Dan."

Educational Week at Springfield, Ill., Church

Mention was made in an earlier number of The Christian Century of the "Educational Week" which has been planned by First Church, Springfield, Ill. The date is January 7-14. Frank W. Allen, who leads at Springfield, sends further details of the plans. On Sunday, January 7, C. C. Morrison, of The Christian Century, will speak at the morning service on "The Continent of Opportunity—South America." On Monday, Religious Education Day, Dr. H. F. Cope, general secretary of the Religious Education Association, will lead in conferences and will speak in the evening on "Making a New World." Tuesday will be Social Service Day, and leaders will be O. F. Jordan, of Chicago; H. H. Peters, of the Illinois state work, and A. W. Taylor, of Columbia, Mo. The C. W. B. M. will have charge of the meetings on Wednesday. Miss Bertha Lacock and W. C. MacDougall will lead in daily conferences and speak at the evening service. Thursday will be Foreign Mission Day. The church dinner will be held in the afternoon, with addresses by A. McLean and two of the missionaries in the evening. American Missions will be featured on Friday, with afternoon conferences and an address in the evening by F. W. Burnham. Mr. Burnham will also preach at the church on Sunday morning, this being the annual ordination service of newly-elected elders and deacons.

Eight Years of Good Service at Alliance, O.

C. B. Reynolds began his ninth year of work at Alliance, O., on last Sunday. The eight years of Mr. Reynolds' service have been years of achievement. Among the tasks that have been undertaken with success are the following: Mortgage on church building burned; church became living link, both in the foreign and home field; completed parsonage; church building repaired; a secretary added to the payroll; a tabernacle erected to give more Sunday School room; contribution of $300 to state missions. During these years the pastor has received into the church fellowship 582 members. George B. Baird is serving the church as its living link in Lu Chow Fu, China; V. L. King is the home field living link, ministering to the church at Kensington, Pa.; and E. S. Farmer serves the church at Sidney, O., as the state living link of the Alliance Church. As Mr. Reynolds says: "The sun never ceases to shine on the work of the Alliance Church. When it is night in America the sun is shining in China. When Farmer, King and Reynolds are sleeping, Baird is busy in his China field."

Disciple Minister Preaches in Jewish Temple

Perry J. Rice, of First church, El Paso, Tex., had the novel experience of preaching, two weeks ago, in the new $75,000 Jewish temple of his city. The occasion was the felicitation service, which was held as the closing service of the series of dedicatory services. Mr. Rice writes that Chaplain James T. Moore, of the Second Georgia Infantry, preached the C. W. B. M. sermon at the El Paso church. Mr. Moore is a son of A. R. Moore, pastor at Savannah, Ga.

Large Annuity Gift for Ministerial Relief

Secretary W. R. Warren writes that on the eve of the annual observance of Ministerial Relief Day, Christmas Sunday, it is encouraging to report that a friend of many years has given this fund $10,000 on the annuity plan. Others are known to be planning to take out annuity bonds at an early date. With one of these it will be the third within two years. Churches and Sunday Schools are promising greater offerings than ever before. Miss Emma Newcomer, of a family that has constantly helped, has become an Individual Living Link by giving $100. Mr. Warren writes further: "Let all friends remember that the roll grows rapidly and that large gains in regular receipts must be made to avoid actual suffering. Only the interest on the $10,000 mentioned above, or any other annuity gift, can be used, and even that must go to the donors until their death."

C. R. Stauffer to Lead in Cincinnati Evangelistic Campaign

C. R. Stauffer, the energetic pastor at the Norwood Church, Cincinnati, O., has been appointed "Prayer Captain" of the city-wide evangelistic campaign being undertaken by the Federation of Protestant churches in Cincinnati. Under his leadership the city has been divided into twenty-five districts and hundreds of cottage prayer meetings will be conducted for four weeks, beginning January 14. The subject of prayer was discussed from many pulpits in Cincinnati two weeks ago, in anticipation of the evangelistic effort.

Records of Northern Illinois Ministerial Institute Wanted

B. H. Cleaver, of Canton, Ill., has been elected secretary-treasurer of the Northern Illinois Ministerial Institute, and writes that he would like to have, if possible, the programs of the sessions of 1909 (at Decatur) and of 1914 (at Eureka), which he finds were lost from the records. He will return such programs, if they should be sent to him.

Washington Pastor Lectures on Shakespeare

Earle Wilfley, pastor at Vermont Avenue church, Washington, D. C., is delivering a course of lectures before the Shakespeare Society of America in Washington. He is discussing several of the plays of the Avon poet. Mr. Wilfley is a Shakesperean scholar and a very able reader of the Shakespeare plays.

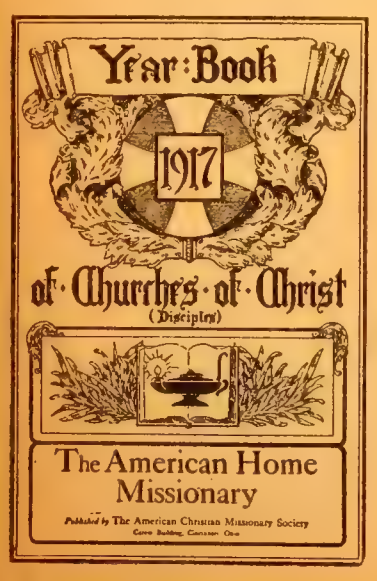
Eighty Year Old Sunday School Attendant

The Loyal Men's Bible Class, at Leroy, Ill., has a member, John Patterson, who is eighty years of age; he has been present at the class sessions every Sunday for the past three years. This class recently banqueted, and H. H. Peters, of the state organization, made an address.

* * *

—R. D. Smith of Sherman, Tex., has accepted and begun a new work with the Winchester, Tenn., church.

—The Paris, Ky., church building came near being destroyed by fire a few



The Year Book for 1917

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days ago. Damages amounting to about $2,000 are reported. A bird's nest in the loft is held responsible.

—J. H. Stidham, until recently pastor of First church, Wagoner, Okla., has been elected county superintendent of the Christian churches in Callaway county, Mo., and has begun his work. Mr. Stidham succeeds C. K. Gillum, who resigned to accept the pastorate at First church, Beardstown, Ill.

—H. G. Burgess has resigned the work at Canton, Mo., his resignation to take effect March 1. Mr. Burgess has led in the Canton field about a year and a half.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Manson E. Miller has resigned the work at Kearney, Neb.

—The church at Iowa City, Ia., to which work Fred S. Nichols ministers, has decided to expend about $10,000 in remodeling and improvements.

—During his two years' pastorate at Fort Smith, Ark., J. D. Arnold has had the pleasure of seeing over 200 persons added to the church membership. Mr. Arnold has been enthusiastically called to continue this work for another year.

—James C. Burkhardt, of Muskogee, Okla., will begin a series of meetings at First church, Tulsa, on December 31. F. R. Brotherton will lead the music, and will have as a special feature of the meetings a chorus of about a hundred high school students. J. W. Darby ministers at Tulsa.

—George E. Lyon, who leads the state work in Kansas, dedicated a new $7,000 church building in Dighton, Kan., leavnig the church free of debt.

—W. M. Mayfield of West Side church, Kansas City, Mo., has resigned to accept the pastorate of the Roanoke church in Kansas City. Mr. Mayfield has been very active in opposing the saloons of the west side residence district of the city.

—Harold E. Monser, former Illinois pastor, who has entered the field of evangelism, is in a meeting at Mineral Wells, Tex.

—At the dedication services of the Lonoke, Ark., church, J. S. Zeran, state superintendent, preached in the morning and B. F. Cato, of First church, Little Rock, in the afternoon. The new house cost $6,000, and all obligations are now provided for.

—A. Homer Jordan, called from Marion, Ind., to Pine Bluff, Ark., will begin his new task on January 1.

—Ernest C. Mobley, of Amarillo, Tex., recently gave an address before an Olders Boys' conference, held at Bryan, Tex.

—V. W. Wallace has resigned from the Corsicana, Tex., church to enter the evangelistic field. During Mr. Wallace's two years' pastorate the Corsicana Sunday school has doubled in attendance, and all departments strengthened.

—Randolph Cook, of Stephenville, Tex., had the misfortune to lose a part of his library by a fire. Some valuable manuscripts of Mr. Clark were destroyed.

—Lawrence Williams, of Canadian, Tex., has been called to succeed E. C. Boynton at Belton, Tex. Mr. Boynton is now serving the Hyde Park church, Austin, Tex.

—J. F. Ghormley will minister to the church at Green Bay, Wis.

—George L. Snively will hold a series of meetings at Cairo, Ill., during February.

—Claude E. Hill, of Chattanooga, Tenn., delivered a lecture, "A Man With Four Faces," at the Shelbyville, Tenn., church on Dec. 14.

—W. F. Richardson, recently resigned from First church, Kansas City, Mo., will hold a meeting next month at Maryville, Mo.

—The Bedford, Ind., congregation, ministered to by Gerald Culberson, will dedicate their new building on January 13, with G. L. Snively in charge.

—John L. Brandt, of First church, St. Louis, will begin a series of meetings at Central church, Terre Haute, Ind., on January 8. Miss Hazel Lewis of the national Sunday school organization, gave a talk at Central church school two weeks ago, and held a conference in the afternoon with the officers and teachers of the younger departments.

—W. O. Foster, of West End church, Atlanta, Ga., who has accepted a new task with the Hartselle, Ala., congregation, reports that during the past two months there have been ten confessions at the Atlanta church.

—M. Lee Sorey, of First church, Hutchinson, Kan., gave a talk at the Hutchinson high school on the significance of "Fathers and Sons' Day," which was observed in all the churches of the city on December 10.

—The Danville, Ind. church had Mrs. David Rioch, the well-known missionary, with them on the evening of C. W. B. M. day.

—Chas. O. Lee, of the Danville, Ind. church, reports meetings recently held in Hancock county, as follows: At Plainfield, by H. F. Rector; at New Winchester, by E. B. Scofield; at Maplewood, by M. V. Grisso; at Stilesville, by J. V. Coombs.

—Geo. W. Titus, for the past five years connected with the Anti-Saloon League of Indiana, has accepted the work at Mishawaka, Ind.

—H. H. Harmon and L. C. Oberlies, of First church, Lincoln, Neb., closed a series of meetings at Enid, Okla., with about sixty persons added to the congregation.

—Central church, Anderson, Ind., has adopted the unified program of church services.

—H. K. Pendleton is preaching a series of sermons at Valparaiso, Ind., dealing with the world war in prophecy.

—During the second year's service of R. H. Heicke, at Grandview church, Kansas City, Kan., there have been 112 members added to the congregation.

—H. J. Loken, of the Berkeley, Cal.,

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church, reports that the second of the popular services held at the local high school auditorium on Sunday evenings, was a success. Miss K. J. Everetts of the University of California gave readings, and there were solos and choral music. The singing of old familiar songs was a feature. Mr. Loken is leading in this enterprise, with a view to promoting a common feeling in the community and the development of a higher civic life.

—At the close of four weeks of the evangelistic series at First Church, Canton, O., 331 persons had been added to the church membership.

—George L. Snively raised $2,500 at Milton, Ill., thus clearing up the indebtedness on the building of the church there.

—J. M. Rudy, formerly pastor at Quincy, Ill., is now representing the American Temperance Board.

—Roger T. Nooe completed five years of service at First Church, Frankfort, Ky., on December 10, and a record-breaking attendance at all services was planned for, in token of appreciation of Mr. Nooe's work.

—Thirty-nine teams of two men each carried through a successful every member canvass at Central Church, Jacksonville, Ill., on December 10.

—Thos. H. Adams of Central Church, Richmond, Ind., is one of a committee of pastors leading in an inspection of the city's play houses.

—F. B. Thomas, evangelist of Danville, Ill., writes that at the end of the second week of his meeting at Heyworth, Ill., 84 persons had been added to the church membership.

—Cotner University has enlarged its work by opening a new branch in the teachers' college, a model kindergarten in which the students may gain practical experience while still in school.

—O. J. Cohee, of Indiana Avenue church, South Bend, Ind., has accepted a chaplaincy on the Mexican border.

—F. F. Walters, recently resigned at Wichita Falls, Tex., will serve the church at Hopkinsville, Ky.

—President Bates, of Hiram College, who was recently operated upon at a Cleveland hospital, has recovered sufficiently to return to his home.

—W. Garnet Alcorn, of the Hot Springs, Ark., church, was invited to preach at the community Christmas service, at which a men's chorus of a hundred voices will furnish the music. He also preached the annual Thanksgiving sermon for the Hot Springs churches. A home force meeting, recently held at Hot Springs church, resulted in twenty additions to the membership.

—"Damoh Doings' is the title of a new 60-page illustrated booklet, composed of interesting stories and incidents of happenings at the Damoh (India) Orphanage. Historical, biographical, full of human interest, it is the best thing that has been published on the orphanage. For nearly twenty years the Endeavor societies have provided for this most interesting and Christlike work. Splendid results have been accomplished. This booklet is neatly bound and sells at ten cents. Every society should gather up the dimes and place it in the hands of all its members. Write S. J. Corey, secretary, Box 884, Cincinnati, O.

—The Missionary Intelligencer reports Herbert Smith, of Lotumbe, Africa, as writing that not long ago one of the African missionaries married sixty-seven couples on one day.

—On last Wednesday evening C. J. Tanner of Central Church, Detroit, Mich., gave a talk at Richmond Avenue Church, Buffalo, N. Y., on "How to Prepart for the Billy Sunday Meetings." Buffalo is soon to have the famed evangelist, and Detroit has just closed a series of meetings under his leadership.

ILLINOIS NEWS LETTER

Church Dedication at Sterling, Ill.

The Disciples of Christ have 700 churches in Illinois; 600 of these are in the southern two-thirds of the state. Northern Illinois has always been regarded as missionary territory for our people. We have had a few good churches in that part of the state for a long time; but church building, even among these, has been difficult. Among the more important churches is the one in Sterling. This congregation has a membership of 200 and has an unbroken record of good works. Three persons actively engaged in our work in Illinois received their religious training in this congregation: S. H. Zendt, pastor of Third church, Bloomington; L. O. Lehman, Field Secretary of Eureka College, and Mrs. Silas Jones, secretary and treasurer of Eureka College.

The new church building is constructed of rough-edged red brick, and cost $20,500. Before the congregation began to build, $10,000 was subscribed; $8,500 had been paid. This left $12,000 due on the building, with $1,500 in unpaid pledges. The State Secretary arrived Friday evening before dedication Sunday. In a conference with the finance and building committees it was



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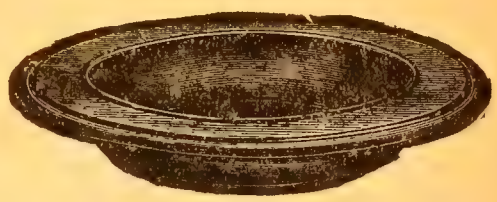
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decided to raise $12,000. This looked like a big task, as many of the members felt that they had given all they could on the first $10,000. But the committees were willing to make the effort and plans were outlined. Sunday morning saw a large crowd at Sunday school and at the morning worship. Things went rather slow at first, so far as money raising was concerned. The total raised at the morning service was $4,891. A conference following indicated that the people were willing to make a tremendous pull in the afternoon. Two $500 pledges at the morning service were conditioned upon the raising of the entire $12,000 during the day. We have never been willing to consider conditional pledges at dedicatory services, but this was the best that could be done. The afternoon service opened at 2:30 with words of good cheer and greetings from the local pastors and from Mr. Brownrig, pastor of the Tampico church, and Mr. Thorpe, pastor of the Rock Falls church. After these greetings we announced the amount raised in the morning and stated that in order to dedicate the church free of debt we would have to have at least $7,000. This amount was raised, and just at 5 p. m. the church was dedicated. At the evening service $270 in additional pledges was raised and the writer preached on "Yesterday and Tomorrow." The services closed with great enthusiasm and all felt that it has been the greatest day the Sterling church had ever experienced.

The success of the enterprise is due to J. W. Robbins, pastor of the Sterling church. The congregation has been talking new church for a number of years and several efforts have been made to build. But the undertaking seemed too large for the limited resources of the congregation. When Mr. Robbins accepted the call to the church three years ago he did so with the conviction that a new building would have to be erected. Mr. Robbins has had a successful career as pastor and evangelist.

About three years ago he came to Sterling and his ministry has been eminently successful. Mr. Robbins organized the church at Mt. Vernon, Ill., under the auspices of the Illinois Christian Missionary Society.

The Sterling Gazette, in speaking of the dedicator, says: "Rev. H. H. Peters, who is a master hand in this work, was very pleasant in all his appeals and brought gratifying results. His efforts were directed principally toward providing for the sum of $12,000, and he stuck to the original thought of no dedication until the money was subscribed, and he won, and it was with a grateful heart that he delivered his sermon of dedication."

H. H. Peters,
State Secretary.

OHIO SECRETARY'S LETTER

Ohio Disciples have begun to register their zeal for a Christian Ohio in an offering from the churches for state missions. The offerings come in with many a cheering word; many of them are larger than last year; some of them, unfortunately, are smaller. This work had only begun. Let those churches that have not yet made their offerings see that they reach or surpass the apportionment. Do not be afraid to surpass it. The country church (Pleasant Grove) that gave the largest offering last year has increased it nearly 65 per cent this year—because the leaders worked diligently to that end.

W. H. Boden, as state evangelist, held a good meeting at Sandusky, assisting B. C. Lemon. Their work set the church well ahead. Twenty-three members were added, thirteen of these being men.

I. J. Cahill,
Cleveland, Ohio. Cor. Sec.

CHRISTMAS SUNDAY IS MINISTERIAL RELIEF DAY!

But why provide pensions for preachers? They have rendered a service whose value is beyond price or estimation, and most of them come to disability or old age with little or nothing laid by, or, dying in the midst of their labors, leave such legacies to their families.

He should not have gone in debt for his education? But otherwise most of our ministers would not now be preaching!

He should not have bought so many books? But he had to feed and lead his people—lawyers, doctors, teachers and all!

He should not have given away a tenth of his salary? But a "close" preacher makes a stingy people, and "covetousness is idolatry"!

He should have required the churches to pay him better?

But 99 out of 100 churches owe their existence to the self-sacrificing, missionary labors of their early preachers!

Somehow he should have saved a competence? But maybe if he could have hardened his heart enough to do that, he could have hardened it enough to resist the call to preach—and to have made us all glad that he did! It is fact, not theory, that we face!

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THE CHRISTIAN CENTURY

Vol. XXXIII December 28, 1916 Number 52

The Old and The New
Editorial

"That They All May Be One"
By Bishop Bashford

In the Pittsburg of Japan
By Guy W. Sarvis

Tagore on the Woman Movement

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PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST IN THE INTEREST OF THE KINGDOM OF GOD

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII DECEMBER 28, 1916 Number 52

The Old and the New

WE ARE ALL A YEAR OLDER.

The passing of the years becomes a more solemn fact as life proceeds. The child is impatient with life that it moves so slowly to the goal of his opportunity. The old man tells out his days as a miser spends his gold, with reluctant hand.

We shall welcome the new year according to our underlying attitude toward life. The modern Epicurean will be as noisy and as drunken in a cafe as the law allows. Some will sit late into the night taking a trial balance that they may know the profits of 1916 before the morning light. Some will allow the day to pass with little note, for to some persons nothing is very serious or important anyway. A few will wait for the beginning of the New Year in prayer. For them the business of life is essentially religious.

There will be disappointment in many hearts in reviewing the achievements of the past year. We do not speak of financial matters, nor yet of the ambitions of life. Morally earnest people will feel a sense of disappointment that the old evil is still with them. Religious people will be disappointed that the closer walk with God has not been found this year.

We need to be taught the essentially evolutionary character of life. It is not often that God does his work by cataclysm. With the life of the soul it is first the blade and not till later the green corn in the ear. We are changed into the image of our Lord from glory to glory. The business of walking is taking one step after another. Even so, the business of finding life everlasting is to be wrought out from year to year.

★ ★

Few mistakes are irreparable. A mistake of judgment means a broken arm for some man. But the healing processes of nature heal his arm for him and after awhile the broken place is stronger than any other. As we look back over the past year we are not to regard any single evil thing as final. No one event can settle the destiny of a soul. It is our habits, rather than any one outstanding event in our lives, that need to concern us.

Are you any better than you were a year ago? It is not always possible to answer. Is your child any larger than he was then? It is not always possible to look at him and say that he is. Some day, perhaps, while he stands by the side of a table you realize that he has grown an inch or six inches. In things of the spirit we have no such convenient methods of determining growth.

Reviewing the old year, we deplore its mistakes, but we rejoice in its victories. It is the spirit of New Year's day to take quite seriously Paul's slogan, "forgetting those things which are behind and pressing forward to those things which are before."

It is clearly our duty to live our lives from the viewpoint of their total meaning. Some biographies are a series of connected events. There was but little in the life of Phillips Brooks which did not arise from his loyalty to his religious message. How the life of Lloyd George unfolds as an expression of his deep interest in democracy and social progress in England! There are lives which are only a succession of incongruous events. The man who knows what he lives for, who has a deep and underlying loyalty, will spend the new year as he spent the old, in the accomplishment of the things which are all the world to him.

★ ★

Living is a more complicated business than it used to be with our grandfathers. The pioneer farmer a hundred years ago met his social obligations easily. In our day, we are not always sure of our duty. We shall feel that this is true particularly in the coming year with its adjustments in the presence of world emergencies.

It is a time for the deepening of the big loyalties of life. While evil men and misguided social philosophers seek to lessen the family bond, there is need for Christians to glorify the family idea. It is the family which has been responsible for a large part of the spiritual achievement of the world.

The new epoch of our world history will need intelligence in political action; this can only be assured if citizens take an interest in the problems of the age. It may be that in the new year peace will come to the world. That will be only the beginning of big economic and moral problems that will tax the strength of the race to solve.

Especially will the new year need a strong and vital church. The pendulum is swinging back again to religion. It is not just the old religion we seek, but the old religion interpreted for modern needs. The church is the body of which religion is the soul. Soul and body have mutual dependence. The Christian can make sure of the future of religion in no better way than in building strong the walls of his local church.

If our lives are swiftly passing, they are being spent in a momentous time in human history. Never before did the common man have so large a part to play. There are tools in the hands of us all, if we but use them, which will enable us to do something toward the construction of the glorious future for which the race waits.

Our New Year should be a happy one. We are glad for life as it is. May God make all our hearts strong for our tasks!

EDITORIAL

BARTON W. STONE

IN A FEW churches it was recalled this year that the birthday of Barton W. Stone fell upon December 24. A few words concerning his career may not be out of place.

Mr. Stone was born in Maryland in 1774. He was much perplexed by the theological warfare which surrounded his youth. He went to school in Guilford, North Carolina, and while there he was converted and joined the Presbyterian church. He joined, however, with many reservations. He said: "My mind was continually tossed on the waves of speculative divinity, the all-engrossing theme of the religious community at that period. Clashing religious theories were urged by the different sects with much zeal and bad feeling. There is no surer sign of the low state of true religion."

It was in 1801 that the Caneridge, Kentucky, revival took place. It was from the first a kind of "union" effort. Barton W. Stone was the preacher, however. In this period of evangelistic awakening in this country, the revival in Kentucky was one of the most outstanding for its success. It was reported that 20,000 people were converted in many counties; many came to the meetings from other states.

The period was an auspicious one. It is said that over a hundred copies of Paine's "Age of Reason" were sold on the streets of Lexington, Ky., at this period. Infidelity was spreading all over the country and in the midst of the tidal wave of unbelief, there came to the church a great period of refreshing, Barton W. Stone contributing his part.

Barton W. Stone had as his fundamental religious interest a passion for unity. He submitted to immersion in order to unite with the movement of the Campbells, though it is quite certain that not all of his followers who came with him into the movement did so.

Barton W. Stone brought to the Disciples' movement a spiritual influence that was invaluable. The debates and intellectual activities of Alexander Campbell needed the corrective of the prayer-loving soul of Barton W. Stone.

THE CHALLENGE OF THE CITY

IT IS fallacious to talk as if the Disciples must to the end of the story be doing their chief work in rural districts. During the past ten years some states, such as the State of Iowa, have decreased in population. It is the rich agricultural states that are likely to lose in this way under the pressure of the application of new machinery to agriculture. While Iowa declined in population, Chicago has been growing a hundred thousand a year. It already has a larger population than many states. Indeed, there are only nine states in the Union having a population larger than Chicago now has. It is clear that the Disciples' constituency is going to the city in large numbers. What will be done with these people when they reach the city is still the question.

If Iowa with its two and a quarter millions of people had only twenty-four Disciple churches and missions in all its borders, this fact would challenge us to the most strenuous activity. We would appeal for home mission funds all over the land to meet the need. Certainly we would not seek to exploit Iowa in place of helping her. Disciples home missions are now being managed without any adequate perception of the central fact of the city.

There is no immediate prospect of big increases of population in the rural districts. There is the self-evident fact that the big cities are growing by leaps and bounds. A missionary society is not in the business of evangelizing acres but people. Heads are more significant than square miles in a plan of operation for making America Christian.

There are few matters of policy among the Disciples today which are of such central significance as an adequate home mission policy. Every year we fritter away time and money with a policy which accomplishes nothing in the cities, but aids in eliminating us from the effective religious forces of America. We are being tried in the balance. We may follow our people to the cities with churches, or we may choose to be a second-rate power among the religious bodies of the land.

AN HONESTY TEST

APPLYING laboratory methods to morals is a part of the growing scientific spirit of our age. The January issue of McClure's Magazine contains a rather astonishing account of various tests that were made of men and women with reference to simple honesty. Contrary to rather often repeated charges, the women showed a slightly better average on the test than the men, but in both cases the average was lower than might have been expected. A dollar bill mailed to these persons seemingly by mistake was returned by some and kept by others. It was not surprising that saloonkeepers made such a poor showing or that teachers had an extra good record, but it was rather disappointing for business men and doctors to make no better record than they did.

There is also given in the magazine an account of the dropping of pocketbooks on the sidewalk, the people who found them being followed by the investigators. Less than half of the pocketbooks were returned, although they contained the addresses of the owners.

All of these facts should be sufficiently informing to the only institution that works much at teaching ethics—the church. It is quite clear that the big fundamentals of our job are still to the fore. The human virtues of honesty and truth-telling and the like continually need an advocate.

Many people are pessimistic about ethical living. They profess to believe that a rascal can succeed better in business than an honest man. It cannot be said too often that this is not true, but the church can put into the support of ethical living some bigger principle than "Honesty is the best policy." We can and should say that honesty and truth and clean living are well pleasing to God. This consideration is still powerful with millions of people.

THE MARTIN LUTHER QUADRICENTENARY

ONE of the outstanding religious interests of the year 1917 will be the celebration of four hundred years of history since the posting of the theses by Martin Luther on the church door at Wittenberg.

This is an event that has long since passed beyond the interests of the Lutheran church. All Protestantism claims Martin Luther and will gladly do their part in doing him homage.

There is something that strengthens our democracy when we contemplate this wonderful man coming up from the ranks of the poorest in Germany's life. He was a true peasant and carried many of the peasant's virtues and weaknesses throughout his life. He knew nothing of a courtier's ways, but he did know the deep convictions of the peasant life.

Martin Luther left a wonderful cultural influence on Germany. The printing of the German Bible might be called the beginning of the intellectual movement in Germany which in our day has brought such a wonderful fruitage.

The controversial note in early Protestantism was essential to the time. The church was corrupt and decadent. Nothing but the stimulus of criticism could bring new life. The celebration of the centennial does not need, however, to revive the hostility of the Protestant to the Roman Catholic church. It is possible to be thoroughgoing Protestants without regarding the history of the Roman church as barren of any spiritual results for the race. The controversies of Martin Luther with his antagonists were only a by-product of a deeper tendency in his age.

The great spiritual contribution of Martin Luther to the world was to revive the principle of Paul which had also found an exponent in St. Augustine, "The just shall live by faith." This plea for the innerness of religion as opposed to the idea of a religion of ceremonies and works is one which the world still needs and which finds increasing defense at the hands of the truly religious people of our age.

THE PASSING OF HUGO MUENSTERBERG

THE death of Prof. Hugo Muensterberg, of Harvard, removes from the university life of Cambridge a most interesting figure. Evangelical Christians have often been compelled to dissent from the professor in his utterances, especially when he dealt with the liquor question. He seemed to cut a sorry figure as a defender of the drinking customs of the world. There is, however, much of good to be said of him.

Professor Muensterberg was much criticized for his open advocacy of the German cause in America. Some persons suggested that his resignation would be pleasing to Harvard authorities, but he found by experiment that this was not true. Without expressing judgment concerning the merit of his views, we cannot but admire his loyalty in defending an unpopular cause in his section of the world. Though we were Englishmen, we would like him none the less for his loyalty to the land of his birth.

Among the last utterances of the great psychologist were some words that we would like to hope were prophetic. He said: "After the war no hate will remain. Men will look one another in the face with astonishment; the spell will be broken. Unless all psychological signs deceive us, after this war ends peace will really be lasting—and I feel sure the end of the war is near."

Professor Muensterberg was born at Danzig and was a professor in Freiberg-im-Breisgau before he came to Harvard in 1892. He wrote a number of books in the field of philosophy and psychology, and was prominently connected with the development of experimental psychology. His writings in the field of sociology showed a great deal of the acuteness that goes with the German philosopher's mind.

His presence in America for these years has furthered a great deal the commerce of ideas which should go on between the nations of earth.

Professor Muensterberg was lecturing before the women of Radcliffe college when he was stricken.

THE OUTRAGES IN BELGIUM

OUR fear of violating neutrality was an obsession in the early part of the war. We were anxious to preserve our skins whole and keeping silent seemed a good way to do this. We have earned much contempt in all European countries for our lack of conviction.

The neutral countries by their protests are able to affect vitally the conduct of the war on the other side of the ocean. All the great nations involved are anxious for our good will. When it is found that a given course affects neutral opinion unfavorably, it is quickly abandoned.

One does not need to become out-and-out pro-English in order to protest against the recent outrages in Belgium. The enslaving of a population conquered in war was a common practice in the days of Roman dominion, but we had supposed that no civilized nation of the world would any longer countenance such a program.

The protests of such eminent Belgians as Maeterlinck and Cardinal Mercier can leave no doubt as to what is going on over there. Families are being broken up. Astonishing indignities are being shown to Belgian women and girls. The men are being scattered over Germany and put to forced labor, which is an indirect way of making them fight against their countrymen.

After the war is over, the violation of Belgian territory will stare Germany in the face for a hundred years. There is a principle involved in the whole situation which has much to do with the whole future of civilization.

Jack London well said with reference to the conduct of the present war, just before his death: "I believe that the foundation of civilization rests on the pledge, the agreement, and the contract. I believe that the present great war is being fought out to determine whether or not men in the future may continue in a civilized way to depend upon the word, the pledge, the agreement, and the contract."

THE MANSE

THE Presbyterian denomination is noted for the length of its pastorates and for the solidity of its work. In Ahorey, Ireland, there have been but three pastors since Thomas Campbell left there to come to the new world. If Presbyterian pastorates in this country are not so long as this, they are yet of such stability as to challenge the rest of us.

One of the secrets of the length of the Presbyterian pastorate is to be found in the fact that the pastor is so often given a house of his own in which to live. There are 9,953 northern Presbyterian churches and about half of these now have a manse. There were 317 manses built last year. The denomination is definitely conscious

of fostering this movement to furnish a home for the minister.

There are, of course, a considerable number of church-owned homes for ministers among the Disciples of Christ. That we have fewer than the Presbyterians may be due in part to our youth and to the excessive burdens we have borne for twenty-five years in building new church buildings. The time must come, however, when we shall be definitely interested in building homes for the minister.

The manse is known to the community. People always know where to find the minister. The manse is provided by the church and the church cannot say that the minister is either housed in too great luxury or with too little regard for the proprieties. The manse is a kind of endowment that in most communities helps out the minister's salary, which is nearly always too small for his needs. It is possible to build a manse that will be peculiarly adapted as the home of the minister, furnishing him with special conveniences for his work.

A minister living in an apartment misses something of the atmosphere which should characterize his work. A stately church building means a more religious congregation. In the same way we believe that a manse might be built which would deepen the religious attitudes of the minister. Day by day its architecture might bear witness.

THE OFFICIAL BOARD MEETING

WHAT does your official board talk about? The meeting of the board is a private affair in most churches. Sometimes there grows up a line of cleavage in the congregation, as the board is opposed by a clique outside the board. The people wonder what is done behind those closed doors besides voting the petty bills of the church. The Congress of the United States has a gallery. The interested public can come in when it desires and observe how its money is voted away and hear the wise speeches of its representatives on public questions. If we had a gallery so the church people might come in at times, what would they hear?

Of course the temporalities of church life are well taken care of, but does the average church board seriously consider the deeper problems of the religious life of the church? A board was once discussing a candidate for its pulpit. A certain minister had been called successful. When the speaker was challenged as to his standards of success, he said, "I call a minister a success who can fill up the church book and the pews and the collection plate." It may be that the remark was half in jest. It is a too common way business men have of conceiving church life.

Suppose a church board should grow careful and scientific in its business, and undertake to discover and interpret its real religious losses and gains. It is a job that a minister cannot do for obvious reasons. They might find the disgruntled people offering a suggestion now and then for the good of the whole church.

What if a church board would set out to find out the attitude of the community toward the church? The business and professional people might be encouraged to speak their opinion. From the big outside public there might come reactions of great significance.

The church board knows how to raise and spend money. It often lacks a vision of what it should accomplish by this process. Let us have board meetings where the members talk about religion.

IS ENGLAND GOING DRY?

ARTHUR HENDERSON, the labor leader member of Lloyd George's military council, is also the leader of what is called the Labor Temperance Fellowship in England. One of the effective things expected of the new premier is a much more severe restriction, if not indeed the total prohibition, of the liquor traffic during the time of the war. All the world remembers his saying that England has three enemies: Germany, Austria and drink and that the greatest of these is drink, and will not be surprised if with a single blow he fells this greatest enemy. Mr. Henderson has already declared himself in favor of such a movement.

The Rose and I

I saw a rose the other day:
Its petals now have fall'n away.
Its fragrant beauty still I see,
For that is now a part of me!

I had a friend the other day:
He now has died, and gone away.
But while I live and beauty see
My loved one lives—a part of me.

—C. O. Reynard

How Much Do the Disciples Count?

A THING the Disciples of Christ cannot understand is the almost total unconsciousness of the Christian world with respect to their testimony on behalf of Christian union.

Three facts stand out in the average Disciple's mind. He believes that the Disciples' movement was providentially called into being for the primary purpose of pleading for Christian unity and practicing it.

He knows that the movement has been in existence for over a hundred years and that at present it numbers in its fellowship over a million and a quarter souls—as many as the Northern Presbyterians, for example, several hundred thousand more than the Episcopalians and nearly twice as many as the Congregationalists.

The third fact is the intense interest of the modern Church in Christian unity, as contrasted with the fatuousness with which the idea was regarded in the first and second generations of the Disciples' movement. Then nobody dreamed of a united Church save only the Campbellian reformers. Now the whole Church is not only dreaming of it, but bit by bit coming into a realization of the dream.

What is easier, more inevitable, than that Disciples should conceive their relation to this great change in Christian sentiment as one not only of priority but of pre-eminence?

It awakens, therefore, mixed feelings of resentment

and humiliation when a writer treats of Christian unity and leaves the Disciples out, or lumps them off in a job lot with certain other praiseworthy movements on behalf of unity whose names, however, are too obscure to list.

The following correspondence between Rev. Ellis B. Barnes, of Richmond, Ky., and Rev. Arthur J. Brown, D. D., Secretary of the Presbyterian Board of Foreign Missions, and author of the very notable book, *Unity and Missions,* will deeply interest all of us who have staked everything on the conviction that Thomas Campbell's way of looking at Christian unity was essentially sound and had in it the solution of the problem of the Church's divisions.

October 28, 1916.

Rev. Arthur J. Brown, D. D., New York City.

Dear Doctor Brown: I am very much interested in reading your book, *Unity and Missions.* So far I have carefully studied the fourth chapter. I am at a loss to know why in that chapter, after mentioning the good service rendered by Episcopalians, Presbyterians, Congregationalists, Baptists, and Methodists, you make no mention of the Disciples of Christ, whose right to exist is based upon their plea for the union of all God's children. You, of course, know that Thomas and Alexander Campbell were pioneers in this great cause in America, and you are familiar with our growth and present developments. I think your reference on p. 51 is to the Disciples, but why should you drown us in a sea of anonymity? Were not the book dealing with "Unity" you could do so in all good faith, but why should the pioneers be asphyxiated with such an allusion to which I have referred?

Believe me, I am writing for information and not in any captious spirit. Bishop Hurst, some years ago, published a book dealing with the subject of Christian Union, and while he mentioned many who had contributed largely to the movement, John Durie, "the greatest peacemaker of the seventeenth century." Grotius, John Owen, and Richard Baxter, he also includes the name of Abraham Van Dyke, Esq., who in 1836 published a book entitled, *"Christian Union; or an Argument for the Abolition of Sects,"* which provoked considerable discussion. The Bishop's book has been before the public several years, as above intimated, but it would puzzle even you to know why the unknown volume of Abraham Van Dyke should be included, and the fifty volumes or more from the pen of Alexander Campbell, bearing directly or indirectly on the subject, should be left out. By what strange process of seeing does it happen that the Bishop could see one book and could not see fifty, that he could see the forgotten Abraham Van Dyke, and could not see the historic figures of Thomas and Alexander Campbell, or the million and a quarter men and women who are identified with the work of these two men, with their growing influence and institutions? It looks to me as if the obscure forces in Christian Union were colossal, and that the colossal were obscure. The present gains for Christian Union in this country are due to the persistence of the Disciples of Christ more than to any other cause, for it is on record that in the days of the Campbells that was a most unpopular cause, and now it has grown to such popularity that movements similar to theirs are clamoring for recognition on the ground floor. It may be that if the popularity produces many more union programs some genius may have to start a movement to unite the unifiers.

Please tell me what we have done, or what we have not done that compels honest and true men like yourself to deny us recognition beyond the suggestion of a recognition. There are many of us Disciples who wonder when such books as yours appear, loud with that ominous silence to which reference has been made, if we have so transgressed in any way that would justify our exclusion from contemporary history, or if capable men like yourself deem our effort in the field of Union a failure, or what is the cause. We feel that it is bad to be damned with faint praise, but what word can express the feeling when we are damned to oblivion by the way of silence? So, Doctor Brown, I am moved to write you this letter. When we read such helpful books as yours, we can't be blamed if we have a sense of misgiving about ourselves. Maybe it is our fault that we are treated as we have been in books. But we are not conscious of any wrong-doing; we think we have done well, despite many errors, which we are certain will never be committed again. And we want you to explain this damning silence to us at length, so we will know how to amend our ways, if that be the means of saving us in the future; and if the fault be not ours it would be a gilt-edged certificate for us to know that men like Bishop Hurst and yourself simply forgot. I shall be glad to hear from you at your earliest convenience.

With my kindest regards and best wishes, I remain,

Yours sincerely,

E. B. Barnes.

October 30, 1916.

The Rev. Ellis B. Barnes, Richmond, Kentucky.

My Dear Mr. Barnes: I have carefully read your important letter of October 28th, regarding my book, *Unity and Missions,* and I heartily thank you for your frank and friendly words. I gladly assure you that I had no thought whatever of discriminating against the Disciples of Christ. I could not mention all the many communions in America and Great Britain and I naturally, although perhaps unwisely, referred in detail to those of which I have seen the most and which have the longer history. I do not mean that I am ignorant of the history of the Disciples of Christ, for I have read with keen interest of the circumstances in which your communion arose and I have kept track as best I could of its rapid progress. I hope you will pardon me when I say that while I know of the strong protests against sectarianism in the volumes to which you justly refer and while I also know of the growing influence of an element in the communion which takes broad views on relations with other communions, I have found that in actual practice the communion as a whole insists upon specific interpretations and practices which make it quite as denominational as the Presbyterian, Baptist and other denominations. I have been a student of the movements toward Christian unity and co-operation for many years and have been in a position which has enabled me to keep in touch with some of them, but I confess that it never occurred to me that, to quote your words, "the present gains for Christian union in this country are due to the presence of the Disciples of Christ more than to any other cause."

Nevertheless, I thank you very heartily for your letter. You have enabled me to see that it is possible for a reader to place a construction upon my book that I would regret. I am placing your letter in a special folder in which I am collecting suggestions and criticisms for another edition.

I may add that I have the privilege of counting among my warm personal friends a number of eminent members of your communion, notably those in the Mission House and College in Indianapolis and in the Board of Missions; men and women for whose breadth of view and catholicity of spirit I have come to have the highest admiration. If their point of view, as I have had opportunity to observe it in my personal contacts, is characteristic of the communion as a whole, I thoroughly agree with you that I should have given greater prominence to the Disciples of Christ in my book.

Cordially yours,

Arthur J. Brown.

Here is a wound that no apology or explanation can heal. All of us are as much interested as Mr. Barnes in inquiring of a Christian leader like Dr. Brown why it was that he seemed unaware of the Disciples' presence when he was making an inventory of the forces in the American Church making for unity.

But nothing that Dr. Brown can answer will bring comfort. Whatever his reason or his justification, the fact remains that the Disciples were not seriously thought of as a factor in the great progress Christian unity is making in our time. If we had really occupied the place some of us fondly imagine belongs to us, we could not have been overlooked. If the Disciples' movement had been indeed, more than any other factor, the cause of the present gains for unity, as Mr. Barnes with characteristic loyalty asserts, a man in Dr. Brown's position would have known it and known it in such a way that when he came to write his book on unity he could not have forgotten it.

Why not let us face the fact, and learn from the fact what it is intended to teach us, that the Disciples of Christ are not thought of at all by the Christian world as a Christian union movement? We are simply conceived as another denomination having a certain system of doctrines and practices to urge upon the rest of the Church, just like any other denomination, and perhaps with even a larger portion of the denominational spirit than some of the rest.

A more wholesome reflection could not settle upon the mind of our people than steadily and bravely to face this fact.

Out of it would come new visions and duties and convictions, and perhaps a new program, which would make us a new people.

"That They All May Be One"

Denominationalism a Repudiation of the Church's Charter of Universalism, Brotherhood and Service.

BY BISHOP J. W. BASHFORD, of the Methodist Episcopal Church

THE late William R. Huntington of the Protestant Episcopal Church wrote: "The two chief concerns of the twentieth century are international arbitration and the unifying of the Christian Church. * * * It was a unified church which in our mother land created out of the heptarchy a realm; and it may be the achievement of a united church to transform the vast welter of competing forces we call the world political into a true cosmos, a united system of states which shall reproduce on a far larger scale the ancient Christendom."

Recent events add great force to Bishop Huntington's suggestion. It is not true to say that the rivalries of the Christian churches are the cause of the European war. But it is true that the Christian forces of Europe have through ecclesiastical divisions failed so to restrain the political and economic rivalries of Europe as to prevent the European war. An incalculable loss is falling upon the world which might have been prevented by a united Christendom.

SPIRITUAL WEAKNESS FROM SEPARATION

Our separations from each other and from God have led to spiritual weakness, and we have failed to convince the world that God was in Christ and that He still abides in us. Christ's whole prayer shows that that which Christ covets for us goes far deeper than mere external uniformity. It is a real, spiritual union of believers with each other through their common fellowship with God. Wesley made two great contributions to modern Christendom: One, the doctrine of Christian experience corresponding to Bacon's doctrine of scientific experiment. As Bacon taught that we learn what is true of the material world—not by a priori speculations, but by experiments, so Wesley taught that we may know the truth of Christ, not by theological discussions, but through Christian experience, by the witness of the Spirit following our obedience to God's commands. Wesley thus puts Christianity upon an experimental basis, and in some measure in line with modern science; but this is possible only through the conscious union of the soul with Christ.

Wesley's second contribution to Christendom is his recovery for the modern church of the ancient doctrine of sanctification. If we adopt entire obedience to God as our working plan of life, to be realized here and now by the aid of the Holy Spirit, and maintain uninterrupted fellowship with Him, even the world will soon recognize supernatural power flowing down from and through the church. Such a union with God and with each other as would long ago have convinced the world that God is in His church, such an influence over the conscience of Europe by the united spiritual forces of Christendom as would have prevented the world-war, and such a union of the Christian forces in our towns and villages as would enable us to double the laborers for the spiritual conquest of the world—these are some of the facts which help us to understand Christ's desire for Christian unity.

THE ROOT CAUSE OF DIVISION

The root cause of ecclesiastical divisions is ambition. If even Jesus wrestled with this passion, shall we either as individuals or as churches hope to escape the struggle? Upon the contrary, may we not expect to find ambition strong in proportion to our strength as individuals or as churches? Religious and political ambition are the keys to the Maccabean wars, to the long struggle between the Roman Catholic Church and the civil governments around the globe. Political authorities have tried to control religion because they recognize, in the language of Professor Seeley, "religion as the great state-building principle."

Because religion brings tremendous political power, every Roman sovereign claimed to be the Pontifex Maximus; and every Chinese Emperor usurped the place of Christ and claimed to be the Son of Heaven, i. e., of God. On the other side, because civil government is so powerful an instrument of human control, Judaism repeatedly in her history, Taoism and Buddhism in China and the Roman Catholic Church have made—not the emperor, but the High Priest or Pope, the supreme power on earth.

ECCLESIASTICAL AMBITION NOT DEAD

While the hope of the church for political domination is doomed, ecclesiastical ambition is not dead. If any church can become the viceregent of God, or even the favorite channel of the divine grace, it may look forward to the control of the human race for time and for eternity. If any one therefore dreams that ecclesiastical ambition is dead, he has small knowledge of history and no insight into human nature.

Ecclesiastical ambition is all the more dangerous, because it hides the naked hideousness of personal and worldly ambition behind the mask of loyalty to God and devotion to His Church.

CURE OF OUR DIVISIONS

The first principle essential to spiritual fellowship and co-working is the recognition of the inherent equality of us all before God. This is the conviction which underlies all struggles for religious and political freedom; it is the fundamental principle of Protestantism, of democracy and of industrialism; and it has so fully survived in the history of all nations and races as to demonstrate its divine origin.

The aristocratic element, which exists in all races and invades all religions, denies this inherent equality of men. Caste is the basis of Hinduism; and Buddhism was the democratic protest. Judaism fell by exalting itself to the headship, not by service but by divine election. Caste invaded Christendom and attempted boldly to root itself in the New Testament through a false interpretation of the power of the keys. Christ clearly shows that the power of the keys is the power of prayer, and that the power of prayer is the power of His presence in the hearts of believers.

Jesus after his resurrection meets the body of the disciples in the upper room. He breathes on them and says: "Receive ye the Holy Spirit; whosesoever sins ye forgive they are forgiven; whosesoever sins ye retain, they are retained." The promise of the power to forgive rests upon the reception of the Holy Spirit.

LOVE IN SERVICE

A second principle upon which Christian co-operation depends is the law of love manifested by service.

The family is a divine institution whereby God calls us out of pure individualism into love manifested by service, at least of the clan. "Therefore shall a man leave his father and mother and cleave unto

his wife; and they shall be one flesh."

But beyond the family is the nation; and the Bible teaches us that the nation also is a divine institution whereby God calls us out of the narrow love of the family into the broader love of our particular race. The powers that be are ordained of God. Millions of brave men in all generations, and never more than now, have abandoned ease and pleasure, have even been drawn from the service of their families, and have laid down their lives upon the altar of the nation. These, too, have been following—at a distance and unconsciously perhaps, but no less really—in the footsteps of Him who saved others while Himself He could not save.

THE CHURCH'S COMMISSION

But above the family and above the state is the church, and the church also is a divine institution whereby God calls us out of the narrow love of the family and the broader love of the nation into the universal love and service of the entire race. What is the Church's charter? Jesus Christ hath "tasted death for every man." What is the church's prayer? "Our Father"—a recognition of the fatherhood of God and the brotherhood of man. What is the church's commission? "Go ye, therefore, and make disciples of all the nations." Upon what does the commission rest? Upon the New Testament revelation, God "made of one every nation of men to dwell on all the face of the earth."

Thoughtful men in the light of the European conflagration are beginning to see that Christianity is neither an outworn philosophy nor an iridescent dream. Jesus' teachings are not only practical, they are the only practical solution of our world problems, because they are the only teachings which can secure national, race and economic equality, conserve civilization and save humanity.

CHURCH IMPOTENT TODAY

Denomination in the Church is a reversion to nationalism. It is a repudiation of the Church's charter of universal brotherhood and service in the interest of a section of the race supposedly elected by God to special privileges and authority. What a pity that at this crisis when nations are in a death struggle and the interests of humanity are being sacrificed, the church is impotent! What a thousand pities that our failure to lead the nations to reconciliation is due to the fact that we have failed in fellowship among ourselves!

How can we lead the nations to a European peace when we ourselves have not reached unity in Europe or in any other part of the world? How can we summon with any divine power races to supreme allegiance to Christ, while we are rendering supreme allegiance to our denominational organizations in the face of our Master's cry for the unity of believers? Surely in the divine order a united Christendom must precede a federation of the world.

WRONG AND RIGHT METHODS

An additional principle must be recognized if a cure is to be effected, viz.: Present action along practicable lines rather than indefinite waiting for impossible conditions. Our Commission on Faith and Order is asking the churches what concessions in doctrine they can make for the sake of unity. The motive here is worthy of all praise, but I fear that the method is wrong. The method of mutual approach is not along doctrinal lines. The intellect discriminates, distinguishes one phase of truth from another; hence the intellect is always divisive in its tendency. Action calls for power; it feels the need of co-operation, hence action tends to union. Labor seeks combinations; business tends toward trusts; war makes alliances a necessity.

There is no present hope of the reunion of Christendom upon a credal basis. The church must turn from speculation upon the basis of union, and enter upon her labor of Christianizing the world, must begin doing business for the Kingdom, must engage in a war against Satan; then, like John Wesley, she will speedily cry for a "league offensive and defensive with every soldier of Jesus Christ."

A SUMMARY AND OUTLOOK

The equality of all Christians before God is not only the specific teaching of the New Testament, but the inevitable outcome of the Christian life. Despite the attempts of the priestly party in the old dispensation and of the Judaistic party in the early church, despite the attempts of sacerdotalism in the church of the Middle Ages, and of kingcraft and episcopacy in Europe since the Reformation, despite the attempts of capitalism in modern industry, and of the white races to dominate the political world, and despite the attempts of masculine authority in all ages—the irrepressible movement of the new humanity in Christ is toward religious freedom and equality, toward political freedom and equality, toward equality of economic opportunities and equality of races and sexes; and under the divine providence these movements are as irresistible as are the incoming tides.

We are recognizing a new phase of evolution. As the human race is multiplying and filling the earth, we need all the land for our support. Hence all dangerous and even useless species in the animal and vegetable kingdoms are being rooted out, while wheat, rice, corn, and the domestic animals which supply man's needs are multiplying. What is this but an inevitable and increasing stage of evolution in which we have the survival of the fittest in the sense of the most serviceable?

WILL CHRISTIANITY SURVIVE?

The new evolution is operating among civilizations and religions. God has thrown Christianity into the welter of the pagan world along with Buddhism, Hinduism, Confucianism, Mohammedanism, and said, Let the fittest survive.

But the fittest is the most serviceable. Mohammedanism, with its belief in one God and its hope of the future life, in many places swept out paganism, because it did more for the people who accepted it than paganism could do. But Mohammedanism with its paralyzing doctrine of fate and its degrading practice of polygamy and slavery and its contempt of modern science is doomed; and already five-sixths of its more than two hundred million people are under the dominion of so-called Christian governments. Judaism has survived in this struggle of religions because the Old Testament does more for the race than any other ancient faith, and Reformed Judaism is teaching the ethics of the Sermon on the Mount.

Who doubts that Christianity with its fatherhood of God and brotherhood of men, its provisions for sin through Christ, and its indwelling Holy Spirit, its law of love and its hope of heaven—will supplant all pagan faiths, simply because it does more for those who accept it than these faiths can possibly do? So in the struggles within Christendom for any single church or nation or race to dream of universal sway through some divine election or natural superiority is for that church or nation or race to repeat the program of Satan with its inevitable banishment from the Kingdom and the life of God.

A RACE WAR

If we can effect this union with each other and with God through Christ, we can exercise such moral influence during the twentieth century as will save the nations from a race war which, if it comes, will

desolate our globe. The white races constitute fifty-two per cent. of the population of our globe, and the yellow races thirty-six per cent. With the decreasing rate of birth among our white races, and an increasing rate among the yellow races, the population of the globe before the close of the century will be fifty per cent. white and forty per cent. yellow. But the white races now control politically every continent upon our globe; and the yellow races are shut out of Australia, out of North America and through our example practically out of South America, out of Europe, out of Africa—pre-eminently the colored man's continent, and through Russia out of Northern Asia. We submit whether the exclusion by fifty per cent. of the population of forty percent. from five continents, not all of which are effectively occupied by the white races, and their restriction to one-half of one continent has the warrant of either Christianity or statesmanship. Japan already feels keenly the injustice of these universal restrictions, and the dissatisfaction of China and India are inevitable, and not distant.

WHERE GREED WILL LEAD US

If we persist in this greedy policy we shall soon consolidate the yellow races, while we white men are divided into bitter camps fighting each other to the death. Only as the Christian churches rise above their present divisions, unite with each other in unselfish love and, above all, with Christ, can the power of God so pour down upon Christendom as will prevent a race war in comparison with which our present European struggle will prove a skirmish.

Above all, Christ's prayer was for not a merely external union, but for the union of our souls with God. The supreme need of the church is the indwelling of the Holy Spirit. The reinforcement of our personality by Christ, the development of the spiritual superman, the evolution of a new humanity in Christ will convince the world that God was in Christ and that He abides in us even as He dwelt in Him. "That ye may all be one." "I in them and thou in me that they may be perfected into one."

Tagore on the Woman Movement

WOMEN are striving for economic, political and, in fact, total independence. The woman's movement in the United States was concerned first with winning for women control over their property and their children; now they are opposed to all barriers which laws and customs have interposed between them and their freedom in society and their homes. They wish to break the shackles which society through the centuries has made. Once free, they will have political duties like men, educational and industrial careers like men.

REVOLUTIONS IN THE EAST

Those demands are many and may sound forceful to some men and women, but remember that in China the women have revolted against the bandaging and crippling of their feet; in my own country the women no longer mount the funeral pyre with their dead husbands. It is well that women demand their right place in society, because nature intended that they should express themselves in all departments of society, and the home is only one of the places in which nature intends that woman shall find her full expression.

If we would have a real civilization and a beautiful society we must have both women's influence and men's influence ever present. Man and woman are two different forces ever acting on each other and on society. If they are not ever present and acting, then society, no less than the individual, is the loser.

MEN AND WOMEN DIFFER

I suppose there are certain women who think there is no real division in the sexes and no difference in the influences they have on society and on each other. This mistake is so obvious that it need not be discussed.

The difference between man and woman is the principle of creation itself, a difference full of beauty and dramatic surprises. It is a blessing and offers an immense attraction to men and women and to the society in which they move. The differences, for they are many, are so essential that to get rid of them were a pity. Women show a different make-up physically, mentally and morally in the home, in society and wherever they play an active part—in politics, the economic world or in war.

WOMAN IN THE WORLD'S WORK

Woman wishes to conserve, while man seems bent on destruction.

Wherever woman's influence is felt the work takes a higher standard. The fields she has not entered are only half tilled and the flowers bloom there only in partial beauty.

The same applies to man and his work. The home is supposed to be woman's governing domain, and still man's influence is needed there to make the home permanent and illuminating. When men and women look upon themselves as reactionary lights and influences this cleavage will disappear. This wrangling between the sexes is purposeless, and was never intended to be.

COMPETITION BETWEEN THE SEXES

There is, and perhaps always will be, competition between members of the same sex, men and men, women and women, whether found in political or social life, but it should not exist between men and women, because it is contrary to nature and her laws.

I hope the time is close at hand when women will find themselves free, for they will be happier and their growth will be less stunted. Until women find themselves or express themselves as nature intended they should they will be restless, and it is natural that they should be.

FREEDOM OF THE SOUL DESIRED

I believe the women in the Orient, especially in my own country, are eager to free themselves and to express themselves, but their expression and desires are different from those of the women in the West. The women of India are looking for and are struggling for the freedom of the soul. It is the freedom of the soul and the mind that make for beauty and contentment.

This principle is not to be overlooked by western women in their struggle to find themselves, economically, politically and socially.

At present millions and millions of women are stricken with sorrow and suffering, they are facing economic responsibilities, they are giving their backs and strength to work which nature never expected of them. Though many have faltered by the wayside and many more will falter and die from want and suffering, something better and nobler will flower from this burden and the good effect will be felt.

Perhaps from all this suffering and clash of arms against arms and men against men, out of all this debris will come a beautiful dawn, and rising above it all the new woman, who has borne her suffering and her losses in silence, who is happy because she is physically, mentally and spiritually strong, ready and anxious to help and to caress suffering humanity.

In the Pittsburg of Japan

How the Modern Spirit Is Making Inroads Upon an Ancient Civilization—Being a Record of Ten Days' Impressions in the City of Osaka

By GUY W. SARVIS
(Disciples' Missionary to China.)

AFTER all I had heard of Japan as the garden of the world, I was still surprised and delighted to see how literally like a garden it is. From the moment we sighted the trim lighthouse and smug little fishing village at the entrance to the Inland Sea to the time we arrived in Karuizawa there was nothing to mar the impression and neatness and cleanness.

Perhaps it was all the more striking to us from China, because whatever are the virtues of the Chinese, cleanliness is not one of them. No matter whether we were riding on the train through the country or visiting a cotton mill, we saw no unsightly heaps of rubbish and no tumbledown dwellings or factory buildings. I have hardly seen a patched garment in Japan. Even the beggars (and these are few, partly because the police have suppressed them) rarely wear ragged garments.

WE TAKE OFF OUR SHOES

The esthetic feeling of the people is everywhere evident, both in the form and color of their houses and clothing. The attention to scrupulous cleanness is strongly accentuated when one comes to a public building such as a temple, or to a private home, and is suddenly reminded that he must take his shoes off. The threshold is of polished wood, and beyond it is the floor covered with spotless light-colored straw matting upon which the people move about noiselessly in their white stocking feet, leaving their shoes at the door. One removes his shoes or wears cloth coverings specially provided even at the theater.

Even the superficial traveler, however, can see that modernity is making inroads on this medieval daintiness. Modern factories *will* belch forth clouds of smoke. The products of the factory *will* contaminate the streams of the city.

However, even the smoky railroad cannot extinguish the desire for cleanliness, and one of the interesting sights by the way is the numerous washing places out on the open platform at many of the railway stations. To these the passengers go and wash face and hands while the train stops. In addition, excellent lavatories are provided at least on the first and second class cars, on the trains. In the cities bath-houses are to be found



Guy W. Sarvis

everywhere. Probably one would not find anywhere in the world a cleaner and less offensive crowd of people than in Japan.

JAPAN'S COMMERCIAL "ARRIVAL"

We came to Japan in a Japanese steamer owned and operated by the Japan Mail Steamship Company, a concern which owns and operates some of the finest lines on the Pacific, and on the run between Japan and Europe, as well as many smaller steamers for the coast trade between Japan and China. The service on our boat was beyond criticism for a boat of its class. The railway and steamship companies in Japan make it a point to please their patrons. In addition to this great company, there are many others. In fact, Japan has "arrived" commercially, and is modern and up-to-date in all kinds of commercial organization. A very complete system of state railways covers the country and the accommodations on these roads are excellent.

In the city of Osaka the street railway system is remarkable. It is complete, speedy, and comfortable. You can ride anywhere in the city and transfer any number of times on a ticket which costs 3½ sen, or about 1¾ cents gold—and the city makes money on the system! I understand that all the larger cities have good street car systems. Horses are few and freight is usually transported on two-wheeled carts drawn by men. Our 800 pounds of baggage was transported on one of them, drawn by one man. The streets are smooth and therefore large loads can be hauled in this way. We noticed all through the country between Osaka and Karuizawa roads built through the country for the use of such vehicles. Automobiles are increasingly popular in the cities.

A MODERN CITY

One of the most astonishing things to me on going about Osaka was the very great number of fine modern business buildings and the wide streets. A few years ago the city was like any other Oriental city, but an enterprising man was put at the head of the street car system; property was condemned and bought by the city on the streets where it was desired to establish street car lines, fine bridges were built, and new buildings replaced the old ones—and all this was made commercially profitable.

Another most striking thing was the number of factories. I visited only one, a cotton mill. Of course Japan has the same labor problems as the rest of the world, and I am not in a position to speak of the really typical conditions in factories, but certainly what one could see on a hasty visit to this cotton mill was most encouraging.

Of the mill itself I need only say that there were about 4,000 employes and that it is thoroughly modern in every respect.

FACTORY CONDITIONS

Of especial interest to me was the residence for the employes. Of course the great majority of the workers are girls. These come from the country in most cases, and the company furnishes their food and home. Everything about the dormitory was neat and clean. There was a beautiful garden, and plans were being made for educational work. The wages of the most poorly paid workers were 30 sen a day, and the company charged them 9 sen for food, bedding, room, light, baths, and all necessities except clothing. It is true that the hours of work are excessive—nearly twelve per day—but this is the universal custom in factories here and in China. It cannot be changed except by legislation, and there is promising agitation in this direction now. The Japanese know of the modern social legislation in the western world and are anxious to be equal to the foremost. I have not learned as yet just what laws are

in existence, and I am aware that a two-hour visit is insufficient as a basis upon which to establish any valuable estimate of conditions, but it is at least significant that even such a visit did not reveal such evils as can usually be seen at a glance.

"THE PITTSBURG OF JAPAN"

Osaka is known as the Pittsburgh of Japan, and the statement is made that they can make anything there, whether it be an ocean liner or a locomotive, a pin or a lead-pencil. In short, externally at least, Osaka is a surprisingly modern and progressive city. This means, of course, a constantly rising standard of living. It costs a Chinese twice as much to live in Osaka as in Nanking. The salaries of servants and teachers are about double, although, interestingly enough, the salaries of university teachers and men of similar rank are much less than in the government institutions of China—but they are abnormally high there on account of the scarcity of good men.

I was able to visit the public library, the zoological garden, the playground, and a combination theater and moving-picture show. The average attendance at the library is 900 per day. All these pay from one to five sen for the privilege of reading in the building whenever they come. There are in addition regular members who can draw books out in the ordinary way. Perhaps nothing that I saw impressed me as being more typical of the New Japan.

WORLD LITERATURE IN LIBRARIES

In the old days, libraries if they existed, were for private use and were little frequented. Here in this beautiful public building, the gift of a philanthropic Japanese, were the most modern books on all subjects, and hundreds of students were coming daily to study them. The rooms where people could go and read for one or two sen were full and people were waiting outside for places. On the shelves were books in Japanese, English, German, and French, and in the sociology and economics sections, at any rate, were excellent selections of the most recent literature.

The zoological garden was a surprise to me because of its completeness. It would compare favorably with all except the largest in America. The public playground has recently been opened. The city put about $10,000 into it.

MUSIC AND MOVIES

Near the zoological garden is a bandstand where a military band plays weekly in the season. I attended a concert and heard excellent renderings of selections from Wagner and Mendelssohn, as well as from other classical authors and from modern American popular music. There must have been 5,000 people present, most of whom stood during the two hours of the concert. There were two Japanese selections on the program. The moving-picture show presented a thrilling American film full of hair-breadth escapes and dramatic situations, and followed this by a short Japanese play based on one of the old historical stories, the moving-picture machine being called in to supplement the acting.

One of the interesting features of the theater was a revolving stage, arranged so that the scenery for one act could be set up while the preceding act was being given.

We were very fortunate indeed in Osaka to be the guests of Mr. and Mrs. W. H. Erskine. Mr. Erskine was located for several years in one of the interior stations in Japan, and while there he made a special study of Japanese religions. He gave us a great deal of time during our visit, showing us the most famous temples in Osaka, Kyoto, and Nara. On our trip to Kyoto we also visited the tomb of the late Emperor Meiji. This is one of the most impressive sights I have ever witnessed, and reminded me forcibly of the tomb of Napoleon in the Hotel des Invalides in Paris, although the latter is in a splendid building of marble and granite, while the former is out in the open air.

A REMARKABLE TOMB

The two are alike, however, in their majestic simplicity. One leaves the interurban station and rides perhaps a mile along a beautiful wooded road through the park which is set apart in connection with the tomb. Then he dismounts and walks along a wide gravel road with beautiful cedars on either side, and climbs a hill forty or fifty feet high, and passes to an open space directly in front of a series of stone fences and broad steps. It was raining on the day when we visited the tomb, but when we reached this point we were obliged to remove our hats and lower our umbrellas.

On looking up the hill we saw simply a huge black mound, covered, apparently, with asphalt and gravel. There was no mark on the tomb. The mound was perhaps thirty or forty feet in diameter. No one is allowed to approach it, although officials and relatives are permitted to come much nearer than ordinary travelers.

"THE SPIRIT OF JAPAN"

The national religion of Japan is nature-worship connected with the worship (or more correctly, veneration) of the Emperor, and he would be callous indeed who could stand by that mountainside and look at that tomb and realize all that had come to Japan during the lifetime of the dead Emperor without being awed and solemnized to a degree.

The whole scene was so typical of the dignity and beauty of so much in Japanese life that I was deeply impressed by it.

We who live in China have every reason to dislike the Japanese as a nation, and we do not trust them in their policy toward China, but there is something tremendously impressive and admirable about their nationalism and their faith in their destiny. They have been great imitators and appropriators of western culture, but they are still Japanese first and last, and this simple but magnificent tomb seems to me beautifully typical of the Spirit of Japan.

Appeal to the Church

By JESSE ELWARD HEINS

Oh Church, ease-loving and with vast maw filled,
How sleep for damning dreams of those you left
Starving with emptied hands and hearts bereft,
Or, the dying moans of millions killed?
Or how, when waking, can you spend your powers
In wrangles o'er the petty points of creed
That have no meaning in this hour of need,
When God is shaking down all tottering towers?
The scribes of old tithed mint while you tithe hairs,
Splitting them o'er and o'er! What boots it, fools,
The use of psalm or hymn, a drop or pools,
To kneel or stand when mumbling useless prayers?
Behold the tasks He piles before your eyes!
Church of the Toiling Christ, arise! arise!

Our Readers' Opinions

TITHING AND LEGALISM

Editor THE CHRISTIAN CENTURY:

In response to your editorial on "The Tithing Propaganda," in the issue of The Christian Century of December 14, I take pleasure in accepting the invitation to say a word on the subject of tithing. The editorial does not surprise me, for, knowing the position of the "Century" on legalism, such a word might have been expected. I have been a reader of the "Century" for years. I understand the position of the editors on the various questions which they discuss. I am conversant with what is usually called "modern Christian thought." I appreciate the catholicity and the Christian spirit which breathes in the pages of the "Century." I know how bitterly it resents any species of legalism which might arise among the Disciples. I share this feeling.

But I am not an advocate of tithing on the basis of legalism, but of love. Our Lord said, "If ye love me, keep my commandments." And the apostle Paul said, "Love is the fulfilling of the law." Jesus implied that there were some commandments to keep, and Paul implies that there is a law to fulfill. The New Testament teaches that the will of God is to be motived in love rather than in law.

If I understand the position of the "Century," it is, for instance, that baptism and the Lord's Supper should be kept, not as legalistic ordinances, but as the expression of responsive, affectionate and obedient hearts to the will of Christ. The "Century" would not deny that our Lord gave these ordinances. Of course, if he did not, then there is no use to keep them at all. If he did, then the only question is, in what spirit should they be kept—in the spirit of legalism or of love? The "Century" says love. So do I.

But inasmuch as the two ordinances are sometimes kept in the spirit of legalism, the "Century" would not say that they should be abolished. It is true that tithing is sometimes done in the spirit of legalism. There can be no doubt but that the Pharisees so tithed. This is the very thing our Lord sought to correct. He did not rebuke them for tithing, for He plainly said, "This ye ought to have done" (Mat. 23:23; Luke 11:42), but He did rebuke them for doing it in the spirit of legalism. A good thing may be abused or done in the wrong spirit, or with a bad motive; but certainly this is no argument for doing away with it altogether. Who would advocate the abolition of the laws against murder because, perchance, some persons may be kept from the deed of murder because of the laws? The Christian does no murder because he loves his fellow-men. He keeps the law from a sense of love. And so our Lord did not abolish the law of the tithe, but He did advocate that we keep it in the spirit of love.

You rightly say, "The Disciples have always held to an anti-legalistic morality." True, and I believe they always will. But to insist on the "will of God" in the matter of giving should not lead us into a legalistic morality. I would be as far as the "Century" is from advocating a propaganda which would end in the spirit of pharisaism, for I hate it as much as the "Century" does. But I believe that if our people had been taught that they should have devoted not less than a tithe of their income to God's work—and more when possible—we would have had less of the spirit of legalism in reference to baptism and the Lord's Supper.

Your editorial opposes tithing not only on the ground of legalism, but also on the ground of what you call a "false theology and a false ethic." The Disciples care very little about the theology of it. We want a "thus saith the Lord." However, theology is on the side of the tithe. The Church Fathers endorsed it, and many of the Church councils at various times since proclaimed it a Christian obligation.

Is it a false ethic? Is it right to give at least a tenth of your income to the Lord? Jesus said it was. Paul said it was. The author of Hebrews so states. It is a strange ethic which would teach that the Christian with his missionary religion should give less than the ancient Jew. The early Christians went beyond the tithe; modern Christians fall far below it.

You also state that the "revival of the principle of tithing would seem to involve the displacement of the stewardship ideal." Tithing and stewardship are not inconsistent. They are not antagonistic, but supplemental. Stewardship is an Old Testament doctrine as well as New. God saw no inconsistency in teaching both in the Old Testament, and Jesus saw no inconsistency in teaching both in the New. If one will think through both propositions, this will be evident.

As for the "type of manhood and womanhood produced by gift-making," is it not a fact that the finest characters are among those who make it the principle of their lives to devote not less than a tenth of their incomes to the Lord's work? Tithing, as the minimum of our gifts, in the spirit of love, is a cure for covetousness. God's curse rests upon covetousness. "For the iniquity of his (man's) covetousness was I wroth and smote him; I hid my face and was wroth: and he went on forwardly in the ways of his heart." Isa. 57:17.

Ashland, Ky. W. A. FITE.

* * *

THE TITHING PROPAGANDA

Editor THE CHRISTIAN CENTURY:

What you say about tithing should bring home to the Disciples the dangerous mistake being made by such unscriptural teaching and practice. It is certainly going back to Judaism with a rush. Paul says we are bought with a price. *All* that we have or do must be held and done to the honor and glory of Christ. Not one-tenth, but ten-tenths.

Now as to the so-called union. Do we not know as a people only the one way, the gospel way, which began at Pentecost: Christ the Door, organization completed then and there? Any institution this side Pentecost can be nothing but human—must not be added to or taken from. Nothing material ever did or can enter into the building not made with hands—must be a new creation, a spiritual building, a called-out, separated people by the word of truth.

Detroit, Mich. A. G. TEBBS.

An Appreciation

Editor THE CHRISTIAN CENTURY:

My sympathy is with you in your efforts to enlarge the vision of our great brotherhod, which we all love so well. Our love for truth and a fair reading of the Book will enable us to see the light eventually.

Croton, O. STANTON E. HOOVER.

* * *

"To the Man About to Quit"

Editor THE CHRISTIAN CENTURY:

I wish to express my deep appreciation of the editorial entitled, "To the Man About to Quit." It should be published in tract form. It would give new life to many a disheartened worker.

MRS. W. B. PARKS,
Texas Christian University.
Fort Worth, Tex.

* * *

From a Contemporary

The last issue of The Christian Century was called "Disciples' Publication Society Number," and considerable space in that very readable publication, one of the most readable of the large list that comes to our desk, was devoted to the interests of the paper. It is both courteous and courageous.

We congratulate the Christian Century upon its list of very splendid contributors for the coming year, including such as President Chas. T. Paul, Edgar D. Jones, Edward S. Ames, Dr. Finis Idleman and Orvis F. Jordan.—From The Christian Courier, Dallas, Tex.

* * *

Bits of Good Cheer

"I should dislike to miss the communion and inspiration of The Christian Century."—M. B. Wood, Bayamon, Porto Rico.

* * *

"The 'Century' is surely a great paper. The most thought-provoking articles I find anywhere I read in its columns."—L. W. Finley, Madisonville, O.

* * *

"I am interested in your work, and find profit in reading 'The Christian Century.'"—Peter Ainslie, Baltimore, Md.

EDITOR, THE CHRISTIAN CENTURY:

Kindly permit me to offer an emphatic denial of a statement made in the Christian Century of November 16, on the authority of an English woman, that changes have been made in Mrs. Eddy's writings. Her works are exactly as she left them without change of any kind.

Mrs. Eddy is referred to in the same item as writing "poor English" and manifesting "crudities" of thought and expression. Her writings do not warrant such a criticism.

Mrs. Eddy's style is and always had been a very individual one. Many competent critics consider her use of the English language both remarkable and admirable, and those who accept her teachings uniformly approve it, but questions of taste always offer a wide margin for difference of opinion. Candor, however, compels recognition of the fact that of the hundreds of writers on Christian Science topics, many of them of marked literary attainments, none has equaled her ability to express Christian Science, and this is the final test of literary merit. AVERY COONLEY.

Social Interpretations

By Alva W. Taylor

Lloyd George As Military Dictator and Social Prophet

Before the war began David Lloyd-George was the one figure in the politics of the world who had shown himself both a man of social vision and a statesman who could effectually put through a social program that was fairly revolutionary. The war put an end to his salutary labors on behalf of the common people and the working classes of Great Britain, and his great talents were enlisted to save England from the disaster her "muddling" threatened. In times of peace his radical program met strenuous and bitter opposition; in times of war, as the nation faces a crisis, his very enemies have turned to him as the man of the hour. But some have thought the war experience was rapidly making him a conservative and that he would ally himself with the aristocrats of England rather than the common people, because aristocracy lends itself much more easily to dictatorships.



But evidently the great Welshman has not in the least confused the issue, and he enters his military dictatorship for the sake of meeting the emergency without any loss of his democracy. It is remarkable how he has maintained the confidence of the Laborites. They were first of all the groups to vote him confidence, and from them he has chosen several members of his cabinet and made Mr. Arthur Henderson a member of his war committee, or "dictatorship," as it is called. One of the very first acts of his administration was to take over the Irish railways, thus putting into effective administration the Laborite program, which asks that the government take control of all mines and transportation during the war.

Their further program calls for state control of all industries necessary to effective mobilization of the nation's resources and the "conscription of wealth." The premier was cordially despised by the wealthy classes of England because of his land and industrial program, and there is little doubt that his fingers have been aching to get hold, with real authority, of the money-mongers who have increased their fortunes by millions while their neighbors were giving their lives at the front. It is the belief of many that all who profit by the war will be compelled to give up the entire excess of their profits over normal income for the sake of paying England's vast war expenditures. Any consideration of England's program from the human rather than the dollar standpoint would certainly demand nothing less. The number of taxable incomes in England has doubled in the past two years, while the number of men who have no income to tax but who are offering their lives at the front has run into the millions.

* * *

Dare the Allies Try to Negotiate?

Whatever may be Germany's reasons for offering to negotiate peace, the neutral world will not look with approval upon any blanket refusal of the Allies to negotiate. Germany has deprived her enemies of the suspicion, which was aroused upon her first announcements, that she was merely playing for an armistice that she might recoup her armies, by offering to meet in a peace conference without an armistice. The question may resolve itself frankly into one of whether or not the Allies dare try to get together on a counter offer of terms, for we must not forget the ancient diplomatic warfare between England and Russia for advantage in the Near East and Central Asia. Russia demands Constantinople, and but for England's jealousy she would long ago have taken possession of it and put an end to the Terrible Turk and the unspeakable atrocities he has been visiting upon the Armenians and the Syrians.

The war radicals may talk as they please about Germany's internal difficulties and about the surmise that she now realizes she cannot win, but the cold facts remain, as neutral observers inform us, that her internal difficulties are not insuperable, that her people are a unit in support of honorable peace terms or war to the end, and that they are confident Germany can never be "beaten to her knees." John Bull will have to surrender his talk about "bleeding Germany white" and that there can be no end to the war until the Allies' armies are on German soil. The power of defense in this war is so much greater than the power of offense that reason will have to be used or the war will become a stalemate. Neither does it bear well upon neutral opinion to read in British editorials that Germany's navy must be destroyed and her colonies expropriated. This is too patent a part of the "Britannia rules the waves" business that has prevented the calm minds of America from becoming over-partisan to England's fight on German militarism. Reason and humanity both demand negotiation and an attempt at least to substitute reason for the organized murder of the present situation.

* * *

President Wilson's Epoch-Making Opportunity

Germany offers to meet her enemies in a conference at the Hague without an armistice and there is every reason to believe that she expects President Wilson to furnish the umpire. To many promoters of peace President Wilson's failure to call a standing conference of the neutral nations has remained a mystery. His enemies have been unkind enough to say that he wished to gather in the glory of the final settlement personally, but this is too terrible a charge for even an enemy to seriously believe. Rather it is, no doubt, because such a movement would break all precedent.

Is not that the need of the world today, that our President shall have the boldness in regard to peace that Lloyd-George has had in his career in regard to both social reform and the conduct of the war? President Wilson can be the umpire to referee between the contending diplomats when they meet to settle the matter after the historic war or he can furnish from the neutral nations of the earth a jury that will try the case on its merits. The old way will seek to settle the question along the lines of the balance of power and other historic formulas. The other way might lay foundations for permanent peace by daring to break all precedent and settle the war by destroying "balance of power" and other diplomatic programs. Let us hope that the President will not wait too long in fear of a premature move, but rather risk erring on the side of boldness for the sake of injecting a new ideal of peace.

"I have just received the last 'Century,' and find it full of good things, as usual."—P. J. Rice, El Paso, Tex.

The Sunday School Lesson

A True Witness

The Lesson in Today's Life

By JOHN R. EWERS

"And I saw, and bare record that this is the Son of God." John seven times in this chapter is a witness-bearer. What nobler occupation? "And I saw." One can only bear witness to that which he has actually experienced. That is the weakness of the average church member. He has not tasted and found by first-hand experience that God is good. If you have seen the Grand Canyon you can talk about it. If you have been in love you know what romance is. If you have been lost in some strange country you know the joy of finding familiar objects again. If you have been desperately hungry you know the keen pleasure of finding food again. If you have known the sting of conscience you know the joy of forgiveness. If Christ has taken away your sin, the word Saviour is the sweetest to you in the English tongue. "We speak what we have seen and heard."



* *

Nothing can take the place of Christian experience; and it is just because the average church member's experience is so thin and colorless that his weak-voiced testimony amounts to so little. We need to sit up and think the problem through until we see how Christ has saved us and is saving us. Do you feel that Christ is today keeping you from sin? He has become your ideal. You cannot permit yourself to do these wrong things.

In 1793 the Paris mob took Louis the Sixteenth to the Guillotine. Not long afterward they crossed the Seine and, from her prison tower, brought, in the tumbril, the dauntless and beautiful Marie Antoinette to a similar fate. Then they hastened after the little Dauphin. As the mob bore him along toward the Place de la Concord from the Tuilleries palace, someone shouted from a balcony, "Give him to Old Meg." Now "Old Meg" was the vilest old hag in Paris. Her hair was dishevelled, her mouth toothless, her eyes bleary, her language horrible. The idea pleased the mob, so it is somewhere reported, and to "Old Meg" they delivered the little prince. She stripped him of his fine attire and clad him in rags. She fed him from the ash-boxes. She taught him low things. But they say that sometimes when she would demand of him some particularly evil thing he would rise to his full height and, stamping his little foot, would cry, "I will not, I will not; my father was the Emperor." His ideal saved him. It is even so with us. Tempted to do something unworthy of our name, our soul within us cries out, "I will not, I will not; the Son of God is my Saviour." Talk about ideals being impractical! Nothing is practical save ideals.

* *

Not only must we experience; we must also bear record of our experience. At this point we find a strange reticence. It is not true in any other realm. Finding a good insurance policy, we hasten to advise our friends. Finding a good investment, we hurry to have our neighbors informed. We tell of winter resorts, golf-links, lecture courses, musicals, books, restaurants, hotels, churches—but when it comes to the best and highest and most priceless possession in all the universe, some way we want to keep that all to ourselves. Why not bear witness? Why not joyfully go forth to win your friends and neighbors to the Christ? Why not cry with the early disciples, "We have found Him, we have found Him!" First we must be sure of our experience. It must be very sane, very real, very natural. Then we must tell. "Come see," "Go tell"—that is the gospel way. Can Christ save us? Come and see. Has He saved you? Go and tell.

I can tell you the reason why you hesitate to go and tell. You fear being accused of hypocrisy. This affair of your religion is so high and holy; the ideals are so lofty and difficult; you are so conscious of your own shortcomings that you simply lack the face to go and tell. You fancy that after you have gone, the one whom you interviewed will remark with a sneer: "A pretty fellow he is to be talking religion to me—I know him too well." There is plenty of truth in this. One does have to clean up before one does effective personal work—that is the fine feature about it. But Christ can use imperfect instruments. If you wait until you are perfect, you will do no personal work in this world—and in the next it may be too late. Tell your story now. Say what Christ has done for you. Certainly he can and will do more—as much as you will allow him—but tell what He has done to date. Think of what you would be but for him!

* *

There can be no doubt, however, that the character of the witness counts mightily. Not long ago I heard a minister utter empty, pious phrases that filled me with disgust. I knew him. I knew how base and unworthy he was. To me his words were not only empty; they were blasphemous. I was glad to get out under the stars. On the other hand the story is told of an old minister who for fifty years had been pastor of one church. "Why do you keep this old man? How can you listen to him?" asked a stranger. "Why, you see," was the reply, "We know that back of every word he utters is fifty years of Godly life." That is the man behind the word.

We have entered the season of soul-winning. As a teacher, as a church member, what are you doing? Do you see Jesus? Do you tell of him? Long, long afterward, Jesus said of this brave witness: "No nobler man was ever born." Would you have the Master speak thus of you?

The above article is based upon the International Uniform Sunday School Lesson for January 14, "John the Baptist and Jesus." Scripture, John 1:19-34.

A Christian Endeavor Society has been started in the State Tuberculosis Sanatorium at Booneville, Ark.

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The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

Stonemen Go to New York

The Stonemen of Philadelphia visited New York recently 7,500 strong. There were ten bands with the delegation, which paid their own expenses to attend. In the parade a Bible was carried on a small desk. A number of the ministers of the city were given the first degree in James Methodist Episcopal church. Among these were Dr. John F. Carson, a Presbyterian, and Rev. Newell Dwight Hillis. The various denominations of the city were invited into the movement and Dr. Stone of Philadelphia was invited to a conference at a later date in which the plans for the movement in New York will be discussed. The Baptist pastors of the city did not co-operate, so far as can be learned, and it is expected that at an early date they will publish their reasons for refusing to do so.

Methodist Editor Becomes an Octogenarian

Rev. James M. Buckley, the veteran editor of the Methodist Episcopal church, was eighty years of age on December 16. He has been a scourge to heresy in his denomination and has vitally affected the denominational history. He is held in great esteem by his Methodist brethren.

The Bishop Cheney Memorial Service

On Sunday, December 3, a memorial service in honor of the late Rt. Rev. Charles Edward Cheney, D. D., was held at Christ Reformed Episcopal Church, Chicago. The service was presided over by Rt. Rev. Samuel Fallows, D. D., presiding bishop, and was attended by clergymen and laymen of many churches. The Rev. James S. Stone, D. D., rector of St. James' church, represented the Episcopal church, and made an address appreciative of the character and labors of the late Bishop. Addresses were also delivered by the Rev. Samuel M. Gibson, D. D., Bishop Cheney's successor as rector of Christ church; the Rev. Johnston Myers, of Emanuel Baptist church; the Rev. James G. K. McClure, of McCormick Theological Seminary; the Rev. James M. Gray, Dean of Moody Bible Institute, and William P. Sidley, vestryman of Christ church. Resolutions of appreciation and respect adopted by the Chicago Church Federation were read by the Rev. W. B. Millard.

Week of Prayer Topics

The whole Christian world will be using common prayer meeting topics the first week in January. They are furnished by the World's Evangelical Alliance and are as follows:

Monday, January 1: "Thanksgiving and Humiliation." Psalm 103:1-5; Romans 8:31-39; Psalm 51; Revelation 3:14-32.

Tuesday, January 2: "The Church Universal—the 'One Body' of Which Christ Is the Head." Isaiah 54:2-5; John 20:19-23; Acts 2:1-4; I Corinthians 12:4-7.

Wednesday, January 3: "Nations and Their Rulers." Psalm 24; Psalm 101: I Timothy 2:1-8; I Peter 2: 13-25.

Thursday, January 4: "Missions Among the Heathen." Psalm 2; Luke 4:40-44; Romans 16:25-27.

Friday, January 5: "Families, Schools, Colleges and the Young." I Kings 3:5-15; II Timothy 3:14-17; Matthew 19:13-15.

Saturday, January 6: "Missions at the Home Base." Psalm 2; Luke 10:25-37; Romans 11:13-24.

Unitarians Moved by Billy Sunday

One of the by-products of the Billy Sunday campaign in Boston is that the Unitarians, who are not in harmony with the evangelist's theology, have set out to give their city a constructive statement of the religious convictions of their denomination. These have had less of the critical and more of the constructive note than is usual with

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Unitarians. On December 3, every Unitarian church in the city set forth the Unitarian doctrine. One of the widely quoted utterances was that of Dean W. W. Fenn of Harvard Divinity School, who said: "With all the suffering and sorrow in the world, if we but stop and really consider the history of the human race and the message of Jesus Christ, with its beautiful story of love and sacrifice throughout the ages, we must take comfort—for the only rational explanation of the wonderful life of the Saviour is found when we thoughtfully say—'Our Father.'"

New York to Hear Billy Sunday

By Finis S. Idleman

IT was one of those unique texts for which Dr. Jowett is gifted. Sometimes the text is crafty and beguiles him into a less filled pocket. But the discovery of it, and the daring to inscribe it on his banner is always interesting. This text was, "Now Hannah spake in her heart; only her lips moved, but her voice was not heard; therefore, Eli thought she was drunken." His theme was "The Deadly Peril of Religious Judgments." With that inimitable witchery of speech he traced its peril, first in misjudgments of another's conversion, contrasting that of the jailer and Lydia, found in the same chapter. "Earthquake and walls falling!" exclaims Lydia, as she hears the jailer's testimony. "Impossible, for mine was an evening zephyr beside lapping waters." Second, the contrast between forms of worship. The peril of the high churchman to pronounce the Quaker's service "piffle" and the temptation of the Quaker to call out to the high churchman, as Cromwell to the officiating priest at the altar, "Come down out of there, sir, and quit your fooling." Third, the contrast in preaching. Here he pronounced himself on the long-looked for utterance. After a classic description of John Henry Newman's style, as being without gestures, in lyric tone and chaste prose-poetic phraseology, he turned quickly to read, from a now familiar volume, a flaming paragraph of Billy Sunday. It had all the "true to nature" characteristics of pulpit leaping, chair breaking, dervish whirling, fist banging, lava disgorging mannerisms of Sunday's preaching, so familiar to all who have heard him. Dr. Jowett closed the book to add: "If Newman by any means could be transported into Sunday's meetings, he would exclaim, "He is drunken." If Sunday could hear Newman, he would say, "It is a frost." In a vein of fitting charity and illuminating the text, he added: "Before Mr. Sunday's methods I stand amazed. But there must be a vine where there is so much fruit, and I pray to be delivered from the deadly peril of misjudgment."

SUNDAY BEGINS IN APRIL

So Billy Sunday comes at last to New York City. His first note was struck at the Hotel Astor, December 11, before 800 ministers and representative laymen. At this dinner, Dr. Jowett, true to his text, was present and returned thanks. The campaign opens next April to continue three months. There is not a concerted unanimity upon the part of the evangelical ministers and churches. Some prominent Baptist, Methodist and Congregational churches do not see their way clear to co-operate. Wealthy and liberal individual laymen are financing the campaign, chief among whom is John D. Rockefeller, Jr. The Episcopal churches are rallying to Mr. Sunday as in no other city where he has been.

* * *

There is no minister who would not welcome any legitimate means to challenge the city to the claims of religion. There is real confusion of mind whether a large city gets the permanent value that results from such a campaign in a smaller center. Many contend that Philadelphia and Baltimore have not answered as favorably as Des Moines or even Kansas City. That Mr. Sunday will draw immense audiences, no one doubts. There is no place where the spectacular draws as it does here. But like another Athens, it is too largely a curious hearing accustomed to seek "some new thing." The constant church attendants are less variable than the average. Their quiet devotion and heroic sacrifice is encouraging. But we shall doubtless depend afterward, as now, upon the sacrificial lives of those who are not trusting in storms nor in earthquakes, but wait as of old for "the still, small voice."

AUTUMN ACTIVITIES

The autumn activities of the churches of New York are marked by many and varying signs. Among them the celebration of ancient anniversaries is prominent. These communions that were transplanted from England and the Continent found their earliest homes on Manhattan Island. Such was the history of Methodism. Old St. John's Methodist Church is celebrating its one hundred and fiftieth anniversary. It occupies the first spot of ground bought by the Methodists in America. Three church buildings have occupied it. The building now standing is antique and quaint. Crowded between the great commercial structures on a narrow canyon. off lower Broadway, it keeps its daily testimony of the spirit to the throngs that pass. For thirty years a daily noon meeting has been held in its chapel. It is the shrine of all American Methodists, of whatever name. It is serving this week in the unique capacity of common meeting ground for many Methodist bishops, both north and south, in the discussion of the union of those two great bodies. It is fitting that the promise of the ultimate union of the church should have part of its expression on this hallowed spot. Dr. Newell Dwight Hillis gave one of the leading addresses of the week's celebration. It was full of patriotic and Christian optimism.

* * *

Presbyterianism is celebrating also. Dr. Duffield is enjoying two celebrations in one. Along with the one hundred and fiftieth anniversary of his church, he is completing the twenty-fifth year of his ministry in the old First church on lower Broadway. This church has prestige, but is marooned in a section of the city deserted by big business, and unsuited for residences.

St. Paul's Parish has been celebrating also. Dr. Manning of Trinity Church preached the one hundred and fiftieth anniversary sermon. It was a stately pageant that emerged among the tombs of this ancient enclosure. The navy and army were represented by officers in full uniform and the band added its swelling volume to that of the great organ. Although St. Paul's Parish is in a far down town section, yet it was described by an English visitor when built, as being "in a beautiful location near New York City." Dr. Manning was true to his environment that day, if not true to the spirit of the Nazarene. He flayed our neutrality. "We have been neutral, but we have not been great," he declared. He advocated preparedness with the earnestness of a Roosevelt. Compulsory training found in him a warm friend. The Rooseveltian policies wore the ermine that day. Yet the text was not forgotten. Amid a great and notable company of public officials, and financiers, the preacher pled for a renewal of true religion as the only foundation of national life. "A democracy to endure must be a theocracy." His text was: "What shall it profit a man if he gain the whole world and lose his own soul?" When we came out of the church the great monuments to world conquest stood towering on every side, making the church a comparative pigmy beside its fellows, a fitting symbol of the proportionate measure of devotion our age renders to Caesar and to God.

New York City.

Disciples Table Talk

P. J. Rice Visits New Mexico Indian Town

With a view to investigating the conditions among the Indians of the southwest, and to ascertain whether it would be desirable and practicable to promote missionary work among them, P. J. Rice, of First church, El Paso, Tex., recently visited the Zuni Indian Reservation, located in northwestern New Mexico. The Zunis, he writes, are farmers, but all live in the town of Zuni. They number about 1,800 souls and as yet have not yielded to any Christian influence, although a missionary of the Christian Reformed church has been among them for twenty years. Mr. Rice states that he feels that under a proper sort of missionary effort the tribe might all be won for Christ. During his visit among them occurred the annual religious festival of the tribe, called the "Sheliko." The dancers—men only—gave evidence of elaborate training for this celebration. The whole affair, writes Mr. Rice, was primitive and picturesque in the extreme.

Frontier Churches Unite in Every Member Canvass

The churches of the Niagara Frontier section undertook the every member canvass in concert this year. The preparation had likewise been concerted, several meetings in conference taking place between representatives of the various churches, and each benefiting by the measures the others were employing. Central church, Buffalo, increased its offerings in every way in a wholesome proportion. Central church, North Tonawanda, doubled their missionary pledges, and First church, Tonawanda, will probably succeed in entering the living link class under the Foreign Society. There are now half as many living links on the Frontier as there are congregations. Payne Avenue, North Tonawanda, increased pledges for local expenses by 25 per cent, and for missions by 50 per cent. Notable among the facts brought out in the canvass was the enlistment of 117 givers out of a total membership of only 157 in Glenwood, one of the mission churches in Buffalo, ministered to by Harvey Bream. Preparatory to the taking of their canvass, Richmond Avenue, Buffalo, John P. Sala, minister, observed the Wednesday immediately preceding as a unique prayer day. Five prayer meetings were held at the church through the day, beginning with one at 6:30 a. m. for the business men and women, and closing with the regular evening prayer meeting. One hundred and sixty-five persons attended one or more of the services of the day. This contributed largely to spiritualizing the canvass.

A Children's Choir at Wellsville, N. Y.

Wellsville, N. Y., church has been developing a children's choir, from which it is now benefiting very definitely. Another notable feature of the worship at Wellsville is the printing in the parish paper of a brief biographical sketch and appreciation of the composer of the organ voluntary with which the service opens. The Wellsville Sunday school made plans to recognize both the Old People's Home at East Aurora and the Cleveland Christian Orphanage in its Christmas gifts this year. The minister, Wm. A. Young, secured from each institution a statement of the things especially needed and published this in the Temple Times.

Men's Prayer Meeting in Buffalo Church

A strong feature of the work of Central church, Buffalo, N. Y., for which B. S. Ferrall ministers, is a men's prayer meeting, which meets regularly on Friday evenings at the home of some one of those interested. Mr. Ferrall and his men are enthusiastic over the success of the series, which has been running for about a year.

Christian Endeavor Thrives at Richmond Avenue, Buffalo

Richmond Avenue church, Buffalo, N. Y., has been making a special point of its Senior and Intermediate Endeavor work. The church now has the second largest intermediate society in the city of Buffalo, and a very successful senior society. Fifteen of the intermediates have formed a prayer circle, meeting weekly, apart from the regular service, for the purpose of prayer. They call themselves the "Inner Circle."

Serves as Church Clerk for Fifty Years

The first general social function held in the newly appointed parlors at Central church, Des Moines, Ia., was a meeting in celebration of the fiftieth anniversary of the election of George A. Jewett to the clerkship of the church. Since 1866 Mr. Jewett has served this church in this position. The recent celebration was made a notable one in the church's history. W. A. Shullenberger, the pastor, presided, and five speakers gave expression to the abiding regard in which Mr. Jewett is held by the organizations of the church. The decorations for the occasion were beautiful; a special musical feature was an instrumental quartet of young men from the Christian Endeavor Society. Mrs. E. O. Ashley spoke for the women of the church; Dalton Cole, president of the Senior Endeavor Society, voiced the feelings of the four hundred young people of the church; John W. Gratton, of Highland Park church, bore the greetings of the Disciples' congregations of Des Moines; President Bell, of Drake University, with which institution Mr. Jewett has been connected as secretary of the board for thirty-three years, spoke for the university, and J. W. Hill represented the men of the church. Mr. Jewett made an interesting and informing talk. He stated that when he began attending the Christian church in Des Moines the meetings were held in what was then the new court house. There were at that time fifty members in the congregation. Mr. Jewett imparted the interesting information that during the period from 1860 to 1916 there have been 8,267 persons received into the church. During the fifty years of his clerkship he has issued 4,230 church letters. Of those who were members at the time of Mr. Jewett's election to office there remain but nine who have their membership with Central. Other offices have been held by Mr. Jewett. He has served as usher, deacon, elder, church treasurer, Sunday school secretary, superintendent, librarian, treasurer and teacher. For over thirty years he has served as elder. Mr. Jewett has also acted as publisher and associate editor of the church paper, "The Christian Worker," for thirty years.

Governor Clarke Elected to Deanship in Drake

Hon. George W. Clarke, for four years governor of Iowa, has been elected to and has accepted the position of Dean of the College of Law of Drake University. He will assume the duties of his new position June 15th next, succeeding at that time Dean E. B. Evans, recently resigned. Governor Clarke will give all of his time to the local school, but will spend the summer in Chautauqua work, for the coming season of which he already has signed contracts. It is also his plan to continue to make educational, religious and sociological addresses, a form of public service in which he has been unusually successful throughout his political career.

Governor Clarke will bring to the law school of Drake University training as a lawyer, a legislator and as an executive. He has been in rapid sequence a successful attorney, a member of the house of representatives, speaker of the same body, lieutenant-governor and president of the senate, and governor of Iowa. For twenty years he has been a part of the law-making or the law-enforcing departments of the state government and is familiar with the whys and wherefores of Iowa's statutes. His work also has occasioned a deep search of the laws of other states. His experience of over thirty years in the practice of law has given him the widest knowledge of the details of legal work, especially those forms of legal work which occupy the attention of 90 per cent of the attorneys of the country. This varied training in practice, in legislation, and as an executive, coupled with several years of early experience in the class room, is considered by the Drake authorities to make him especially competent to guide the work of the law school of the university.

Governor Clarke has been interested in Drake almost from the foundation of the school. He is a graduate of Oskaloosa college, the foundation school which later was moved to Des Moines to become Drake University. His wife also is a graduate at Oskaloosa. The four children of the home all have been students of Drake and three found their future helpmates while at the local school. Following his graduation from Oskaloosa, Governor Clarke entered the law school of the State University, from which he graduated in 1878. His was an exceptional education forty years ago in Iowa, an education, incidentally, which he acquired for himself without outside financial assistance.

Governor Clarke comes to the Drake University College of Law at a time when, in the opinion of the university authorities, it is at the beginning of its best growth. The faculty has been largely strengthened in the last ten years with men who are familiar with all the best in present day methods of legal instruction, while the practical attorneys and jurists who have been successful teachers have been retained. In addition to its faculty, three of whom hold the Doctor of Jurisprudence degree, the great strength of the school is in the opportunity of its students for the observation of court work, city, county, state and federal and the exceptional library facilities to be found in Des Moines.

Illinois Church Believes in the Play Idea

The basement of First church, Springfield, Ill., is a busy one these days, reports the pastor, Frank W. Allen. The main play room of the basement, with some 5,000 square feet of floor space, has been converted into a gymnasium, or an indoor playground, and opportunity is afforded the young people and children of the community to play to their heart's content, under proper supervision. Basketball, indoor baseball, volley ball and indoor tennis are only a few of the games which may be played here. A large dining room may be thrown open and used in connection with the playroom. Raised above the level of the playroom and opening on to it is still another room that may be easily converted into a stage and the basement made an auditorium, where plays and entertainments of all kinds may be given. On Monday and Thursday evenings, Mr. William Smothers, previously associated with the First Presbyterian church and the Y. M. C. A. at Davenport, Iowa, in a similar capacity, conducts the classes in boys' work. About 50 boys and young men, ranging in age from 12 to 20, are regularly enrolled as members of the classes. On Tuesday and Friday afternoons and evenings, Miss Hickox, who has been specially fitted for the work in a course at the Chicago School of Civics and Philanthropy, has charge of the girls' classes. More than 100 girls belong to the classes for young ladies. In speaking of the work, Mr. Allen says: "It is supervised play, more than physical training. In teaching them how to play ideas of fair play, the square deal and team work are taught. The boys are learning something more than how to keep well and handle their strength. They learn, by actual experience in play, the meaning of the 'square deal' and the fact that it pays. We started this work two years ago. Then our classes were only for boys. This year we opened the girls' section. The number of young people that are interested is constantly increasing." The expense of the playroom is borne by the Fellowship organization of the church.

J. E. Davis Goes to First Church, Kansas City

W. F. Richardson, who recently resigned from the work at First church, Kansas City, Mo., reports that his successor has been elected. J. E. Davis of Spokane, Wash., is the man, and his presence in the pulpit there two weeks ago gave great satisfaction and abounding confidence in the future of this work under his leadership, reports the retiring pastor. He begins work February 1. There are some great plans on hand for this downtown field of the Kansas City Disciples.

* * *

—During the pastorate of A. F. Roadhouse, recently resigned at San Bernardino, Cal., the church has been put out of debt and the membership of the congregation has been greatly increased.

—Chas. E. Cobbey, of First church, Omaha, Neb., recently preached at Beatrice, Neb., where he began his ministry. He exchanged pulpits with C. F. Stevens.

—C. F. Rose, of Junction City, Kan., has been called to the work at Abilene, Kan., and has accepted.

—C. R. Neel, of Bethany, Neb., church, will continue the meeting of the East Side church, Lincoln, Neb., which was closed for a time, owing to the illness of J. W. Hilton, pastor at East Side, who had charge of the services. The second "installment" is dated for Jan. 7 on.

—It is reported that the little son of J. E. Davis, pastor at Spokane, Wash., has infantile paralysis.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—F. B. Cope, of the Lebanon, Kan., church, has accepted the work at Peru, Neb., succeeding Lawrence Dry in the pulpit there.

—During the first ten days of campaigning in Spokane, Wash., the Men and Millions team raised $25,000.

—First church, Youngstown, Ohio, L. G. Batman, pastor, is reported to be negotiating for a site for a new building.

—M. L. Pontius, of Central, Jacksonville, Ill., will give a stereopticon lecture on "Where the Other Half Lives," next month. This is one of a series of lectures on industrial and economic subjects.

—H. H. Wagner, of the Frankton, Ind., church, addressed an open meeting of the Men's Association of the Elwood church. The members of the Methodist Brotherhood attended in a body.

—A. N. Glover, who leads the Van Alstyne, Tex., church, dedicated the new church building at Moody, Tex., early this month, reducing the church indebtedness to about $450. Mr. Glover feels an especial interest in the work at Moody, as he held a meeting there last year and reorganized both church and Sunday school. The Van Alstyne congregation appreciate their pastor, and have recently called him for another year, at an increase in salary.

—G. W. Watson, of First church, Lafayette, Ind., gave the address at the Jefferson high school convocation. His theme was "Choosing a Proper Vocation in Life."

—Three of the Bible classes of First church, Lincoln, Neb., gave a "white Christmas gift" to the library of Cotner University. The Woman's Educational Council also sent out letters to the women of the state, asking them to make a love gift to Cotner for the library and home economics department.

—M. L. Anthony, of Richland Springs, Tex., has accepted the work at Center, Tex.

—P. J. Rice, of First church, El Paso, Tex., preached a sermon on December 10 on "When a Man's a Man." On the 17th President Waits and C. S. Weaver, of Texas Christian University, gave addresses at First church.

—Miss Cynthia P. Maus, secondary superintendent of the Bible School Department of the A. C. M. S., will speak at the Knoxville, Pittsburgh, church on January 7, and will hold an institute in the same place on the afternoon and evening of the following day.

—President F. W. Burnham attended all the southern conventions this year, except that of South Carolina. A. R. Moore, of Savannah, Ga., represented the American Society there.

—The Workers' Conference text-book for the use of the Sunday schools during 1917 will be Cope's "The Evolution of the Sunday School."

—The church at Chico, Cal., has purchased a site for a new building, to be erected at some future time.

—President E. M. Waits, of Texas Christian University, will address the January 8 meeting of the Christian Pastors' Association of Dallas, Tex.

—The Beatrice, Neb., Disciples congregation, led by C. F. Stephens, is the largest in the city, having a membership of 1,365. Of the $8,000 raised by this church during the past year, one-fourth of it went for missions.

—F. F. Walters, who has been called from Wichita Falls, Tex., to Ninth Street church, Hopkinsville, Ky., will begin his new task the first Sunday in January.

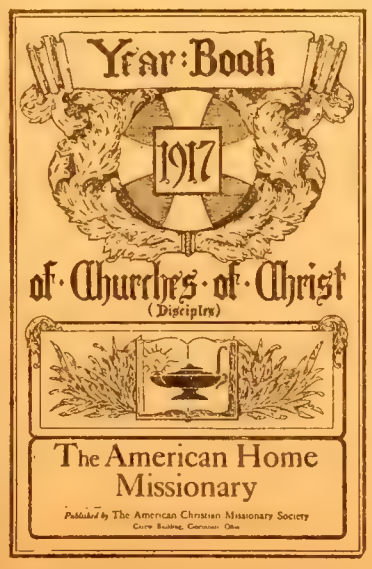
—F. N. Calvin, of Central church, Waco, Tex., recently preached on "The Golden Rule as Applied to the High Cost of Living." A special invitation was extended to the wholesale and retail merchants of the city.

—W. A. Brundige, of Lima, Ohio, has been called to the pulpit of Indiana Avenue church, South Bend, Ind., to succeed O. J. Cohee, who recently accepted a chaplaincy in the army.

—H. C. Connelly, of Central church, New Albany, Ind., recently exchanged pulpits with a Presbyterian pastor of the city.

—C. W. Cauble, of Indianapolis, preached the sermon of dedication at Cicero, Ind. He was assisted by R. W. Crouch, the pastor; L. C. Howe, of Noblesville, and others.

—The Foreign Society reports that the new booklet, "Damoh Doings," is selling rapidly. It is of great interest to Endeavorers, especially as the Damoh Orphanage has been their especial work



The Year Book for 1917

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—S. J. White, of Joplin, Mo., has accepted the work at Shreve, Ohio.

—Osceola McNemar has resigned from the pastorate at El Paso, Ill. Mr. McNemar has served in this field for seven years, and has had unusual success with the young people.

—L. D. Anderson, who leads at First church, Fort Worth, Tex., is preaching a series of sermons for young people. The general theme is "Some Factors That Shape Character and Determine Destiny." Four of the sermon topics are: "Habit, Friend or Ally," "Companions," "Books and Reading," and "Amusements."

—The Society of First church, Marion, Ind., has become a Life-line in the Foreign Society, supporting Ishikawa Mitsu San, at Akita, Japan.

—Oliver W. Stewart, of Chicago, talked two weeks ago at Second church, Bloomington, Ill., on the work of the "Flying Squadron Foundation."

—Forest Avenue church, Buffalo, N. Y., has extended a call to A. R. Adams, of the Decatur Street church, Memphis, Tenn., to become its pastor. No decision is reported.

* * *

ILLINOIS NEWS NOTES

J. E. Pritchett of Kansas has accepted a call to West Frankfort and will begin the first of the year.

Report comes from Pike County that there are a number of part-time churches vacant in that section of the state.

Talmage Defrees is doing the work of his life at Mulberry Grove and Patoka. He was formerly pastor at Greenville and East St. Louis, but is finding great delight in his present arrangement.

G. W. Foley is closing a successful pastorate at Catlin, to take the work at Christopher the first of the year.

Geo. L. Thorpe of Atlanta is prepared to hold institutes on the life of Christ. He has a large number of charts and diagrams. The institute lasts from five to seven days.

J. A. McClees, Potomac, while pastor of the church at No. 10, Vermilion County, did a splendid work with the church at No. 8 by preaching at 3 o'clock on Sunday afternoons.

Arthur is thriving under the faithful ministry of Victor W. Dorris of Paris. This church has a number of college and university graduates in its membership, and while not large in numbers, is strong in the things of the Kingdom.

Ernest H. Reed of Pontiac says he has invented something somewhat revolutionary in the matter of church finances. I hope he will astonish all of us with a new program for all our churches.

B. H. Sealock, Illiopolis, maintains that he has solved the problem of church finances. They have collection boxes in the doors of the church and the offerings for all causes, including the Sunday school, are made as the people come or go from church.

W. H. Waggoner, the missionary institute man, whose permanent address is Eureka, is one of our men. He is a graduate of Eureka College and is in the closest sympathy with all our work. The only objection I have to Mr. Waggoner is that he does not work in Illinois enough, but he says that is because other states take more interest in his work than we do. Brethren, I think this is a good hint. Address him at Eureka.

The Shelbyville church is making a great success of the Every Member Canvass. It is solving the financial problem of the church. The Sunday school observed a Giving Christmas.

In connection with his work at Buffalo, Bro. W. H. Kern is trying to save the work at Dawson by preaching as he has opportunity.

L. H. Hooe of Bowen reports frequent additions to the church, a Christian Endeavor averaging thirty-five in attendance, a Sunday school going beyond two hundred, and a mid-week prayer meeting with an average attendance of seventy.

The roll call at Versailles, conducted by the pastor, Major K. Griffith, was a great encouragement to the church because of the large number responding.

E. C. Harris, Decatur, who has recently come to this state from New Castle, Pa., preaches one-half time for the church at Gays, and could be secured by some good church in central Illinois for the other half-time.

Clayton makes good progress in the Kingdom. It is not difficult to tell the reason. B. S. M. Edwards is just beginning the seventh year of his ministry.

The Gibson City church is planning to become a Living Link with the Illinois Society. We need six or eight Living Links pretty badly.

The church at Eureka has recently become a Living Link with Secor, and plans, in co-operation with the church, to make this a notable village congregation.

A letter from Wm. G. McColley, 3149 Cherry street, Maplewood, Mo., says that he can hold two meetings in Illinois in 1917. We would like very much to have brother McColley hold these meetings for us. Who will write him?

The church at Kell, Marion County, has closed its doors. J. F. Rosborough, pastor at Salem, asked them to let him preach for them. A three weeks' meeting resulted in three additions, the Sunday school revived and a preacher employed.

Prof. A. C. Gray of Eureka College has been called to preach for the church at Deer Creek during the coming year.

The report has reached the office that our good church at Harristown contemplates a new building next year.

H. H. PETERS, State Secretary.

CHURCH EXTENSION RECEIPTS

During October and November 355 churches sent $4,080.65. This is a falling off of $1,459.11 in receipts from the churches and 35 less contributing churches than last year.

Our individual receipts show a gain of $8,668.83 over last year. This leaves a gain of $7,209.72 over the same period last year.

Since the last board meeting two new name funds have been paid in cash of $5,000 each. An annuity of $1,000 was received from Caroline M. Nelson of Karnes City, Tex.

The Board of Church Extension sends the following greetings to all the friends of church extension and to those whom we wish to make our friends:

A Merry Christmas wish to you—
A very Happy New Year, too—
And Health and Wealth the New Year through.

Send remittances to G. W. Muckley, corresponding secretary, 603 New England building, Kansas City, Mo.

THE LIFE OF CHRIST

will be the theme of the International Uniform Sunday School lessons for the first six months of next year. There is no other course of study that offers such an opportunity as this for interesting and profitable work in adult and young people's classes. There is no better method of conducting Bible class work than by the question method. This is the plan of study followed in the best text on Christ's life published—

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Disciples Publication Society

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Early in the New Year

The Christian Century will begin two series of vital and interesting articles the first announcement of which has already begun to attract new subscribers to the paper as no feature we have ever offered has done. Note the following:

A SERIES ON THE BIBLE

By Prof. Herbert L. Willett

Beginning with the issue of January 11.

This series will undertake to show the average Christian how the Bible grew; who its authors were; how the books came to be gathered into a single book; what is the relation of the Bible to other books; what Biblical Criticism means and what it has accomplished for the Bible; the lands, monuments and versions of the Bible; what is meant by the inspiration of the Bible; the authority of the Bible; the Bible in literature and art; the Bible and the public schools; the purpose and message of the Bible; typical modern uses of the Bible, etc.

These are but hints of the immense fund of practical knowledge about the Bible which Professor Willett will pack into twenty intensely interesting articles. Every Christian person who is in earnest with the Word of God will want to follow these articles week by week.

A SERIES ON THE DISCIPLES

By Charles Clayton Morrison

Beginning the middle of February.

The Editor of The Christian Century will tell in a series of articles why he is a Disciple. In bearing his testimony on this subject he will treat of the vital and urgent issues which today confront the Disciples of Christ, speaking with great frankness on such questions as The Present Trend of the Disciples' Movement; Outstanding Dangers; Doctrines and the Disciples; The Program of the Disciples; Are the Disciples a Denomination?; The Disciples and the new Age; The Disciples and the Future Church; What do the Disciples mean by Christian Unity?; Wherein are They Distinctive in Their Approach to the Problem of Unity?; etc. etc.

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THE YEAR BOOK

One of the greatest contributions which the American Christian Missionary Society makes to the work of our churches is the presentation of their annual statistical report. This is called the Year Book, and it is the January issue of the American Home Missionary, the publication of the American Society. In its issuance all the missionary, benevolent and educational boards participate, so that it is really the one joint missionary magazine published among our people.

The new Year Book for 1917 will contain:

1. Brief statements concerning each state, provincial and national boards.
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A CORRECTION

In the Joint Apportionments which have gone out to the congregations, the budget of the Ministerial Relief Society is placed at $35,000, when it should have been $45,000. This increase of $10,000 was authorized by the convention at Des Moines, but was overlooked in the printing of the Joint Apportionment cards. Churches considering their apportionments should take these new figures into consideration.

The Joint Apportionment Committee.

NOTES FROM THE FOREIGN SOCIETY

Last week a friend in Ohio sent us $100 on the annuity plan. This is the *ninth* gift from this good friend. We are trusting that during these Christmas days many will remember the Lord's cause with annuity gifts and direct gifts.

The Mary Chiles Hospital, conducted by the Foreign Society at Manila, is rapidly becoming one of the leading centers of medicine and education in that city. The number of patients treated in one month is 2,600. Dr. J. W. Young, formerly of Hutchinson, Kans., is in charge.

The church at Bellefontaine, Ohio, Traverce Harrison, minister, becomes a living link in the Foreign Society and will in the future support their own missionary on the foreign field.

A. McLean will have been with the Foreign Society thirty-five years on the fourth of March next. That is the date of the annual offering in all the churches for foreign missions.

Bert Wilson will take up his work with the Foreign Society in the office at Cincinnati, January 1, 1917.

R. A. D[illegible], David Rioch and Dr. Jaggard are [hol]ding a series of very successful r[alli]es on the Pacific coast. This is the f[irst] time the Foreign Society has held [ral]lies in that part of the country. T[hey] are selling large numbers of book[s a]nd securing many subscriptions to the Missionary Intelligencer.

After the holidays the two teams will hold r[alli]es in the central part of the country. W. H. Hanna, C. P. Hedges and F[rank] McCall will cover Ohio, Indiana [and] Michigan. President McLean, Dr. O[liver] Wood and W. B. Alexander will cover [Illi]nois and Iowa. A series of rallies [will] be held also in western Pennsylvan[ia] West Virginia and Kentucky.

S. J. Corey, Secretary.

WE APPEAL
TO THE LOYALTY OF OUR CHRISTIAN ENDEAVOR SOCIETIES

ALL ENDEAVOR SOCIETIES of the Disciples of Christ should give their loyal support to their own NATIONAL BOARD OF CHRISTIAN ENDEAVOR by presenting the

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The program is a series of short addresses prepared especially for the young people of the Churches of Christ by the leaders of our Missionary, Educational and Benevolent agencies. There is also an address by Dr. Peter Ainslie of Baltimore on the "HISTORY AND POSITION OF THE DISCIPLES OF CHRIST." IT IS THE MOST COMPLETE AND HELPFUL program ever offered our societies and with a little planning and preparation will make a great Christian Endeavor Day meeting.

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The Presbyterian Advance: "The editor of this paper welcomes the appearance of this volume, for it enables [him] for the first time in his life to answer a question which has often been [ask]ed of him by correspondents and readers—"What is the best book on baptism?"

The Continent (Presbyterian): "It required courage to publish this book. It is by a minister of the Disciples [Ch]urch, which has been peculiarly strenuous in behalf of the scriptural necessity of immersion, and he writes that 'the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the p[rac]tice of immersion.'"

The Congregationalist: "[Sh]ining and splendidly Christian piece of work."

The Homiletic Review: "The spirit of the book is delightful and raises new hopes where none had seemed p[os]sible"

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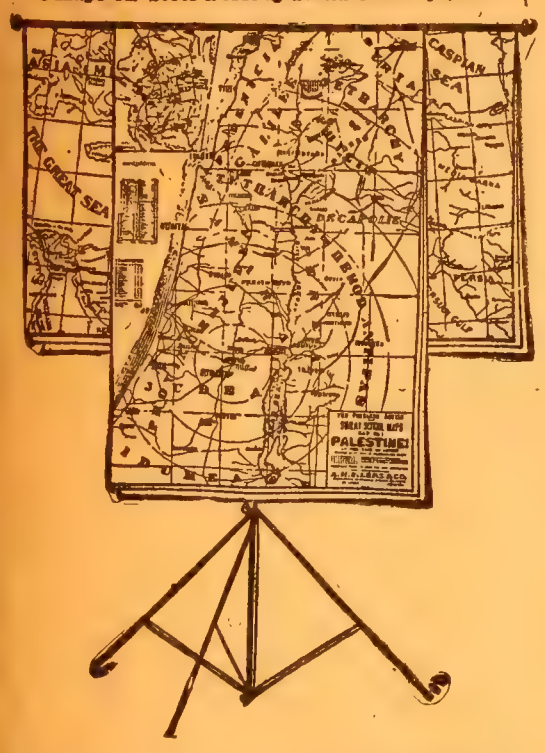
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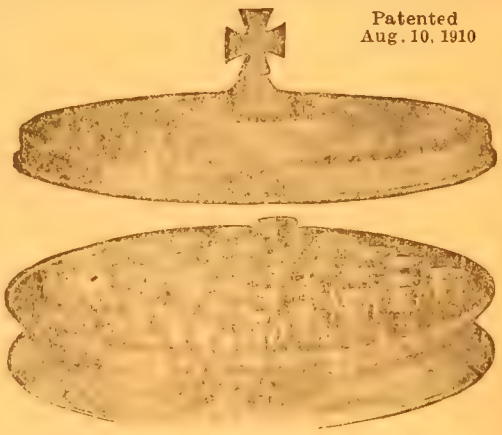
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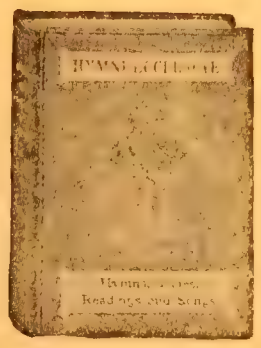
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¶ In addition to the recent enlargement and improvement of The Christian Century, it is the purpose of the publishers to further increase the attractiveness of the paper before the new rate goes into effect.

¶ This slight increase in subscription rate does not apply to ministers, whose subscriptions will continue to be received at the old rate of two dollars per year.

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